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AUTHOR:

XENOPHON

TITLE:

**THE FIRST FOUR BOOKS
OF ANABASIS...**

PLACE:

BOSTON

DATE:

1889

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The first four books of Xenophon's Anabasis,
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Goodwin's Greek grammar... Ed. by William W.
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Boston, Ginn, 1889.

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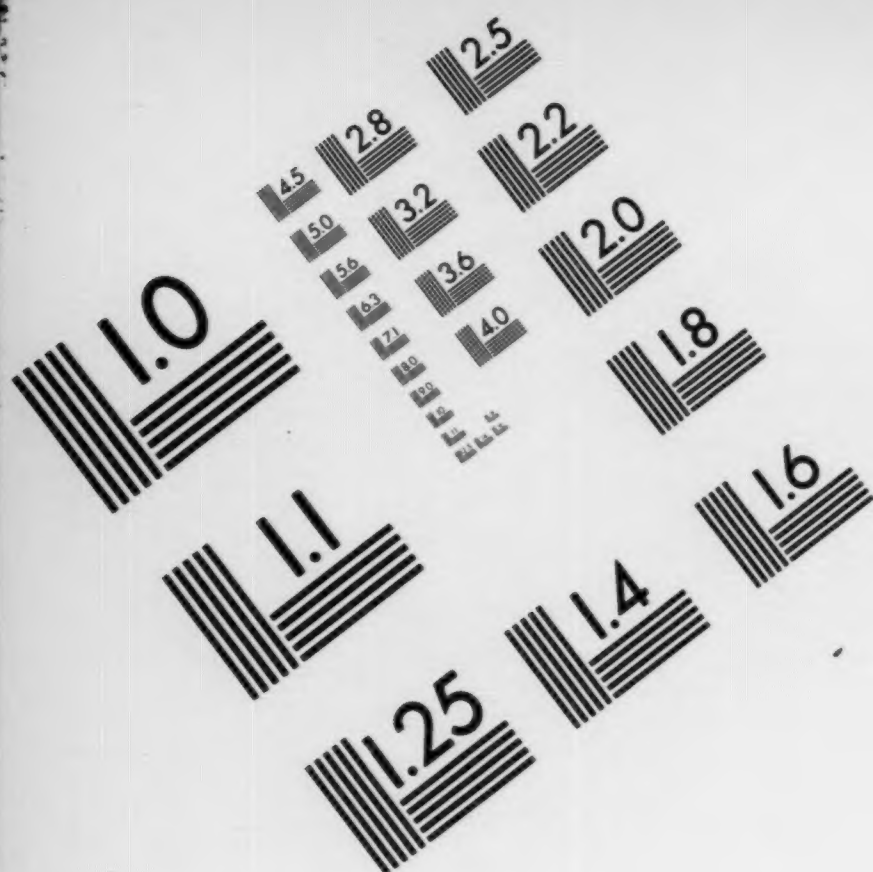
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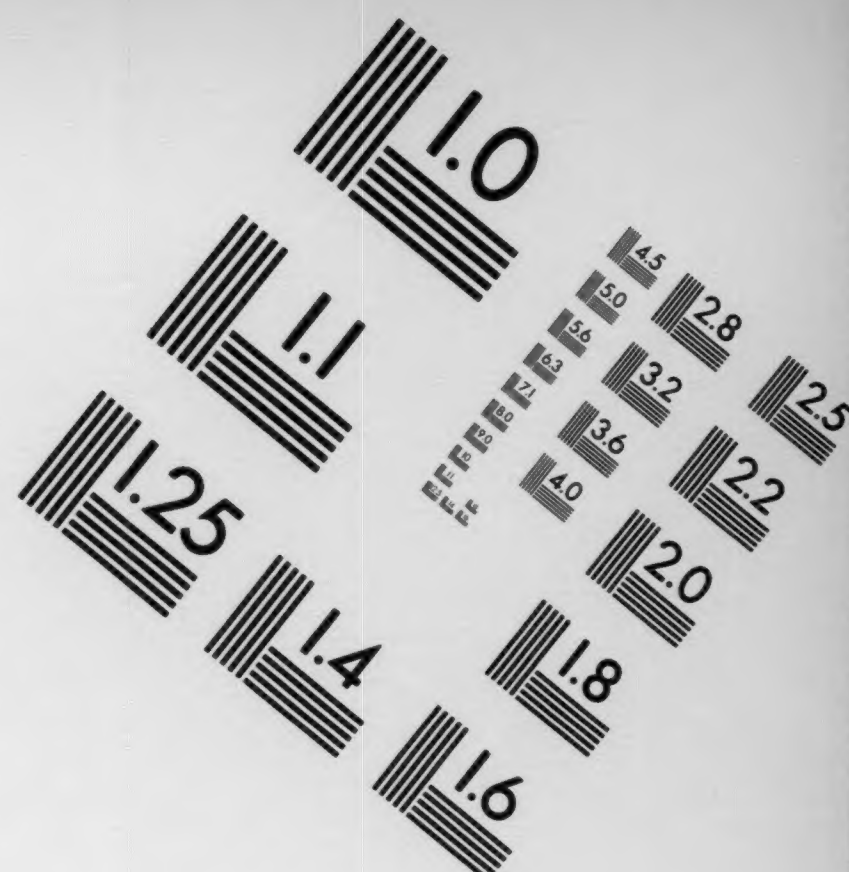


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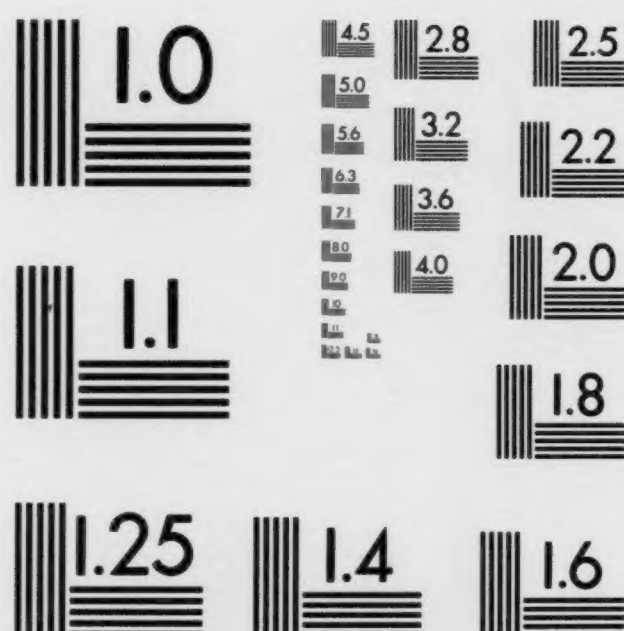
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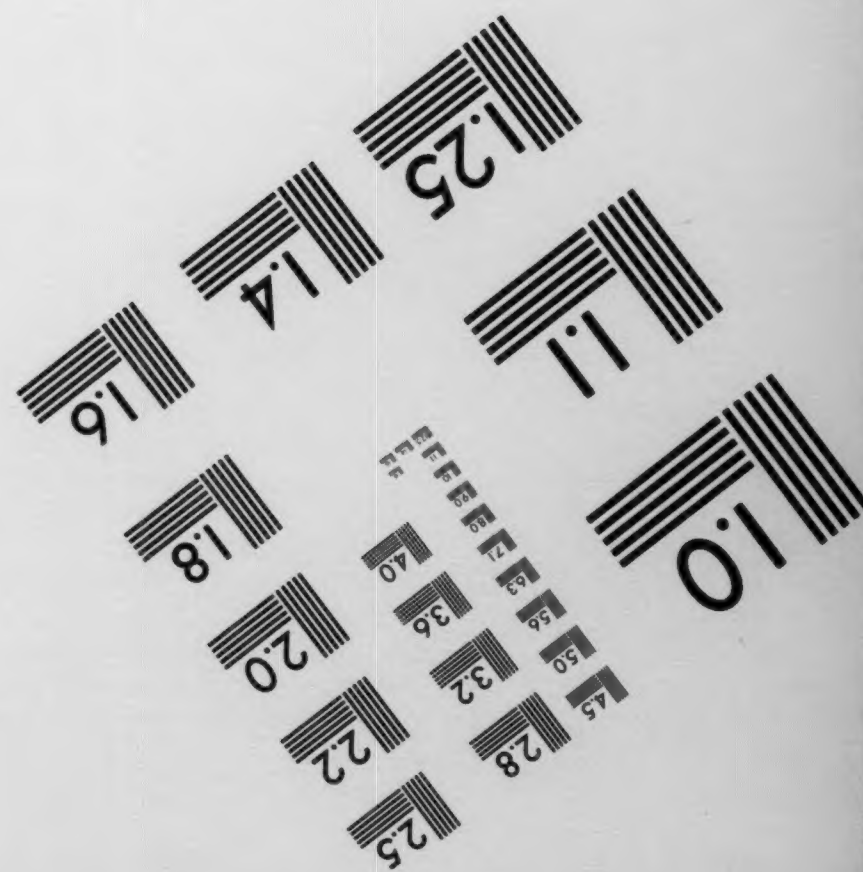
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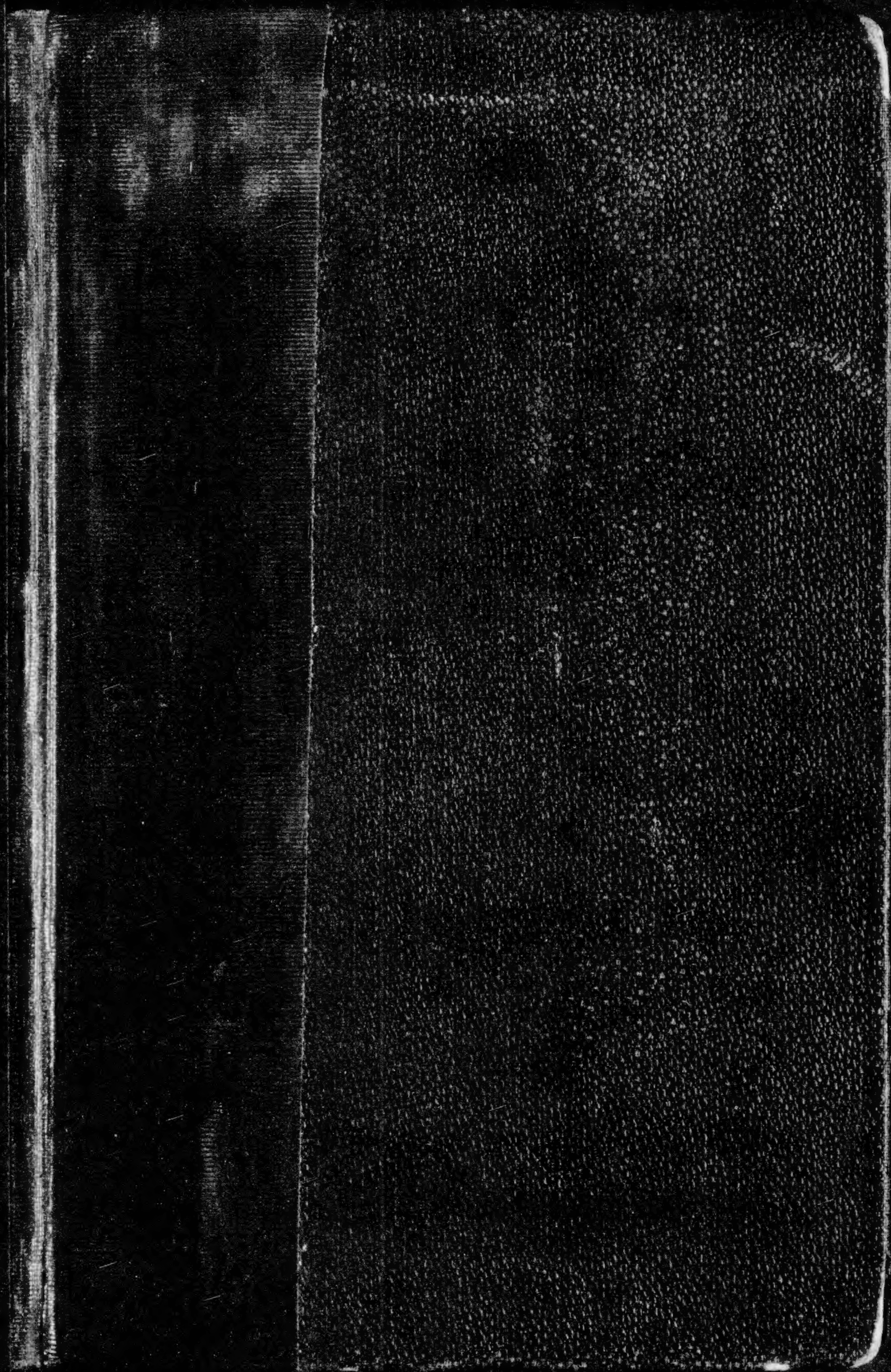


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THE
FIRST FOUR BOOKS
OF
XENOPHON'S ANABASIS.

With Notes

ADAPTED TO THE REVISED AND ENLARGED EDITION OF
GOODWIN'S GREEK GRAMMAR,

AND A COPPERPLATE MAP.

EDITED BY

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ELIOT PROFESSOR OF GREEK LITERATURE,

AND

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IN HARVARD COLLEGE.

BOSTON, U.S.A.:
PUBLISHED BY GINN & COMPANY.
1889.

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PREFACE.

THE text and the notes in this volume are reprinted without change from the Editors' *Selections from Xenophon and Herodotus*. The first four books of the *Anabasis*, which are here given entire, include the mustering of the Greek army which invaded Persia in the service of Cyrus the Younger, the march into the Great King's country, the battle of Cunaxa, and the death of Cyrus; and they carry the narrative of the retreat of the Ten Thousand down to their arrival at Trapezus after their perilous march from the neighborhood of Babylon.

The notes on the first two books have been prepared chiefly by Mr. White, those on the last two chiefly by Mr. Goodwin. It will be seen that these notes make no pretension to learning, and aim merely at aiding beginners in laying a solid foundation for future scholarship. The grammatical aid is given in great measure in the form of references, in which form alone it can be systematic. Young students need to be referred to more detailed statements of the general principles involved in the new constructions which they constantly meet in reading than can be given in a commentary; and frequent reference to the grammar is the only sure means of fixing in the mind the important principles of syntax. It will be seen that the notes on the First Book, which it is assumed will be used for giving a solid foundation in the general principles of Greek syntax, are especially copious; while those on the three following books are written for pupils who are supposed to have mastered the

rudiments of Greek. In the opinion of the Editors it is highly desirable to use as small a portion as possible of the classic literature as a *corpus vile* for the more minute dissection, and to enable pupils at the earliest possible moment to read Greek and Latin with an appreciative mind.

It is of course impossible in notes like these to give special credit for every remark which is wholly or partly borrowed. The Editors must therefore express, once for all, their obligations to the long and familiar line of commentators on Xenophon, whose diligence has rendered further originality wellnigh impossible. American scholars will long remember gratefully the learning and fidelity with which the late Professor Alpheus Crosby devoted himself to the interpretation of the Anabasis. The map of the march of the Ten Thousand Greeks in this volume is copied chiefly from Kiepert's map in Rehdantz's Anabasis (1873).

CAMBRIDGE, MASS., April, 1877.

In the present edition, the references in the notes have been adapted to the revised edition of Goodwin's Greek Grammar, published in 1879. A few other changes have been made in the notes.

March, 1880.

ANABASIS.

I.-IV.

BOOK FIRST.

I. Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κύρος / ἐπεὶ δὲ ἡσθένει Δαρείος καὶ ὑπώπτενε τελευτὴν τοῦ βίου, ἐβούλετο τῷ παιδὶ ἀμφοτέρῳ παρῆναι. 2. ὁ μὲν οὖν πρεσβύτερος παρῶν ἐτύγχανε· Κύρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων ὅσοι εἰς Καστωλοῦ πεδίου ἀθροίζονται. ἀναβαίνει οὖν ὁ Κύρος λαβὼν Τισσαφέρην ὡς φίλον, καὶ τῶν Ἑλλήνων δὲ ἔχων ὀπλίτας ἀνέβη τριακοσίους, ἄρχοντα δὲ αὐτῶν Ξενίαν Παρράσιον. 3. ἐπεὶ δὲ ἐτελεύτησε Δαρείος καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύει αὐτῷ. ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κύρον ὡς ἀποκτενῶν· ἡ δὲ μήτηρ ἐξαιτησαμένη αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. 4. ὁ δ' ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεὶς, βουλεύεται ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἣν δύνηται, βασιλεύσει αὐτ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην. 5. ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν, πάντας οὕτω διατιθεὶς ἀπεπέμπετο ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπεμελεῖτο ὡς πολεμεῖν τε ἱκανοὶ εἴησαν καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ. 6. τὴν δὲ Ἑλληνικὴν δύναμιν ἡθροίζειν ὥς μάλιστα ἐδύνατο ἐπικρυπτό-

μενος, ὅπως ὅτι ἀπαρασκευότατον λάβοι βασιλέα. ὥδε οὖν ἐποιεῖτο τὴν συλλογὴν. ὅποσας εἶχε φυλακὰς ἐν ταῖς πόλεσι, παρήγγειλε τοῖς φρουράρχοις ἐκάστοις λαμβάνειν ἄνδρας Πελοποννησίους ὅτι πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύοντος Τισσαφέρνους ταῖς πόλεσι. καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους τῷ ἀρχαίῳ ἐκ βασιλέως δεδομέναι, τότε δ' ἀφειστήκεσαν πρὸς Κῦρον πᾶσαι πλὴν Μιλήτου. 7. ἐν Μιλήτῳ δὲ Τισσαφέρνης προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, [ἀποστήναι πρὸς Κῦρον] τοὺς μὲν [αὐτῶν] ἀπέκτεινε τοὺς δ' ἐξέβαλεν. ὁ δὲ Κῦρος, ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ ἐπειράτο κατὰ γῆν τοὺς ἐκπεπτωκότας. καὶ αὕτη αὖ ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στράτευμα. 8. πρὸς δὲ βασιλέα πέμπων ἡξίου ἀδελφὸς ὢν αὐτοῦ δοθῆναι οἱ ταύτας τὰς πόλεις μᾶλλον ἢ Τισσαφέρνῃ ἀρχεῖν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα. ὥστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν ἐπιβουλὴν οὐκ ἠσθάνετο, Τισσαφέρνῃ δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν. ὥστε οὐδὲν ἤχθετο αὐτῶν πολεμούντων. καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων ὧν Τισσαφέρνης ἐτύγχανεν ἔχων. 9. ἄλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρονήσῳ τῇ καταντιπέρας Ἀβύδου τούδε τὸν τρόπον. Κλέαρχος Λακεδαιμόνιος φυγὰς ἦν· τούτῳ συγγενόμενος ὁ Κῦρος ἡγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρίουσ δαρεικοὺς. ὁ δὲ λαβὼν τὸ χρυσίον στράτευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων, καὶ ἐπολέμει ἐκ Χερρονήσου ὁρμώμενος τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλήσποντου οἰκοῦσι, καὶ ὠφέλει τοὺς Ἕλληνας. ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφήν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις ἐκοῦσαι. τοῦτο δ' αὖ οὕτω τρε-

om. Cobet

φόμενον ἐλάνθανεν αὐτῷ τὸ στράτευμα. 10. Ἀρίστιππος δὲ ὁ Θετταλὸς ξένος ὢν ἐτύγχανεν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κῦρον καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθόν, ὡς οὕτω περιγενόμενος ἂν τῶν ἀντιστασιωτῶν. ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἑξ μηνῶν μισθόν, καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλευσῇται. οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα. 11. Πρόξενον δὲ τὸν Βοιωτὸν ξένον ὄντα [αὐτῷ] ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὡς εἰς Πισιδας βουλόμενος στρατεύεσθαι, ὡς πράγματα παρεχόντων τῶν Πισιδῶν τῇ ἑαυτοῦ χώρᾳ. Σοφαίνετον δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιοὺν, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων Τισσαφέρνῃ σὺν τοῖς φυγάσι τῶν Μιλησίων. καὶ ἐποιοῦν οὕτως οὗτοι.

II. Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν πρόφασιν ἐποιεῖτο ὡς Πισίδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικόν. ἐνταῦθα καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἡκεῖν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ συναλλαγέντι πρὸς τοὺς οἴκοι ἀποπέμψαι πρὸς ἑαυτὸν ὃ εἶχε στράτευμα· καὶ Πενία τῷ Ἀρκάδι, ὃς αὐτῷ προειστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἡκεῖν παραγγέλλει λαβόντα τοὺς ἄνδρας πλὴν ὅποσοι ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν. 2. ἐκάλεσε δὲ καὶ τοὺς Μίλητον πολιορκούντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ᾧ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς καταγάγοι οἴκαδε. οἱ δὲ ἡδέως ἐπείθοντο· ἐπίστευον γὰρ

αὐτῷ· καὶ λαβόντες τὰ ὄπλα παρήσαν εἰς Σάρδεις. 3. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο εἰς Σάρδεις ὀπλίτας εἰς τετρακισχιλίους, Πρόξενος δὲ παρὴν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους, Σοφαίνετος δὲ ὁ Στυμφάλιος ὀπλίτας ἔχων χιλίους, Σωκράτης δὲ ὁ Ἀχαιοὺς ὀπλίτας ἔχων ὡς πεντακοσίους, Πασίων δὲ ὁ Μεγαρεὺς τριακοσίους μὲν ὀπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευσάντων. 4. οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρνης δὲ κατανόησας ταῦτα, καὶ μείζονα ἡγησάμενος εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκευὴν, πορεύεται ὡς βασιλέα ἢ ἐδύνατο τάχιστα ἱππέως ἔχων ὡς πεντακοσίους. 5. καὶ βασιλεὺς μὲν δὴ, ἵππει ἤκουσε Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρασκευάζετο.

Κύρος δὲ ἔχων οὓς εἴρηκα ὠρμάτο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς παρασάγγας εἴκοσι καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν. τούτου τὸ εὐρος δύο πλέθρα· γέφυρα δὲ ἐπὴν ἐξευγμένη πλοίοις ἐπτά. 6. τούτον διαβὰς ἐξελαύνει διὰ Φρυγίας σταθμὸν ἓνα παρασάγγας ὀκτὼ εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. ἐνταῦθα ἔμεινεν ἡμέρας ἐπτά· καὶ ἦκε Μένων ὁ Θετταλὸς ὀπλίτας ἔχων χιλίους καὶ πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. 7. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσιν εἰς Κελαινὰς τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα Κύρου βασιλεία ἦν καὶ παράδεισος μέγας ἀγρίων θηρίων πλήρης, ἃ ἐκεῖνος ἐθήρευνεν ἀπὸ ἵππου, ὅποτε γυμνάσαι βούλοιτο ἑαυτὸν τε καὶ τοὺς ἵππους. διὰ μέσου δὲ τοῦ παραδείσου ῥεῖ ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσὶν ἐκ τῶν βασιλείων· ῥεῖ

δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. 8. ἔστι δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν Κελαιναῖς ἐρυμνὰ ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ ὑπὸ τῇ ἀκροπόλει· ῥεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσίου τὸ εὐρὸς ἐστὶν εἴκοσι καὶ πέντε ποδῶν. ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσίαν, νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἄντρῳ ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας. 9. ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἡττηθεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομήσαι ταῦτά τε τὰ βασιλεία καὶ τὴν Κελαινῶν ἀκρόπολιν. ἐνταῦθα ἔμεινε Κύρος ἡμέρας τριάκοντα· καὶ ἦκε Κλέαρχος [ὁ Λακεδαιμόνιος φυγὰς] ἔχων ὀπλίτας χιλίους καὶ πελταστὰς Θρᾷκας ὀκτακοσίους καὶ τοξότας Κρήτας διακοσίους. ἅμα δὲ καὶ Σῶσις παρὴν ὁ Συρακόσιος ἔχων ὀπλίτας τριακοσίους, καὶ Σοφαίνετος ὁ Ἀρκὰς ἔχων ὀπλίτας χιλίους. καὶ ἐνταῦθα Κύρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὀπλίται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους. 10. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς Πέλτας, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια ἔθυσεν καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἄθλα ἦσαν στλεγγίδες χρυσαῖ· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κύρος. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δώδεκα εἰς Κεράμῳν ἀγορὰν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρα. 11. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας τριάκοντα εἰς Καῦστρου πεδῖον, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὠφείλετο μισθὸς πλεον ἢ τριῶν μηνῶν, καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν. ὁ δὲ ἐλπίδας λέγων διήγε, καὶ δῆλος ἦν ἀνιῶμενος· οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπον ἔχοντα

Aug.
om. Cob.

cf. infra
12

12 me

12 a/w

9 L
m. l. 2

om. Aug

om. Cob.

<καὶ> μὴ ἀποδιδόναι. 12. ἐνταῦθα ἀφικνεῖται Ἐπύαξα ἡ Συεν-
 μέσιος γυνὴ τοῦ Κιλικίων βασιλέως παρὰ Κύρον· καὶ ἐλέ-
 γετο Κύρῳ δοῦναι χρήματα πολλά· τῇ δ' οὖν στρατιᾷ
 τότε ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν. εἶχε δὲ ἡ
 Κίλισσα καὶ φύλακας περὶ αὐτὴν Κίλικας καὶ Ἀσπεν-
 δίους· ἐλέγετο δὲ καὶ συγγενέσθαι Κύρον τῇ Κιλίσσῃ.
 13. ἐντεῦθεν δὲ ἐξελαύνει σταθμοὺς δύο παρασύγγας δέκα
 εἰς Θύμβριον, πόλιν οἰκουμένην. ἐνταῦθα ἦν παρὰ τὴν
 ὁδὸν κρήνη ἡ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ'
 ἣ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι οἶνω κεράσας αὐ-
 τήν. 14. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασύγγας
 δέκα εἰς Τυριαῖον, πόλιν οἰκουμένην. ἐνταῦθα ἔμεινεν
 ἡμέρας τρεῖς. καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κύρου
 ἐπιδεῖξαι τὸ στράτευμα αὐτῇ· βουλόμενος οὖν ἐπιδεῖξαι,
 ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρ-
 βύρων. 15. ἐκέλευσε δὲ τοὺς Ἕλληνας, ὡς νόμος αὐτοῖς
 εἴς μάχην, οὕτω ταχθῆναι καὶ στήναι, συντάξαι δ' ἕκαστον
 τοὺς ἑαυτοῦ. ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν
 δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος
 καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. 16. ἐθεώ-
 ρει οὖν ὁ Κύρος πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρή-
 λαντον τεταγμένοι κατ' ἴλας καὶ κατὰ τάξεις· εἶτα δὲ τοὺς
 Ἕλληνας, παρελαύνων ἐφ' ἄρματος καὶ ἡ Κίλισσα ἐφ'
 ἄρμαμάξης. εἶχον δὲ πάντες κρίνη χαλκᾶ καὶ χιτῶνας
 φοινικοῦς καὶ κνημίδας καὶ τὰς ἀσπίδας ἐκκεκαλυμμένας.
 17. ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἄρμα πρὸ τῆς
 φάλαγγος μέσης, πέμψας Πίγρητα τὸν ἑρμηνέα παρὰ τοὺς
 στρατηγοὺς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι τὰ ὅπλα
 καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα. οἱ δὲ ταῦτα προείπον
 τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε, προβαλλόμενοι τὰ
 ὅπλα ἐπήεσαν. ἐκ δὲ τούτου θάπτον προϊόντων σὺν κραυγῇ,

ἐπήεσαν Cob., Hng

ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ
 τὰς σκηνάς. 18. τῶν δὲ βαρβάρων φόβος πολὺς, καὶ ἡ τε
 Κίλισσα ἔφυγεν ἐπὶ τῆς ἄρμαμάξης καὶ οἱ ἐκ τῆς ἀγορᾶς
 καταλιπόντες τὰ ὄνια ἔφυγον· οἱ δὲ Ἕλληνες σὺν γέλῳ
 ἐπὶ τὰς σκηνὰς ἦλθον. ἡ δὲ Κίλισσα ἰδοῦσα τὴν λαμπρό-
 τητα καὶ τὴν τάξιν τοῦ στρατεύματος ἐθαύμασε. Κύρος δὲ
 ἥσθη τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδὼν.
 19. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασύγγας εἴκοσιν
 εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. ἐνταῦθα ἔμεινε
 τρεῖς ἡμέρας ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθ-
 μοὺς πέντε παρασύγγας τριάκοντα. ταύτην τὴν χώραν
 ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν ὡς πολεμίαν οὔσαν.
 20. ἐντεῦθεν Κύρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀπο-
 πέμπει τὴν ταχίστην ὁδόν· καὶ συνέπεμψεν αὐτῇ στρατιώ-
 τας οὓς Μένων εἶχε καὶ αὐτόν. Κύρος δὲ μετὰ τῶν ἄλλων
 ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτταρας παρασύγ-
 γας εἴκοσι καὶ πέντε πρὸς Δάνα, πόλιν οἰκουμένην, μεγά-
 λην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾧ
 Κύρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγαφέρην, φοινικιστὴν
 βασιλείον, καὶ ἕτερόν τινα τῶν ὑπάρχων δυνάστην, αἰτια-
 σάμενος ἐπιβουλεύειν αὐτῷ. 21. ἐντεῦθεν ἐπειρῶντο εἰς-
 βάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξίτος
 ὀρθία ἰσχυρῶς, καὶ ἀμήχανος εἰσελθεῖν στρατεύματι εἴ τις
 ἐκώλυεν. ἐλέγετο δὲ καὶ Σύννεσις εἶναι ἐπὶ τῶν ἄκρων
 φυλάττων τὴν εἰσβολήν· διὸ ἔμειναν ἡμέραν ἐν τῷ πεδίῳ.
 τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος λέγων ὅτι λελοιπῶς εἴη Σύν-
 νεσις τὰ ἄκρα, ἐπεὶ ἦσθετο ὅτι τὸ Μένωνος στράτευμα ἤδη
 ἐν Κιλικίᾳ ἦν εἰσὼ τῶν ὀρέων, καὶ ὅτι τριήρεις ἤκουε περι-
 πλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα τὰς Λα-
 κεδαιμονίων καὶ αὐτοῦ Κύρου. 22. Κύρος δ' οὖν ἀνέβη
 ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηνὰς οὐ οἱ

[στρατιώτας]
 οὓς Μένων εἶχε.

τ. / Κίλικες ἐφύλαττον / ἐντεῦθεν δὲ κατέβαινον εἰς πεδῖον
 μέγα καὶ καλόν, ἐπίρρυτοι καὶ δένδρων παντοδαπῶν σύμ-
 πλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίην καὶ
 κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει· ὅρος δ' αὐτὸ περι-
 ἔχει ὄχυρόν καὶ ὑψηλὸν πάντῃ ἐκ θαλάττης εἰς θάλατταν.
 23. καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταθμούς
 τέτταρας παρασύγγας πέντε καὶ εἴκοσιν εἰς Ταρσοὺς τῆς
 Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἦσαν τὰ
 Συεννέσιος βασιλεία [τοῦ Κιλικίων βασιλέως] διὰ μέσου δὲ
 τῆς πόλεως ρεῖ ποταμὸς Κύνδος ὄνομα, εὖρος δύο πλέθρων.
 24. ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικούντες μετὰ Συεννέ-
 σιος εἰς χωρίον ὄχυρόν ἐπὶ τὰ ὄρη, πλὴν οἱ τὰ καπηλεία
 ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκούντες
 ἐν Σόλοις καὶ ἐν Ἰσσοῖς. 25. Ἐπύαξα δὲ ἡ Συεννέσιος
 γυνὴ προτέρα Κύρου πέντε ἡμέραις εἰς Ταρσοὺς ἀφίκετο·
 ἐν δὲ τῇ ὑπερβολῇ τῶν ὁρέων τῶν εἰς τὸ πεδῖον δύο λό-
 χοι τοῦ Μένωνος στρατεύματος ἀπώλοντο· οἱ μὲν ἔφασαν
 ἀρπάζοντάς τι κατακοπῆναι ὑπὸ τῶν Κιλικίων, οἱ δὲ ὑπο-
 λειφθέντας καὶ οὐ δυναμένους εὐρεῖν τὸ ἄλλο στράτευμα
 οὐδὲ τὰς ὁδοὺς εἴτα πλανωμένους ἀπολέσθαι· ἦσαν δ' οὖν
 οὗτοι ἑκατὸν ὀπλίται. 26. οἱ δ' ἄλλοι ἐπεὶ ἦκον, τὴν τε
 πόλιν [τοὺς Ταρσοὺς] διήρπασαν, διὰ τὸν ὄλεθρον τῶν
 συστρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασιλεία τὰ ἐν αὐτῇ.
 Κύρος δὲ ἐπεὶ εἰσῆλθεν εἰς τὴν πόλιν, μετεπέμπετο τὸν
 Συέννεσιν πρὸς ἑαυτόν· ὁ δ' οὔτε πρότερον οὐδενὶ πω
 κρείττονι ἑαυτοῦ εἰς χεῖρας ἐλθεῖν ἔφη, οὔτε τότε Κύρῳ
 ἵεναι ἤθελε, πρὶν ἢ γυνὴ αὐτὸν ἔπεισε καὶ πίστει ἔλαβε.
 27. μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις, Συέννεσις
 μὲν ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κύρος
 δὲ ἐκείνῳ δῶρα ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵππων
 χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλια καὶ ἀκινύ-

κην χρυσοῦν καὶ στολὴν Περσικὴν καὶ τὴν χώραν μηκέτι
 ἀφαρπάζεσθαι· τὰ δὲ ἡρπασμένα ἀνδράποδα, ἣν πού ἐν-
 τυγχάνωσιν, ἀπολαμβάνειν.

III. Ἐνταῦθα ἔμεινε Κύρος καὶ ἡ στρατιὰ ἡμέρας εἴ-
 κοσιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἵεναι τοῦ πρόσω·
 ὑπώπτευν γὰρ ἤδη ἐπὶ βασιλέα ἵεναι· μισθωθῆναι δὲ οὐκ
 ἐπὶ τούτῳ ἔφασαν· πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρα-
 τιώτας ἐβιάζετο ἵεναι· οἱ δὲ αὐτόν τε ἔβαλλον καὶ τὰ ὑπο-
 ζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προϊέναι. 2. Κλέαρχος δὲ
 τότε μὲν μικρὸν ἐξέφυγε μὴ καταπετρωθῆναι, ὕστερον δ'
 ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλη-
 σίαν τῶν αὐτοῦ στρατιωτῶν. καὶ πρῶτον μὲν ἐδάκρυε
 πολὺν χρόνον ἐστώς· οἱ δὲ ὀρώντες ἐθαύμαζον καὶ ἐσιώ-
 πων· εἴτα δὲ ἔλεξε τοιάδε· 3. Ἄνδρες στρατιῶται, μὴ
 θαυμάζετε ὅτι χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν.
 ἐμοὶ γὰρ (ξένος Κύρος) ἐγένετο καὶ με φεύγοντα ἐκ τῆς πα-
 τρίδος τὰ τε ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε δαρεικούς·
 οὐς ἐγὼ λαβὼν οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοὶ ἀλλ' οὐδὲ
 καθηδυνάθησα, ἀλλ' εἰς ὑμᾶς ἔδαπάνων. 4. καὶ πρῶτον
 μὲν πρὸς τοὺς Θράκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος
 ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερρονήσου αὐτοὺς ἐξελαύ-
 νων βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικούντας Ἑλληνας
 τὴν γῆν. ἐπειδὴ δὲ Κύρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευό-
 μην, ἵνα εἴ τι δέοιτο ὠφελοῖν αὐτὸν ἀνθ' ὧν εὖ ἔπαθον
 ὑπ' ἐκείνου. 5. ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι,
 ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα τῇ Κύρου φιλίᾳ χρῆσθαι
 ἢ πρὸς ἐκείνον ψευδάμενον μεθ' ὑμῶν ἵεναι. εἰ μὲν δὴ
 δίκαια ποιήσω οὐκ οἶδα, αἰρήσομαι δ' οὖν ὑμᾶς καὶ σὺν
 ὑμῖν ὅ τι ἂν δέῃ πείσομαι. καὶ οὐποτε ἐρεῖ οὐδεὶς ὡς ἐγὼ,
 Ἑλληνας ἀγαγὼν εἰς [τοὺς] βαρβάρους, προδοὺς τοὺς Ἑλ-
 ληνas τὴν τῶν βαρβάρων φιλίαν εἰλόμην. 6. ἀλλ' ἐπεὶ

ὑμεῖς ἐμοὶ οὐκ ἐθέλετε πείθεσθαι οὐδὲ ἔπεισθαι, ἐγὼ σὺν
 ὑμῖν ἔφομαι καὶ ὅ τι ἂν δέη πείσομαι. νομίζω γὰρ ὑμᾶς
 ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν
 ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος ὅπου ἂν ᾧ, ὑμῶν δὲ ἔρημος
 ᾧ οὐκ ἂν ἰκανὸς εἶναι οἶμαι οὐτ' ἂν φίλον ὠφελῆσαι οὐτ'
 ἂν ἐχθρὸν ἀλέξασθαι. ὥς ἐμοῦ οὖν ἰόντος ὅπῃ ἂν καὶ ὑμεῖς,
 οὕτω τὴν γνώμην ἔχετε. 7. ταῦτα εἶπεν· οἱ δὲ στρατιώ-
 ται οἱ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι ταῦτα ἀκούσαντες, ὅτι
 οὐ φαίη παρὰ βασιλέα πορεύεσθαι,] ἐπήνεσαν· παρὰ δὲ Ξε-
 νίου καὶ Πασίωνος πλείους ἢ δισχίλιοι λαβόντες τὰ ὅπλα
 καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ.
 8. Κῦρος δὲ τούτοις ἀπορῶν τε καὶ λυπούμενος μετεπέμ-
 πετο τὸν Κλεάρχον· ὁ δὲ ἰέναι μὲν οὐκ ἤθελε, λάθρα δὲ
 τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον ἔλεγε θαρρεῖν ὥς
 καταστησομένων τούτων εἰς τὸ δέον· μεταπέμπεσθαι δ'
 ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἰέναι. 9. μετὰ δὲ ταῦτα
 συναγαγὼν τοὺς θ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελ-
 θόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον, ἔλεξε τοιάδε·
 Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει
 πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνους· οὔτε γὰρ ἡμεῖς
 ἐκείνου ἐτι στρατιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὔτε
 ἐκεῖνος ἐτι ἡμῖν μισθοδότης. 10. ὅτι μέντοι ἀδικεῖσθαι
 νομίζει ὑφ' ἡμῶν οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ
 οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον αἰσχυνόμενος ὅτι σύν-
 οἶδα ἑμαυτῷ πάντα ἐψευσμένος αὐτόν, ἔπειτα καὶ δεδιώς
 μὴ λαβὼν με δίκην ἐπιθῇ ᾧ νομίζει ὑπ' ἐμοῦ ἡδικῆσθαι.
 11. ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν οὐδ' ἀμε-
 λεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλευέσθαι ὅ τι χρὴ ποιεῖν ἐκ
 τούτων. καὶ ἕως τε μένομεν αὐτοῦ σκεπτέον μοι δοκεῖ
 εἶναι ὅπως ἀσφαλέστατα μένωμεν, εἴ τε ἤδη δοκεῖ ἀπιέναι,
 ὅπως ἀσφαλέστατα ἄπιμεν καὶ ὅπως τὰ ἐπιτήδεια ἔχομεν·

ἄνευ γὰρ τούτων οὔτε στρατηγοῦ οὔτε ἰδιώτου ὄφελος οὐ-
 δέν. 12. ὁ δ' ἀνὴρ πολλοῦ μὲν ἄξιος φίλος ᾧ ἂν φίλος
 ἦ, χαλεπώτατος δ' ἐχθρὸς ᾧ ἂν πολέμιος ἦ, ἔχει δὲ
 δύναμιν καὶ πεζὴν καὶ ἱππικὴν καὶ ναυτικὴν ἣν πάντες
 ὁμοίως ὀρῶμέν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω
 δοκούμεν μοι αὐτοῦ καθῆσθαι. ὥστε ὥρα λέγειν ὅ τι τις
 γιγνώσκει ἄριστον εἶναι. ταῦτα εἰπὼν ἐπαύσατο. 13. ἐκ
 δὲ τούτου ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέγοντες
 ἃ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδει-
 κνύντες οἷα εἴη ἡ ἀπορία ἄνευ τῆς Κύρου γνώμης καὶ μένειν
 καὶ ἀπιέναι. 14. εἰς δὲ δὴ εἶπε, προσποιούμενος σπεύδειν
 ὥς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγούς μὲν
 ἐλέσθαι ἄλλους ὥς τάχιστα, εἰ μὴ βούλεται Κλεάρχος
 ἀπάγειν· τὰ δ' ἐπιτήδει' ἀγοράζεσθαι ἢ δ' ἀγορὰ ἦν ἐν
 τῷ βαρβαρικῷ στρατεύματι καὶ συσκευάζεσθαι· ἐλθόντας
 δὲ Κῦρον αἰτεῖν πλοῖα, ὥς ἀποπλέοιεν· εἰ δὲ μὴ διδῷ
 ταῦτα, ἡγεμόνα αἰτεῖν [Κῦρον] ὅστις διὰ φιλίας τῆς χώρας
 ἀπάξει· εἰ δὲ μὴδὲ ἡγεμόνα διδῷ, συντάττεσθαι τὴν
 ταχίστην, πέμψαι δὲ καὶ προκαταληψομένους τὰ ἄκρα,
 ὅπως μὴ φθάσωσι μήτε Κῦρος μήτε οἱ Κίλικες καταλαβόν-
 τες, ᾧ πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες.
 οὗτος μὲν τοιαῦτα εἶπε· μετὰ δὲ τούτον Κλεάρχος εἶπε
 τοσοῦτον. 15. Ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν
 στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ δι' ἃ
 ἐμοὶ τοῦτο οὐ ποιητέον· ὥς δὲ τῷ ἀνδρὶ ὃν ἂν ἔλησθε πεί-
 σομαι ἢ δυνατὸν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρχεσθαι ἐπί-
 σταμαι ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων. 16. μετὰ
 τούτου ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ
 πλοῖα αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου
 ποιουμένου, ἐπιδεικνὺς δὲ ὥς εὐηθὲς εἴη ἡγεμόνα αἰτεῖν παρὰ
 τούτου ᾧ λυμαινόμεθα τὴν πρᾶξιν· εἰ δὲ καὶ τῷ ἡγεμόνι

πιστεύσομεν ὃν ἂν Κύρος διδῷ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν
 κελεύειν Κύρον προκαταλαμβάνειν; 17. ἐγὼ γὰρ ὁκνοῖν
 μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς
 ταῖς τριήρεσι καταδύσῃ, φοβοίμην δ' ἂν τῷ ἡγεμόνι ᾧ δοίη
 ἐπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐχ οἶόν τε ἔσται ἐξελθεῖν.
 βουλοίμην δ' ἂν ἄκοντος ἀπὼν Κύρου λαθεῖν αὐτὸν ἀπελ-
 θῶν· ὃ οὐ δυνατόν ἐστιν. ἀλλ' ἐγὼ φημι ταῦτα μὲν φλυ-
 αρίας εἶναι. 18. δοκεῖ δέ μοι ἄνδρας ἐλθόντας πρὸς Κύρον
 οὔτινες ἐπιτίθεται σὺν Κλεάρχῳ ἐρωτᾶν ἐκείνῳ τί βούλεται
 ἡμῖν χρῆσθαι· καὶ ἔαν μὲν ἡ πρᾶξις ἢ παραπλησία οἷα περ
 καὶ πρόσθεν ἐχρήτο τοῖς ξένοις, ἐπεσθαι καὶ ἡμᾶς καὶ μὴ
 κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβάντων. 19. ἔαν
 δὲ μείζων ἢ πρᾶξις τῆς πρόσθεν φαίνεται καὶ ἐπιπονωτέρα
 καὶ ἐπικινδυνωτέρα, ἀξιοῦν ἢ πείσαντα ἡμᾶς ἄγειν ἢ πει-
 σθέντα πρὸς φιλίαν ἀφιέναι· οὕτω γὰρ καὶ ἐπόμενοι ἂν
 φίλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα, καὶ ἀπιόντες ἀσφαλῶς
 ἂν ἀπίοιμεν· ὅτι δ' ἂν πρὸς ταῦτα λέγῃ ἀναγγεῖλαι δεῦρο·
 ἡμᾶς δ' ἀκούσαντας πρὸς ταῦτα βουλευέσθαι. 20. ἔδοξε
 ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμπουσιν οἱ
 ἡρώτων Κύρον τὰ δόξαντα τῇ στρατιᾷ. ὁ δ' ἀπεκρίνατο
 ὅτι ἀκούει Ἀβροκόμαν ἐχθρὸν ἄνδρα ἐπὶ τῷ Εὐφράτῃ πο-
 ταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν
 ἔφη βούλεσθαι ἐλθεῖν· κὰν μὲν ἦ ἐκεῖ, τὴν δίκην ἔφη χρή-
 ζειν ἐπιθεῖναι αὐτῷ, ἣν δὲ φεύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα
 βουλευσόμεθα. 21. ἀκούσαντες δὲ ταῦτα οἱ αἵρετοὶ ἀναγ-
 γέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὑποψία μὲν ἦν ὅτι
 ἄγει πρὸς βασιλέα, ὅμως δὲ ἐδόκει ἐπεσθαι· προσαιτοῦσι
 δὲ μισθόν· ὁ δὲ [δὲ] Κύρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν
 οὐ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρεικὰ τοῦ μη-
 νὸς τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγοι οὐδὲ ἐνταῦθα
 ἤκουσεν οὐδεὶς ἔν γε τῷ φανερώ.

IV. Ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασάγγας
 δέκα ἐπὶ τὸν Ψάρον ποταμὸν, οὗ ἦν τὸ εὖρος τρία πλέθρα.
 ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασάγγας πέντε ἐπὶ τὸν
 Πύραμον ποταμὸν, οὗ τὸ εὖρος στάδιον. ἐντεῦθεν ἐξελαύνει
 σταθμούς δύο παρασάγγας πεντεκαίδεκα εἰς Ἴσσοις, ὅ
 τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, ὅ
 μεγάλην καὶ εὐδαίμονα. 2. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς·
 καὶ Κύρῳ παρήσαν αἱ ἐκ Πελοποννήσου νῆες τριάκοντα καὶ
 πέντε καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος.
 ἡγεῖτο δ' αὐταῖς Ταμῶς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς
 ἑτέρας Κύρου πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον, ὅτε
 Τισσαφέρνει φίλῃ ἦν, καὶ συνεπολέμει Κύρῳ πρὸς αὐτόν, ὅ
 3. παρὴν δὲ καὶ Χειρίσοφος Λακεδαιμόνιος ἐπὶ τῶν νεῶν, ὅ
 μετ' ἐπεμπετος ὑπὸ Κύρου, ἐπτακοσίους ἔχων ὀπλίτας, ὧν
 ἑστρατήγει παρὰ Κύρῳ. αἱ δὲ νῆες ὥρμουν παρὰ τὴν Κύ-
 ρου σκηνήν. ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμα μισθοφόροι
 Ἕλληνες ἀποστάντες ἦλθον παρὰ Κύρον τετρακόσιοι ὀπλί-
 ται καὶ συνεστρατεύοντο ἐπὶ βασιλέα. 4. ἐντεῦθεν ἐξε-
 λαύνει σταθμὸν ἓνα παρασάγγας πέντε ἐπὶ πύλας τῆς
 Κιλικίας καὶ τῆς Συρίας. ἦσαν δὲ ταῦτα δύο τεῖχη, καὶ
 τὸ μὲν ἔσωθεν τὸ πρὸ τῆς Κιλικίας Σύννεσις εἶχε καὶ
 Κιλικίων φυλακὴ, τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας βασιλέως
 ἐλέγετο φυλακὴ φυλάττειν. διὰ μέσου δὲ ῥεῖ τούτων πο-
 ταμὸς Κάρσος ὄνομα, εὖρος πλέθρου. ἅπαν δὲ τὸ μέσον
 τῶν τειχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βία·
 ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ τεῖχη εἰς τὴν θάλατταν
 καθήκοντα, ὑπέρθεν δ' ἦσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοῖς
 τείχεσιν ἀμφοτέροις ἐφειστήκεσαν πύλαι. 5. ταύτης ἕνεκα
 τῆς παρόδου Κύρος τὰς ναῦς μετεπέμψατο, ὅπως ὀπλίτας
 ἀποβιβάσειεν εἴσω καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι
 τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις

πύλαις, ὅπερ ᾤετο ποιήσῃν ὁ Κῦρος τὸν Ἀβροκόμαν, ἔχοντα πολὺ στράτευμα. Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπήλαυνεν, ἔχων, ὥς ἐλέγετο, τριάκοντα μυριάδας στρατιάς. 6. ἐντεύθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα παρασάγγας πέντε εἰς Μυριάνδον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὥρμουν αὐτόθι ὀλκάδες πολλαί. 7. ἐνταῦθ' ἔμειναν ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκὰς [στρατηγὸς] καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστον ἄξια ἐνθέμενοι ἀπέπλευσαν, ὥς μὲν τοῖς πλείστοις ἐδόκουν, φιλοτιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον ἀπελθόντας ὥς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς βασιλέα εἶα Κῦρος τὸν Κλέαρχον ἔχειν. ἐπεὶ δ' ἦσαν ἀφανεῖς, διήλθε λόγος ὅτι διώκοι αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν εὐχοντο ὥς δειλοὺς ὄντας αὐτοὺς ληφθῆναι, οἱ δ' ὤκτειρον εἰ ἀλώσοιντο. 8. Κῦρος δὲ συγκαλέσας τοὺς στρατηγοὺς εἶπεν. Ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων. ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν ὅτι οὔτε ἀποδεδράκασιν· οἶδα γὰρ ὅπῃ οἴχονται· οὔτε ἀποπεφεύγασιν· ἔχω γὰρ τριήρεις ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον· ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω, οὐδ' ἐρεῖ οὐδεὶς ὥς ἐγὼ ἕως μὲν ἂν παρῇ τις χρώμαι, ἐπειδὴν δὲ ἀπιέναι βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ. ἀλλὰ ἰόντων, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ ἡμεῖς περὶ ἐκείνους. καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων στερήσονται, ἀλλ' ἀπολήφονται τῆς πρόσθεν ἔνεκα περὶ ἐμὲ ἀρετῆς. 9. καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν, ἀκούοντες τὴν Κύρου ἀρετὴν ἥδιον καὶ προθυμότερον συνεπορεύοντο.

Μετὰ ταῦτα Κῦρος ἐξελαύνει σταθμοὺς τέτταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Χάλον ποταμὸν, ὄντα τὸ εὖρος πλέθρου, πλήρῃ δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶων· οὐδὲ τὰς περιστεράς· αἱ δὲ κῶμαι ἐν αἷς ἐσκήνουν Παρυσάτιδος ἦσαν, εἰς ζώνην δεδομένοι. 10. ἐντεύθεν ἐξελαύνει σταθμοὺς πέντε παρασάγγας τριάκοντα ἐπὶ τὰς πηγὰς τοῦ Δάρδατος ποταμοῦ, οὗ τὸ εὖρος πλέθρου. ἐνταῦθα ἦσαν τὰ Βελέσσυος βασίλεια τοῦ Συρίας ἄρξαντος, καὶ παράδεισος πάνυ μέγας καὶ καλὸς, ἔχων πάντα ὅσα ὦραι φύουσι. Κῦρος δ' αὐτὸν ἐξέκοψε καὶ τὰ βασίλεια κατέκαυσεν. 11. ἐντεύθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμὸν, ὄντα τὸ εὖρος τεττάρων σταδίων· καὶ πόλις αὐτόθι ὤκειτο μεγάλη καὶ εὐδαίμων Θάψακος ὄνομα. ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ Κῦρος μεταπεμφάμενος τοὺς στρατηγοὺς τῶν Ἑλλήνων ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις καὶ ἀναπείθειν ἔπεσθαι. 12. οἱ δὲ ποιήσαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς καὶ ἔφασαν αὐτοὺς πάλαι ταῦτ' εἰδότας κρύπτειν καὶ οὐκ ἔφασαν ἵεναι, εἰ μὴ τις αὐτοῖς χρήματα δίδῃ, ὥσπερ τοῖς προτέροις μετὰ Κύρου ἀναβάσι [παρὰ τὸν πατέρα τοῦ Κύρου] καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρου. 13. ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δ' ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς ἐπὶ εἰς Βαβυλῶνα ἥκωσι, καὶ τὸν μισθὸν ἐντελῆ μέχρι ἂν καταστήσῃ τοὺς Ἕλληνας εἰς Ἰωνίαν πάλιν. τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπέισθη. Μένων δὲ, πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον ἔψονται Κύρῳ ἢ οὐ· συνέλεξε τὸ αὐτοῦ στράτευμα γωρὶς τῶν ἄλλων καὶ ἔλεξε τάδε. 14. Ἄνδρες, εἰάν μοι

πιδυοδε Col.

om. Col.

om. Col.

Sect. Hug

Gidol
Hug

om. Col.

Sect. Hug

om. Col.

πεισθήτε, οὔτε κινδυνεύσαντες οὔτε πονήσαντες τῶν ἄλλων
 πλέον' προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. τί οὖν κε-
 λεύω ποιῆσαι; νῦν δέεται Κύρος ἔπεσθαι τοὺς Ἕλληνας
 ἐπὶ βασιλέα· ἐγὼ οὖν φημι ὑμᾶς χρῆναι διαβῆναι τὸν Εὐ-
 φράτην ποταμὸν πρὶν δῆλον εἶναι ὅτι οἱ ἄλλοι Ἕλληνες
 ἀποκρινούνται Κύρῳ. 15. ἦν μὲν γὰρ ψηφίσωνται ἔπε-
 σθαι, ὑμεῖς δόξετε αἴτιοι εἶναι ἄρξαντες τοῦ διαβαίνειν, καὶ
 ὡς προθυμοτάτοις οὖσιν ὑμῖν χάριν εἴσεται Κύρος καὶ ἀπο-
 δώσει· ἐπίσταται δ' εἴ τις καὶ ἄλλος· ἦν δ' ἀποψηφίσων-
 ται οἱ ἄλλοι, ἄπιμεν μὲν ἅπαντες τοῦμπαλιν, ὑμῖν δὲ ὡς
 μόνοις πειθομένοις πιστοτάτοις χρήσεται καὶ εἰς φρούρια
 καὶ εἰς λοχαγίας, καὶ ἄλλου οὔτινος ἂν δέησθε οἶδα ὅτι ὡς
 φίλου τεύξεσθε Κύρου. 16. ἀκούσαντες ταῦτα ἐπείθοντο καὶ
 διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κύρος δ' ἐπεὶ
 ἦσθετο διαβεβηκότας, ἦσθη τε καὶ τῷ στρατεύματι πέμψας
 Γλουν εἶπεν, Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως
 δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει, ἢ μηκέτι με Κύ-
 ρον νομίζετε. 17. οἱ μὲν δὴ στρατιῶται ἐν ἐλπίσι μεγά-
 λαις ὄντες εὐχοντο αὐτὸν εὐτυχῆσαι, Μένωνι δὲ καὶ δῶρα
 ἐλέγετο πέμψαι μεγαλοπρεπῶς. ταῦτα δὲ ποιήσας διέ-
 βαινε· συνείπετο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν.
 καὶ τῶν διαβαινόντων τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἄνω-
 τέρω τῶν μαστῶν ὑπὸ τοῦ ποταμοῦ. 18. οἱ δὲ Θαψακηνοὶ
 ἔλεγον ὅτι οὐπώποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο
 περὶ εἰ μὴ τότε, ἀλλὰ πλοίοις, ἃ τότε Ἀβροκόμας προῖων
 κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ. ἐδόκει δὴ θεῖον εἶναι
 καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς βασιλεύ-
 σοντι. 19. ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς
 ἐννέα παρασάγγας πεντήκοντα· καὶ ἀφικνούνται πρὸς τὸν
 Ἀράξην ποταμόν. ἐνταῦθα ἦσαν κῶμαι πολλαί, μεσταὶ
 σίτου καὶ οἴνου. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσι-
 τίσαντο.

18. 3ητ. οὐπώποθ' οὕτως ὁ ποταμὸς
 διαβατὸς γένοιτο εἰ μὴ τότε. 4422

V. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας, τὸν Εὐφράτην
 ποταμὸν ἐν δεξιᾷ ἔχων, σταθμοὺς ἐρήμους πέντε παρασάγ-
 γας τριάκοντα καὶ πέντε. ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ
 γῆ πεδίου ἅπαν ὁμαλὲς ὥσπερ θάλαττα, ἀψινθίου δὲ πλη-
 ρες· εἰ δέ τι καὶ ἄλλο ἐνὴν ὕλης ἢ καλύμου, ἅπαντα ἦσαν
 εὐώδη ὥσπερ ἀρώματα· δένδρον δ' οὐδὲν ἐνὴν. 2. θηρία
 δὲ παντοῖα, πλείστοι ὄνοι ἄγριοι, πολλοὶ δὲ στρουθοὶ οἱ
 μεγάλοι· ἐνῆσαν δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ
 θηρία οἱ ἱππεῖς ἐνίοτε ἐδίωκον. καὶ οἱ μὲν ὄνοι, ἐπεὶ τις
 διώκοι, προδραμόντες ἔστασαν· πολὺ γὰρ τῶν ἵππων ἔτρε-
 χον θάπτον· καὶ πάλιν, ἐπεὶ πλησιάζοιεν οἱ ἵπποι, ταῦτον
 ἐποίουν, καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἱππεῖς θη-
 ρῶν διαδεχόμενοι. τὰ δὲ κρέα τῶν ἀλισκομένων ἦν παρα-
 πλήσια τοῖς ἐλαφείοις, ἀπαλώτερα δέ. 3. στρουθὸν δὲ
 οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἱππέων ταχὺ ἐπαύοντο·
 πολὺ γὰρ ἀπεσπᾶτο φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς
 δὲ πτέρυξιν αἵρουσα ὥσπερ ἰστίῳ χρωμένῃ. τὰς δὲ ὠτί-
 δας ἂν τις ταχὺ ἀνιστῇ, ἔστι λαμβάνειν· πέτονται γὰρ
 βραχὺ ὥσπερ πέρδικες καὶ ταχὺ ἀπαγορεύουσι. τὰ δὲ
 κρέα αὐτῶν ἥδιστα ἦν. 4. πορευόμενοι δὲ διὰ ταύτης τῆς
 χώρας ἀφικνούνται ἐπὶ τὸν Μάσκαν ποταμὸν, τὸ εὖρος
 πλεθριαῖον. ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ'
 αὐτῇ Κορσωτή· περιερρεῖτο δ' αὕτη ὑπὸ τοῦ Μάσκα κύ-
 κλω. ἐνταῦθ' ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.
 5. ἐντεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρισκαίδεκα παρα-
 σάγγας ἐνενήκοντα, τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων,
 καὶ ἀφικνεῖται ἐπὶ Πύλας. ἐν τούτοις τοῖς σταθμοῖς πολλὰ
 τῶν ὑποζυγίων ἀπώλετο ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ
 ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα· οἱ δὲ
 ἐνοικούντες ὄνους ἀλέτας παρὰ τὸν ποταμὸν ὀρύττοντες καὶ
 ποιούντες εἰς Βαβυλῶνα ἡγον καὶ ἐπώλου, καὶ ἀνταγορά-
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ζοντες σίτον ἔζων. 6. τὸ δὲ στράτευμα ὁ σίτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν εἰ μὴ ἐν τῇ Λυδία ἀγορᾷ ἐν τῷ Κῦρου βαρβαρικῷ τὴν καπίθην ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων. ὁ δὲ σίγλος δύναται ἐπτὰ ὀβολοὺς καὶ ἡμιωβόλιον Ἀττικούς· ἡ δὲ καπίθη δύο χοίνικας Ἀττικὰς ἐχώρει. κρέα οὖν ἐσθιόντες οἱ στρατιῶται διεγίγνοντο. 7. ἦν δὲ τούτων τῶν σταθμῶν οὓς πάνυ μακροὺς ἤλαυνεν, ὅποτε ἡ πρὸς ὕδωρ βούλοιτο διατελέσαι ἢ πρὸς χιλόν. καὶ δὴ ποτε στενοχωρίας καὶ πηλοῦ φανέντος ταῖς ἀμάξαις δυσπορεύτου, ἐπέστη ὁ Κῦρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις καὶ ἔταξε Γλοῦν καὶ Πίγρητα, λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, συνεκβιβάζειν τὰς ἀμάξας. 8. ἐπεὶ δ' ἐδόκουν αὐτῷ σχολαίως ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπισπεῦσαι τὰς ἀμάξας. ἔνθα δὴ μέρος τι τῆς εὐταξίας ἦν θεάσασθαι. ῥίψαντες γὰρ τοὺς πορφυροῦς κἀνδύς ὅπου ἔτυχεν ἕκαστος ἐσθηκῶς, ἴεντο ὥσπερ ἂν δράμοι τις περὶ νίκης καὶ μάλα κατὰ πρानοὺς γηλόφου, ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας καὶ τὰς ποικίλους ἀναξυρίδας, ἔνιοι δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις καὶ ψέλια περὶ ταῖς χερσίν· εὐθὺς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν θάττον ἢ ὥς τις ἂν ᾤετο μετεώρους ἐξεκόμισαν τὰς ἀμάξας. 9. τὸ δὲ σύμπαν δῆλος ἦν Κῦρος ὥς' σπεύδων πᾶσαν τὴν ὁδὸν καὶ οὐ διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἕνεκα ἢ τινος ἄλλου ἀναγκαίου ἐκαθέζετο, νομίζων, ὅσῳ μὲν θάττον ἔλθοι, τοσούτῳ ἀπαρασκευοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσῳ δὲ σχολαιότερον, τοσούτῳ πλέον συναγείρεσθαι βασιλεῖ στράτευμα. καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν ἢ βασιλέως ἀρχὴ πλήθει μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὖσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διεσπᾶσθαι τὰς δυνάμεις ἀσθενῆς, εἴ τις διὰ ταχέων τὸν πόλεμον ἐποιεῖτο. 10. πέραν

ποιοῖτο

δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη· ἐκ ταύτης οἱ στρατιῶται ἡγόραζον τὰ ἐπιτήδεια, σχεδίαῖς διαβαίνοντες ὧδε. διφθέρας ἃς εἶχον σκεπάσματα ἐπίμπλασαν χορτοῦ κούφου, εἴτα συνήγον καὶ συνέσπων, ὥς μὴ ἄπτεσθαι τῆς κάρφης τὸ ὕδωρ· ἐπὶ τούτων διέβαινον καὶ ἐλάμβανον τὰ ἐπιτήδεια, οἶνόν τε ἐκ τῆς βαλάνου πεποιημένον τῆς ἀπὸ τοῦ φοίνικος καὶ σίτον μελίνης· τούτο γὰρ ἦν ἐν τῇ χώρᾳ πλεῖστον. 11. ἀμφιλεξάντων δὲ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν τοῦ Κλεάρχου, ὁ Κλεάρχος κρίνας ἀδικεῖν τὸν τοῦ Μένωνος πληγὰς ἐνέβαλεν· ὁ δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ στράτευμα ἔλεγεν· ἀκούσαντες δ' οἱ στρατιῶται ἐχαλέπαινον καὶ ὀργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ. 12. τῇ δὲ αὐτῇ ἡμέρᾳ Κλεάρχος ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ καὶ ἐκεῖ κατασκευάμενος τὴν ἀγορίαν, ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν· Κῦρος δὲ οὐπω ἦκεν, ἀλλ' ἔτι προσήλαυνε· τῶν δὲ Μένωνος στρατιωτῶν ἑύλα σχίζων τις, ὥς εἶδε Κλεάρχον διελαύνοντα, ἴησι τῇ ἀξίῃ· καὶ οὗτος μὲν αὐτοῦ ἤμαρτεν· ἄλλος δὲ λίθῳ καὶ ἄλλος, εἴτα πολλοὶ, κραυγῆς γενομένης. 13. ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ εὐθὺς παραγγέλλει εἰς τὰ ὅπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ ἐκέλευσε μέναι τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας, αὐτὸς δὲ λαβὼν τοὺς θρᾶκας καὶ τοὺς ἰππέας, οἳ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλείους ἢ τετταράκοντα, τούτων δὲ οἱ πλείστοι θρᾶκες, ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλήχθαι καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὅπλα· οἱ δὲ καὶ ἔστασαν ἀπορούντες τῷ πράγματι. 14. ὁ δὲ Πρόξενος, ἔτυχε γὰρ ὕστερος προσιῶν καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν, εὐθὺς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων

cf. Thuc. 1.1, 1; 7.2, 4

ἔθετο τὰ ὄπλα καὶ ἰδεῖτο τοῦ Κλεάρχου μὴ ποιεῖν ταῦτα. ὁ δ' ἐχαλέπαινε ὅτι αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι πρῶως λέγοι τὸ αὐτοῦ πάθος, ἐκέλευσέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι. 15. ἐν τούτῳ δὲ ἐπῆει καὶ Κύρος καὶ ἐπύθετο τὸ πρᾶγμα· εὐθύς δ' ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας καὶ σὺν τοῖς παρούσι τῶν πιστῶν ἦκεν ἐλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε. 16. Κλέαρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε ὅ τι ποιεῖτε. εἰ γάρ τινα ἀλλήλοις μάχην συνάψετε, νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων πάντες οὗτοι οὓς ὁράτε βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ ὄντων. 17. ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ παυσάμενοι ἀμφοτέροι κατὰ χώραν ἔθεντο τὰ ὄπλα.

VI. Ἐντεῦθεν προϊόντων ἐφαίνετο ἵχνη ἵππων καὶ κόπρος· εἰκάζετο δ' εἶναι ὁ στίβος ὡς δισχιλίων ἵππων. οὗτοι προϊόντες ἔκαον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὀρόντας δὲ Πέρσης ἀνὴρ, γένει τε προσήκων βασιλεῖ καὶ τὰ πολέμια λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν, ἐπιβουλεύει Κύρῳ, καὶ πρόσθεν πολεμήσας καταλλαγεὶς δέ. 2. οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίῃ ἱππέας χιλίους, ὅτι τοὺς προκατακάοντας ἱππέας ἢ κατακάνοι ἂν ἐνεδρεύσας ἢ ζώντας πολλοὺς αὐτῶν ἔλοι καὶ κωλύσειε τοῦ κάειν ἐπιόντας, καὶ ποιήσειεν ὥστε μήποτε δύνασθαι αὐτοὺς ἰδόντας τὸ Κύρου στράτευμα βασιλεῖ διαγγεῖλαι. τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι, καὶ ἐκέλευσεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων. 3. ὁ δ' Ὀρόντας, νομίσας ἐτοιμοὺς εἶναι αὐτῷ τοὺς ἱππέας, γράφει ἐπιστολὴν παρὰ βασιλέα ὅτι ἤξοι ἔχων ἱππέας ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς ἑαυτοῦ ἱππεύσιν ἐκέλευεν ὡς φίλιον αὐτὸν ὑποδέχεσθαι. ἐνῆν δὲ ἐν τῇ

ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας ὑπομνήματα καὶ πίστεως. ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ, ὡς ᾤετο· ὁ δὲ λαβὼν Κύρῳ δίδωσιν. 4. ἀναγνοὺς δὲ αὐτὴν ὁ Κύρος συλλαμβάνει Ὀρόνταν, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν Πέρσας τοὺς ἀρίστους τῶν περὶ αὐτὸν ἐπτὰ, καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐκέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν. οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας. 5. Κλέαρχον δὲ καὶ εἰσω παρεκάλεσε σύμβουλον, ὅς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντα ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. ἔφη δὲ Κύρον ἄρχειν τοῦ λόγου ὧδε. 6. Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος, ὅτι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω περὶ Ὀρόντου τουτουί. τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον εἶναι ἐμοί· ἐπεὶ δὲ ταχθεὶς, ὡς ἔφη αὐτὸς, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμέ πολέμου παύσασθαι καὶ δεξιὰν ἔλαβον καὶ ἔδωκα. 7. μετὰ ταῦτα, ἔφη, ὦ Ὀρόντα, ἔστιν ὅ τι σε ἠδίκησα; ἀπεκρίνατο ὅτι οὐ. πάλιν δὲ ὁ Κύρος ἠρώτα, Οὐκοῦν ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος, ἀποστὰς εἰς Μυσοὺς κακῶς ἐποίηεις τὴν ἐμὴν χώραν ὅ τι ἐδύνω; ἔφη ὁ Ὀρόντας. Οὐκοῦν, ἔφη ὁ Κύρος, ὁπότ' αὐτὸς ἐγνως τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν μεταμέλειν τέ σοι ἔφησθα καὶ πείσας ἐμέ πιστὰ πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ' ἐμοῦ; καὶ ταῦθ' ὁμολόγει ὁ Ὀρόντας. 8. Τί οὖν, ἔφη ὁ Κύρος, ἀδικηθεὶς ὑπ' ἐμοῦ νῦν τὸ τρίτον ἐπιβουλεύω μοι φανερὸς γέγονας; εἰπόντος δὲ τοῦ Ὀρόντα ὅτι οὐδὲν

φανον ἐκάστῳ χρυσούν δώσω. 8. οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ τε ἦσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξήγγελλον. εἰσῆσαν δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινὲς, ἀξιούντες εἰδέναι τί σφίσιν ἔσται εὖν κρατήσωσιν. ὁ δὲ ἐμπιμπλᾷς ἀπάντων τὴν γνώμην ἀπέπεμπε. 9. παρεκελεύοντο δὲ αὐτῷ πάντες ὅσοι περ διελέγοντο μὴ μάχεσθαι, ἀλλ' ὀπισθεν ἑαυτῶν τάττεσθαι. ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ᾧδὲ πως ἤρετο τὸν Κύρον. Οἶε γάρ σοι μαχεῖσθαι, ὦ Κύρε, τὸν ἀδελφόν; Νῆ Δί', ἔφη ὁ Κύρος, εἴπερ γε Δαρείου καὶ Παρυσάτιδος ἐστὶ παῖς ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι. 10. ἐνταῦθα δὲ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἄσπις μυρία καὶ τετρακοσία, πελτασταὶ δὲ δισχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι. 11. τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἄρματα δρεπανηφόρα διακόσια. ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἵππεῖς, ὧν Ἀρταγέρσης ἤρχεν· οὗτοι δ' αὖ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. 12. τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνενήκοντα μυριάδες καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα. Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης ἡμέραις πέντε, ἐκ Φοινίκης ἐλαύνων. 13. ταῦτα δὲ ἡγγελλον πρὸς Κύρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης, καὶ μετὰ τὴν μάχην οἱ ὑστερον ἐλήφθησαν τῶν πολεμίων ταῦτα ἡγγελλον. 14. ἐντεύθεν δὲ Κύρος ἐξελαύνει σταθμὸν ἕνα παρασάγγας τρεῖς συνταγμένῳ τῷ στρατεύματι παντὶ καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ᾧδε γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα·

κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ βαθεία, τὸ μὲν εὖρος ὀργυιαί πέντε, τὸ δὲ βάθος ὀργυιαί τρεῖς. 15. παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας μέχρι τοῦ Μηδίας τείχους. [ἐνθα αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ρέουσιν· εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγὰ· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ' ἐκάστη παρασάγγην, γέφυραι δ' ἔπεισιν.] ἦν δὲ παρὰ τὸν Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου ὡς εἴκοσι ποδῶν τὸ εὖρος. 16. ταύτην δὲ τὴν τάφρον βασιλεὺς ποιεῖ μέγας ἀντὶ ἐρίματος, ἐπειδὴ πυνθάνεται Κύρον προσελαύνοντα. ταύτην δὲ τὴν πάροδον Κύρος τε καὶ ἡ στρατιὰ παρήλθε καὶ ἐγένοντο εἰς τῆς τάφρου. 17. ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά. 18. ἐνταῦθα Κύρος Σιλανὸν καλέσας τὸν Ἀμβρακιώτην μάντιν ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκείνης ἡμέρας θυόμενος εἶπεν αὐτῷ ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, Κύρος δ' εἶπεν, Οὐκ ἄρα ἐτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσης, ὑπισχνούμαι σοι δέκα τάλαντα. τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρήλθον αἱ δέκα ἡμέραι. 19. ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στρατεύμα διαβαίνειν, ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ μάχεσθαι· ὥστε τῇ ὑστεραίᾳ Κύρος ἐπορεύετο ἡμελημένως μᾶλλον. 20. τῇ δὲ τρίτῃ ἐπὶ τε τοῦ ἄρματος καθήμενος τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ, τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο καὶ τῶν ὅπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν ἤγετο καὶ ὑποζυγίων.

VIII. Καὶ ἤδη τε ἦν ἀμφὶ ἰάγοραν πληθούσαν καὶ πλη-

τάφρον βασιλεὺς ποιεῖ μέγας ἀντὶ ἐρίματος

σίον ἦν ὁ σταθμὸς ἐνθα ἔμελλε καταλύειν, ἥνικα Πατηγύας
 ἀνὴρ Πέρσης τῶν ἀμφὶ Κύρον πιστῶν προφαίνεται ελαυνῶν
 ἀνὰ κράτος ἰδρύνει τῷ ἵππῳ, καὶ εὐθὺς πᾶσιν οἷς ἐνετύχα-
 -ιστε (ὅτι) νεν ἐβόα καὶ βαρβαρικῶς καὶ ἑλληνικῶς ὅτι βασιλεὺς σὺν
 Cob. στρατεύματι πολλῷ προσέρχεται ὡς εἰς μάχην παρεσκευ-
 ασμένος. 2. ἐνθα δὲ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ
 ἐδόκουν οἱ Ἕλληνες καὶ πάντες δὲ ἀτάκτοις σφισιν ἐπιπε-
 σείσθαι. 3. Κύρος τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν
 θώρακα ἐνέδυ καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλὰ εἰς τὰς
 χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζε-
 σθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον. 4. ἐνθα
 δὲ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ
 τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ
 ἐχόμενος, οἱ δ' ἄλλοι μετὰ τοῦτον, Μένων δὲ καὶ τὸ στρά-
 -τευμα τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ. 5. τοῦ δὲ
 Cob. βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέ-
 Cob. αρχον ἕστησαν ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικόν,
 Cob. ἐν δὲ τῷ εὐώνυμῳ Ἀριαῖός τε ὁ Κύρου ὑπαρχος καὶ τὸ ἄλλο
 Cob. βαρβαρικόν. 6. Κύρος δὲ καὶ οἱ ἵππεῖς τούτου ὅσον ἐξα-
 κόσιοι ὀπλισμένοι θώραξι μὲν αὐτοὶ καὶ παραμηριδίῳ καὶ
 Cob. κράνεσι πάντες πλὴν Κύρου· Κύρος δὲ ψιλὴν ἔχων τὴν
 Cob. κεφαλὴν εἰς τὴν μάχην καθίστατο. 7. οἱ δ' ἵπποι πάντες
 Cob. οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια καὶ προστερνίδια·
 Cob. εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς. 8. καὶ ἤδη
 Cob. ἦν μέσον ἡμέρας καὶ οὐπω καταφανεῖς ἦσαν οἱ πολέμιοι·
 Cob. ἥνικα δὲ δαίτη ἐγένετο, ἐφάνη κοινορτὸς ὥσπερ νεφέλη
 Cob. λευκή, χρόνῳ δὲ συχνῷ ὕστερον ὥσπερ μελανία τις ἐν τῷ
 Cob. πεδίῳ ἐπὶ πολὺ. ὅτε δὲ ἐγγύτερον ἐγίνοντο, τάχα δὲ καὶ
 Cob. χαλκός τις ἤστραπτε καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφα-
 Cob. νεῖς ἐγίνοντο. 9. καὶ ἦσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ
 Cob. τοῦ εὐώνυμου τῶν πολεμίων· Τισσαφέρνης ἐλέγετο τούτων

ἀρχειν· ἐχόμενοι δὲ τούτων γερροφόροι, ἐχόμενοι δὲ ὀπλίται
 σὺν ποδήρεσι ξυλίναις ἀσπίσιν· Αἰγύπτιοι δ' οὗτοι ἐλέ-
 γοντο εἶναι· ἄλλοι δ' ἵππεῖς, ἄλλοι τοξόται. πάντες δ'
 οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πληρεὶ ἀνθρώπων ἕκαστον τὸ
 ἔθνος ἐπορεύετο. 10. πρὸ δὲ αὐτῶν ἄρματα διαλείποντα
 συχνὸν ἀπ' ἀλλήλων τὰ δὲ δρεπανηφόρα καλούμενα· εἶχον
 δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ
 ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς διακόπτειν ὅτῳ ἐν-
 τυγχάνοιεν. ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλή-
 νων ἐλῶντα καὶ διακόφοντα. 11. ὁ μέντοι Κύρος εἶπεν ὅτε
 καλέσας παρέκελεύετο τοῖς Ἕλλησι τὴν κραυγὴν τῶν βαρ-
 βάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγὴ ἀλλὰ
 σιγὴ ὡς ἀνυστὸν καὶ ἡσυχὴ ἐν ἴσῳ καὶ βραδέως προσήεσαν.
 12. καὶ ἐν τούτῳ Κύρος παρελαύνων αὐτὸς σὺν Πίγρητι
 τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ Κλεάρχῳ ἐβόα
 ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ
 βασιλεὺς εἶη· κὰν τοῦτ', ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποίηται.
 13. ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον στίφος καὶ ἀκούων Κύ-
 ρου ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐώνυμου βασιλέα· τοσούτον
 Cob. γὰρ πλήθει περιῆν βασιλεὺς ὥστε μέσον τὸ ἑαυτοῦ ἔχων
 Cob. τοῦ Κύρου εὐώνυμου ἔξω ἦν· ἀλλ' ὅμως ὁ Κλέαρχος οὐκ
 ἠθέλην ἀποσπᾶσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φο-
 βούμενος μὴ κυκλωθεῖν ἐκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρί-
 νατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι. 14. καὶ ἐν τούτῳ
 Cob. τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προῆει,
 Cob. τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάττετο ἐκ τῶν
 Cob. ἔτι προσιόντων. καὶ ὁ Κύρος παρελαύνων οὐ πᾶν πρὸς
 αὐτῷ τῷ στρατεύματι κατεθεᾶτο ἐκατέρωσε ἀποβλέπων εἰς
 Cob. τε τοὺς πολεμίους καὶ τοὺς φίλους. 15. ἰδὼν δὲ αὐτὸν ἀπὸ
 Cob. τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντή-
 Cob. σαι ἤρετο εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε καὶ λέ-
 Cob. * πελάσας Aug !!!

γειν ἐκέλευσε πᾶσιν ὅτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάγια
καλά. 16. ταῦτα δὲ λέγων θορύβου ἤκουσε διὰ τῶν τάξεων
ἰόντος, καὶ ἤρετο τίς ὁ θορύβος εἶη. ὁ δὲ Κλέαρχος εἶπεν ὅτι
τὸ σύνθημα παρέρχεται δεύτερον ἤδη. καὶ ὃς ἐθαύμασε τίς
παραγγέλλει καὶ ἤρετο ὅτι εἶη τὸ σύνθημα. ὁ δ' ἀπεκρίνατο,
ΖΕΤΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ. 17. ὁ δὲ Κῦρος ἀκούσας
Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω. ταῦτα δ' εἰπὼν
εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυνε· καὶ οὐκέτι τρία ἢ τέτταρα
στάδια διειχέτην τῷ φάλαγγι ἀπ' ἀλλήλων ἡνίκα ἐπαιάνι-
ζόν τε οἱ Ἕλληνες καὶ προήρχοντο ἀντίοι ἰέναι τοῖς πολε-
μίοις. 18. ὥς δὲ πορευομένων ἐξεκύναιεν τι τῆς φάλαγγος,
τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγαντο
πάντες οἰόντες τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον.
λέγουσι δέ τινες ὥς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδού-
πησαν, φόβον ποιοῦντες τοῖς ἵπποις. 19. πρὶν δὲ τόξευμα
ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. καὶ
ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ
ἀλλήλοις μὴ θεῖν δρόμῳ ἀλλ' ἐν τάξει ἔπρεσθαι. 20. τὰ δ'
ἄρματα ἐφέροντο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ
διὰ τῶν Ἑλλήνων κενὰ ἡνιόχων. οἱ δ' ἐπεὶ προῖδοιεν,
δίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσπερ ἐν ἵππο-
δρόμῳ ἐκπλαγεῖς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν
ἐφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ
ἔπαθεν οὐδεὶς οὐδὲν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναι τις
ἐλέγετο. 21. Κῦρος δ' ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ
καθ' αὐτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος
ἤδη ὥς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, οὐδ' ὥς ἐξήχθη διώ-
κειν, ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξα-
κοσίων ἱππέων τάξιν ἐπεμελείτο ὅτι ποιήσει βασιλεὺς.
καὶ γὰρ ἤδει αὐτὸν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύ-
ματος. 22. καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες μέσον
* τοῦ περσικοῦ στρατεύματος ἀντίοι τοῖς πολεμίοις μὲν

ἔχοντες τὸ αὐτῶν ἡγούμενοι, νομίζοντες οὕτω καὶ ἐν ἀσφα-
λεστάτῳ εἶναι, ἦν ἢ ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι
παραγγεῖλαι χρήζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ
στράτευμα. 23. καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς
αὐτοῦ στρατιᾶς ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου
κέρατος. ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου οὐδὲ
τοῖς αὐτοῦ τεταγμένοις ἐμπροσθεν, ἐπέκαμπτεν ὥς εἰς κύ-
κλωσιν. 24. ἐνθα δὴ Κῦρος δείσας μὴ ὀπισθεν γενόμενος
κατακόψη τὸ Ἑλληνικὸν ἐλαύνει ἀντίος καὶ ἐμβαλὼν σὺν
τοῖς ἑξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ εἰς
φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους, καὶ ἀποκτεῖναι λέγεται αὐ-
τὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην τὸν ἄρχοντα αὐτῶν. 25. ὥς
δ' ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς
τὸ διώκειν ὁρμήσαντες, πλὴν πάντῃ ὀλίγοι ἀμφ' αὐτὸν κατε-
λείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι. 26. σὺν τού-
τοις δὲ ὦν καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνον στίφος· καὶ
εὐθὺς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν Τὸν ἄνδρα ὁρῶ, ἵετο ἐπ' αὐτὸν
καὶ παίει κατὰ τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ θώρακος,
ὥς φησι Κτησίας ὁ ἰατρός· καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι.
27. παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῷ ὑπὸ τὸν ὀφθαλ-
μὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦ-
ρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἐκατέρου, ὅποσοι μὲν τῶν ἀμφὶ
βασιλέα ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν·
Κῦρος δὲ αὐτός τε ἀπέθανε καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ
αὐτὸν ἔκειντο ἐπ' αὐτῷ. 28. Ἀρταπάτης δ' ὁ πιστότατος
αὐτῷ τῶν σκηπτούχων θεράπων λέγεται, ἐπειδὴ πεπτωκότα
εἶδε Κῦρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ.
29. καὶ οἱ μὲν φασὶ βασιλέα κελεύσαι τινα ἐπισφάξαι αὐ-
τὸν Κύρῳ, οἱ δ' ἑαυτὸν ἐπισφάξασθαι σπασάμενον τὸν
ἀκινάκην· εἶχε γὰρ χρυσοῦν· καὶ στρεπτὸν δ' ἐφόρει καὶ
ψέλια καὶ τᾶλλα ὥσπερ οἱ ἄριστοι Περσῶν· ἐτετίμητο γὰρ
ὑπὸ Κύρου δι' εὐνοίαν τε καὶ πιστότητα.

* τοῦ περσικοῦ στρατεύματος ἀντίοι τοῖς πολεμίοις μὲν
* τοῦ περσικοῦ στρατεύματος ἀντίοι τοῖς πολεμίοις μὲν

IX. Κύρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν τῶν μετὰ Κύρον τὸν ἀρχαῖον γενομένων βασιλικώτατός τε καὶ ἄρχειν ἀξιότατος, ὡς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι. **2.** πρῶτον μὲν γὰρ ^{mi. Cob.} ἔτι παῖς ὢν, ὅτ' ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων πάντα κράτιστος ἐνομίζετο. **3.** πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἔνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις, αἰσχρὸν δ' οὐδὲν οὐτ' ἀκούσαι οὐτ' ἰδεῖν ἔστι. **4.** θεῶνται δ' οἱ παῖδες καὶ τιμωμένους ὑπὸ βασιλέως ^{Cob. (με-)} καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστε εὐθύς παῖδες ὄντες μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. **5.** ἔνθα Κύρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς ^{mi. Cob.} τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι, ἔπειτα δὲ φιλιππότατος καὶ τοῖς ἵπποις ἄριστα [?] χρῆσθαι· ἔκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον. **6.** ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπύσθη ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἔπαθεν, ὦν καὶ τὰς ὠτειλὰς εἶχε, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν. **7.** ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη οἷς ^{mi. Cob.} καθήκει εἰς Καστωλὸν πεδίου ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν ὅτι περὶ πλείστου ποιοῖτο, εἴ τῳ σπείσαιοτο καὶ εἴ τῳ συνθοῖτο καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. **8.** καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπείσαμένου Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς

σπονδὰς παθεῖν. ^{3/2} **9.** τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκούσαι Κύρον εἵλοντο ἀντὶ Τισσαφέρνους πλὴν Μιλησίων· οὗτοι δὲ, ὅτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι, ἐφοβοῦντο αὐτόν. **10.** καὶ γὰρ ἐργῶ ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἂν ποτε προῖτο, ἐπεὶ ἅπας φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἐτι μὲν μείους γένοιτο ἐτι δὲ ^{Cob.} κάκιον πράξειαν. **11.** φανερός δ' ἦν καὶ, εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώμενος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον ὡς εὐχοίτο τοσοῦτον χρόνον ζῆν ἔστε νικῶν καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιούντας ἀλεξόμενος. **12.** καὶ γὰρ οὖν πλείστοι δὴ αὐτῷ ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα προέσθαι. **13.** οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι ὡς τοὺς κακούργους καὶ ἀδίκους εἶα καταγελᾶν, ἀλλ' ἀφειδέστατα πάντων ἐτιμωρεῖτο. [?] **14.** πολλὰκις δ' ἦν ἰδεῖν παρὰ τὰς στειβομένας ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερομένους ἀνθρώπους· ὥστ' ἐν τῇ Κύρου ἀρχῇ ἐγένετο καὶ Ἕλλησι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πορεύεσθαι ὅποι τις ἤθελεν, ἔχοντι ὅ τι προχωροίη. **15.** τοὺς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὠμολόγητο διαφερόντως τιμᾶν. καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς Πισίδας καὶ Μυσούς· στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας οὐς ἑώρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἥς κατεστρέφετο χώρας, ἔπειτα δὲ καὶ ἄλλοις δώροις ἐτίμα· **16.** ὥστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς δούλους τούτων ἀξιούσθαι εἶναι. [?] **17.** τοιγαροῦν πολλὰ ἦν ἀφθονία αὐτῷ τῶν ἐθελόντων κινδυνεύειν, ὅπου ^{Cob. 1, 9m.} τις οἶοιτο Κύρον αἰσθήσεσθαι. [?] **18.** εἰς γε μὴν δικαιοσύνην εἴ τις αὐτῷ φανερός γένοιτο ἐπιδείκνυσθαι βουλόμενος, [?] περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων. [?] **19.** καὶ γὰρ οὖν ἄλλα τε

πολλά δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι ἀληθινῶ
 ἐχρήσατο. καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ^{στ} χρημάτων
 ἕνεκα πρὸς ἐκεῖνον ἐπλευσαν, [ἀλλ' ἐπει^{βριστημὰν}] ἔγνωσαν κερδαλεώ-
 τερον εἶναι Κύρῳ καλῶς^{lectimam} πειθαρχεῖν ἢ τὸ κατὰ μῆνα κέρδος.
 18. ἀλλὰ μὴν εἴ τίς γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρε-
 τήσειεν, οὐδενὶ πώποτε ἀχάριστον εἶασε τὴν προθυμίαν.
 19. εἰ δέ τινα ὁρῶν δεινὸν ὄντα οἰκονό-
 μον ἐκ τοῦ δικαίου καὶ κατασκευάζοντά τε ἧς ἄρχοι χώρας
 καὶ προσόδους ποιοῦντα, οὐδένα^{om. Cob.} ἂν πώποτε ἀφείλετο, ἀλλ'
 αἰεὶ πλείω προσεδίδου. ὥστε καὶ ἰδέως ἐπόνουν καὶ θαρρα-
 λέως ἐκτῶντο καὶ ὁ ἐπέπατο αὐτὸς ἡκιστα Κύρον ἔκρυπτεν.
 οὐ γὰρ φθονῶν τοῖς φανερῶς πλουτοῦσιν ἐφαίνετο, ἀλλὰ
 πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι.
 20. φίλους γε μὴν ὅσους ποίῳσαιο καὶ εὖνους γνοίῃ ὄντας
 καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὅ τι τυγχάνοι βουλό-
 μενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος
 δὴ γενέσθαι θεραπεύειν. 21. καὶ γὰρ αὐτὸ τοῦτο οὐπερ
 αὐτὸς ἕνεκα φίλων ᾤετο δεῖσθαι, ὥς συνεργοὺς ἔχει, καὶ
 αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου
 ὅτου^{Aug} ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα. 22. δῶρα δὲ πλεί-
 ον^{3/3}στα μὲν οἶμαι εἰς γε ὧν ἀνὴρ ἐλάμβανε διὰ πολλά· ταῦτα δὲ
 πάντων δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους
 ἑκάστου σκοπῶν καὶ ὅτου μάλιστα ὁρῶν ἕκαστον δεόμενον.
 23. καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις ἢ ὥς εἰς
 πόλεμον ἢ ὥς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν
 αὐτὸν ἔφασαν ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναίτο τού-
 τοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμημένους μέ-
 γιστον κόσμον ἀνδρὶ νομίζοι. 24. καὶ τὸ μὲν τὰ μεγάλα
 νικᾶν τοὺς φίλους εὖ ποιοῦντα οὐδὲν θαυμαστὸν, ἐπειδὴ γε
 καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων

καὶ τῷ προθυμῆσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον
 δοκεῖ ἀγαστὰ εἶναι. 25. Κύρος γὰρ ἔπεμπε βίκους οἴνου
 ἡμιδεεῖς πολλάκις ὁπότε πάνυ ἡδὺν λάβοι, λέγων ὅτι οὐπω
 δὴ πολλοῦ χρόνου τούτου ἰδίῳ οἴνῳ ἐπιτύχοι· τοῦτον οὖν
 σοὶ ἔπεμψε καὶ δεῖταί σου τήμερον τοῦτον ἐκπιεῖν σὺν οἷς
 μάλιστα φιλεῖς. 26. πολλάκις δὲ χήνας ἡμιβρώτους ἔπεμπε
 καὶ ἄρτων ἡμίσεα καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν
 φέροντα, Τούτοις ἦσθη Κύρος· βούλεται οὖν καὶ σὲ τούτων
 γεύσασθαι. 27. ὅπου δὲ χιλὸς σπάνιος πάνυ εἴη, αὐτὸς δ'
 ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας
 καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους τοῖς
 τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμβάλλειν τοῦτον τὸν
 χιλὸν, ὥς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν. 28. εἰ
 δὲ δὴ ποτε πορεύοιτο καὶ πλείστοι μέλλοιεν ὄψεσθαι, προσ-
 καλῶν τοὺς φίλους ἐσπουδαιολογεῖτο, ὥς δηλοῖν οὖς τιμᾶ.
 ὥστε ἔγωγε ἐξ ὧν ἀκούω οὐδένα κρίνω ὑπὸ πλειόνων πεφι-
 λῆσθαι οὔτε Ἑλλήνων οὔτε βαρβάρων. 29. τεκμήριον δὲ
 τούτου καὶ τόδε. παρὰ μὲν Κύρου δούλου ὄντος οὐδεὶς
 ἀπῆλθε πρὸς βασιλέα, πλὴν Ὀρόντας ἐπεχείρησε· καὶ οὗτος
 δὴ ὅν ᾤετο πιστόν οἱ εἶναι ταχὺ αὐτὸν εῦρε Κύρῳ φιλαίτερον
 ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κύρον ἀπῆλθον,
 ἐπειδὴ πολέμιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ
 μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ
 ὄντες ἀγαθοὶ ἀξιωτέρας ἂν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ.
 30. μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ
 γενόμενον ὅτι καὶ αὐτὸς ἦν ἀγαθὸς καὶ κρίνειν ὀρθῶς ἐδύ-
 νατο τοὺς πιστοὺς καὶ εὖνους καὶ βεβαίους. 31. ἀποθνή-
 σκοντος γὰρ αὐτοῦ πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντρά-
 पेζοι ἀπέθανον μαχόμενοι [ὑπὲρ Κύρου] πλὴν Ἀριαίου·
 οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ τοῦ ἵππου
 κοῦ ἄρχων· ὥς δ' ἦσθητο Κύρου πεπτωκότα, ἔφυγεν ἔχων
 καὶ τὸ στράτευμα πᾶν οὐ ἡγήετο.

X. Ἐνταῦθα δὴ Κύρου ἀποτέμενεται ἡ κεφαλὴ καὶ ἡ χεὶρ ἢ δεξιὰ. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἔνθεν ὥρμητο· τέτταρες δ' ἐλέγοντο παρασύγγαι εἶναι τῆς ὁδοῦ. **2.** βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τὰ τε ἄλλα πολλὰ διαρπάζουσι, καὶ τὴν Φωκαΐδα τὴν Κύρου παλλακίδα τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι λαμβάνει. **3.** ἡ δὲ Μιλησία ἢ νεωτέρα ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων οἱ ἔτυχον ἐν τοῖς σκευοφόροις ὅπλα ἔχοντες, καὶ ἀντιταχθέντες πολλοὺς μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ ἄλλα ὅποσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο πάντα ἔσωσαν. **4.** ἐνταῦθα διέσχον ἀλλήλων βασιλεὺς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς ὡς πάντας νικῶντες, οἱ δ' ἀρπάζοντες ὡς ἤδη πάντες νικῶντες. **5.** ἐπεὶ δ' ἦσθοντο οἱ μὲν Ἕλληνες ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἴη, βασιλεὺς δ' αὖ ἤκουσε Τισσαφέρνους ὅτι οἱ Ἕλληνες νικῶντες τὸ καθ' αὐτοὺς καὶ εἰς τὸ πρόσθεν οἰχονται διώκοντες, ἐνταῦθα δὴ βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ καὶ συντάσσεται, ὁ δὲ Κλέαρχος ἐβουλεύετο Πρόξενον καλέσας, πλησιαίτατος γὰρ ἦν, εἰ πέμποιεν τινὰς ἢ πάντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες. **6.** ἐν τούτῳ καὶ βασιλεὺς δῆλος ἦν προσιῶν πάλιν ὡς ἐδόκει ὀπισθεν· καὶ οἱ μὲν Ἕλληνες στραφέντες παρεσκευάζοντο ὡς ταύτῃ προσιόντος καὶ δεξόμενοι, ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἦγεν, ἡ δὲ παρήλθεν ἔξω τοῦ εὐωνύμου κέρατος ταύτῃ καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἕλληνας αὐτομολήσαντας καὶ Τισσαφέρην καὶ τοὺς σὺν αὐτῷ. **7.** ὁ γὰρ Τισσαφέρ-

νης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλληνας πελταστάς· διελαύνων δὲ κατέκανε μὲν οὐδένα, διαστάντες δ' οἱ Ἕλληνες ἔπαιον καὶ καὶ ἠκόντιζον αὐτούς· Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν πελταστῶν καὶ ἐλέγετο φρόνιμος γενέσθαι. **8.** ὁ δ' οὖν Τισσαφέρνης ὡς μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκεῖ συντυγχάνει βασιλεῖ, καὶ ὁμοῦ-δὴ πάλιν συνταξάμενοι ἐπορεύοντο. **9.** ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ ποιήσασθαι ὀπισθεν τὸν ποταμὸν. **10.** ἐν ᾧ δὲ ταῦτα ἐβουλεύοντο, καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν φύλαγγα ὥσπερ τὸ πρῶτον μαχοῦμενος συνήει. ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγὺς τε ὄντας καὶ παρατεταγμένους, αὐθις παιανίσαντες ἐπήεσαν πολὺ ἔτι προθυμότερον ἢ τὸ πρόσθεν. **11.** οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ πλείονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι κόμης τινός. **12.** ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες· ὑπὲρ γὰρ τῆς κόμης γήλοφος ἦν, ἐφ' οὗ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκέτι, τῶν δὲ ἱππέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γινώσκειν. καὶ τὸ βασίλειον σημεῖον ὁρᾶν ἔφασαν αἰτόν τινα χρυσοῦν ἐπὶ πέλτῃ [ἐπὶ ξύλῳ] ἀνατεταμένον. **13.** ἐπεὶ δὲ καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες, λείπουσι δὴ καὶ τὸν λόφον οἱ ἱππεῖς· οὐ μὴν ἔτι ἀθρόοι ἀλλ' ἄλλοι ἄλλοθεν· ἐψιλοῦτο δ' ὁ λόφος τῶν ἱππέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν. **14.** ὁ οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπ' αὐτὸν στήσας τὸ στράτευμα πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον καὶ κελεύει κατιδόντας τὰ

κατὰ δὲ τὸν λόφον τί ἐστὶν ἀπαγγεῖλαι. 15. καὶ ὁ Λύκιος ἤλασέ τε καὶ ἰδὼν ἀπαγγέλλει ὅτι φεύγουσιν ἀνὰ κράτος. σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἡλῖος ἐδύετο. 16. ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὅπλα ἀνεπαύοντο· καὶ ἅμα μὲν ἐθαύμαζον ὅτι οὐδαμοῦ Κῦρος φαίνοιτο οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα, ἀλλ' εἵκαζον ἢ διώκοντα οἴχεσθαι ἢ καταληψόμενον τι προεληλακέναι. 17. καὶ αὐτοὶ ἐβουλεύοντο εἰ αὐτοῦ μέιναντες τὰ σκευοφόρα ἐνταῦθα ἄγοιντο ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. ἔδοξεν αὐτοῖς ἀπίεσθαι· καὶ ἀφικνούνται ἀμφὶ δорπηστὸν ἐπὶ τὰς σκηνάς. 18. ταύτης μὲν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλείστα διηρπασμένα καὶ εἴ τι σιτίου ἢ ποτοῦ ἦν, καὶ τὰς ἀμάξας μεστὰς ἀλεύρων καὶ οἴνου ἃς παρεσκευάσατο Κῦρος ἵνα, εἴ ποτε σφοδρὰ τὸ στράτευμα λάβοι ἔνδεια, διαδοίῃ τοῖς Ἕλλησιν· ἦσαν δ' αὗται τετρακόσαιο ὥς ἐλέγοντο ἅμαξαι· καὶ ταύτας τότε οἱ σὺν βασιλεῖ διήρπασαν. 19. ὥστε ἄδειπνοι ἦσαν οἱ πλείστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλύσαι τὸ στράτευμα πρὸς ἄριστον βασιλεὺς ἐφάνη. ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγένοντο.

BOOK SECOND.

om. Col. I. [Ὡς μὲν οὖν ἠθροίσθη Κύρῳ τὸ Ἑλληνικὸν ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη καὶ ὥς ἡ μάχη ἐγένετο καὶ ὥς Κῦρος ἐτελεύτησε καὶ ὥς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν οἰόμενοι τὰ πάντα νικᾶν καὶ Κῦρον ζῆν, ἐν τῇ ἔμ- προσθεν λόγῳ δεδήλωται.] 2. ἅμα δὲ τῇ ἡμέρᾳ συνελθόντες

οἱ στρατηγοὶ ἐθαύμαζον ὅτι Κῦρος οὔτε ἄλλον πέμποι ση- μανούντα ὃ τι χρὴ ποιεῖν οὔτε αὐτὸς φαίνοιτο. ἔδοξεν οὖν αὐτοῖς συσκευασμένοις ἃ εἶχον καὶ ἐξοπλισμένοις προῖ- εἶναι εἰς τὸ πρόσθεν ἕως Κύρῳ συμμίξειαν. 3. ἤδη δὲ ἐν ὁρμῇ ὄντων ἅμα ἡλίῳ ἀνίσχοντι ἦλθε Προκλῆς ὁ Τευθρα- νίας ἄρχων, γεγυῶς ἀπὸ Δαμαρύτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμῶ. οὗτοι ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῇ σταθμῇ εἴη μετὰ τῶν ἄλλων βαρβάρων ὅθεν τῇ προτεραίᾳ ὥρμητο, καὶ λέγοι ὅτι ταύτην μὲν τὴν ἡμέραν περιμεΐνειεν ἂν αὐτοὺς, εἰ μέλλοιεν ἦκειν, τῇ δὲ ἄλλῃ ἀπίεσθαι φαίη ἐπὶ Ἰωνίας, ὅθεν περ ἦλθε. 4. ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες πυυθανόμενοι βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἶπεν, Ἀλλ' ὥφελε μὲν Κῦρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ ὅτι ἡμεῖς νικώμεν τε βασιλέα καὶ ὥς ὁρᾶτε οὐδεὶς ἐτι ἡμῖν μάχεται, καὶ εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλίᾳ. ἐπαγγελλόμεθα δὲ Ἀριαίῳ, εἴν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν βασιλείου καθιεῖν αὐτόν· τῶν γὰρ μάχῃ νικῶντων καὶ τὸ ἄρχειν ἐστί. 5. ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέλους καὶ σὺν αὐτοῖς Χειρίσσοφον τὸν Λάκωνα καὶ Μένωνα τὸν Θετταλόν· καὶ γὰρ αὐτὸς Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίου. 6. οἱ μὲν ὄχοντο, Κλέαρχος δὲ περιέμενε. τὸ δὲ στράτευμα ἐπορίζετο σίτον ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων κόπτοντες τοὺς βοῦς καὶ ὄνους· ξύλοις δ' ἐχρῶντο μικρὸν προϊόντες ἀπὸ τῆς φάλαγγος οὐ ἢ μάχῃ ἐγένετο τοῖς τε οἰστοῖς πολλοῖς οὖσιν, οὓς ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολούντας παρὰ βασιλέως, καὶ τοῖς γέρροις καὶ ταῖς ἀσπίσι ταῖς ξυλίναις ταῖς Αἰγυπτίαις· πολλὰ δὲ καὶ πέλται καὶ ἅμαξαι ἦσαν φέρεσθαι ἔρημοι· οἷς πᾶσι χρώμενοι κρέα ἔφοντες ἦσθιον ἐκείνην τὴν ἡμέραν. 7. καὶ ἤδη τε ἦν περὶ

πλήθουσιν ἀγορὰν καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες οἱ μὲν ἄλλοι βάρβαροι, ἦν δ' αὐτῶν Φαλίνος εἰς Ἑλληνα, ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὦν καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεις τε καὶ ὀπλομαχίαν. 8. οὗτοι δὲ προσελθόντες καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγουσιν ὅτι βασιλεὺς κελεύει τοὺς Ἑλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κῦρον ἀπέκτονε, παραδόντας τὰ ὅπλα ἰόντας ἐπὶ τὰς βασιλέως θύρας εὐρίσκεσθαι ἂν τι δύνωνται ἀγαθόν. 9. ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικῶντων εἴη τὰ ὅπλα παραδιδόναι· ἀλλ', ἔφη, ὑμεῖς μὲν, ὧ ἄνδρες στρατηγοὶ, τούτοις ἀποκρίνασθε ὃ τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω. ἐκάλεσε γὰρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημένα· ἔτυχε γὰρ θυόμενος. 10. ἔνθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς πρεσβύτατος ὦν ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοῖεν· Πρόξενος δὲ ὁ Θηβαῖος, Ἀλλ' ἐγὼ, ἔφη, ὧ Φαλίνε, θαυμάζω πότερα ὥς κρατῶν βασιλεὺς αἰτεῖ τὰ ὅπλα ἢ ὥς διὰ φιλίαν δῶρα. εἰ μὲν γὰρ ὥς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω τί ἔσται τοῖς στρατιώταις, εὖν αὐτῷ ταῦτα χαρίσωνται. 11. πρὸς ταῦτα Φαλίνος εἶπε, Βασιλεὺς νικᾷν ἡγεῖται, ἐπεὶ Κῦρον ἀπέκτονε. τίς γὰρ αὐτῷ ἔστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρᾳ καὶ ποταμῶν ἐντὸς ἀδιαβάτων καὶ πλήθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον οὐδ' εἰ παρέχοι ὑμῖν δύναισθε ἂν ἀποκτεῖναι. 12. μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν, ὦ Φαλίνε, νῦν, ὥς σὺ ὁρᾷς, ἡμῖν οὐδὲν ἔστιν ἀγαθὸν ἄλλο εἰ μὴ ὅπλα καὶ ἀρετὴ. ὅπλα μὲν οὖν ἔχοντες οἴομεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι,

παράδοντες δ' ἂν ταῦτα καὶ τῶν σωμάτων στερηθῇναι. μὴ οὖν οἷον τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ὑμῖν παραδώσειν, ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχοῦμεθα. 13. ἀκούσας δὲ ταῦτα ὁ Φαλίνος ἐγέλασε καὶ εἶπεν, Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὧ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὦν, εἰ οἶε τὴν ὑμετέραν ἀρετὴν περιγενέσθαι ἂν τῆς βασιλέως δυνάμεως. 14. ἄλλους δὲ τινὰς ἔφασαν λέγειν ὑπομαλακισμένους ὥς καὶ Κύρῳ πιστοὶ ἐγένοντο καὶ βασιλεῖ ἂν πολλοῦ ἀξιοὶ γένοιτο, εἰ βούλοιτο φίλος γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκαταστρέψαιτ' ἂν αὐτῷ. 15. ἐν τούτῳ Κλέαρχος ἦκε, καὶ ἠρώτησεν εἰ ἤδη ἀποκεκριμένοι εἶεν. Φαλίνος δὲ ὑπολαβὼν εἶπεν, Οὗτοι μὲν, ὧ Κλέαρχε, ἄλλος ἄλλα λέγει· σὺ δ' ἡμῖν εἰπὲ τί λέγεις. 16. ὁ δ' εἶπεν, Ἐγὼ σε, ὧ Φαλίνε, ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες· σὺ τε γὰρ Ἑλληνα εἶ καὶ ἡμεῖς τοσοῦτοι ὄντες ὅσους σὺ ὁρᾷς· ἐν τοιούτοις δὲ ὄντες πράγμασι συμβουλευόμεθα σοι τί χρὴ ποιεῖν περὶ ὧν λέγεις. 17. σὺ οὖν πρὸς θεῶν συμβούλευσον ἡμῖν ὃ τι σοι δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ ὃ σοι τιμὴν οἴσει εἰς τὸν ἔπειτα χρόνον λεγόμενον, ὅτι Φαλίνος ποτε πεμφθεὶς παρὰ βασιλέως κελεύσων τοὺς Ἑλληνας τὰ ὅπλα παραδοῦναι συμβουλευμένοις συνεβούλευσεν αὐτοῖς τάδε. οἴσθα δὲ ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλλάδι ἅ ἂν συμβουλεύσης. 18. ὁ δὲ Κλέαρχος ταῦτα ὑπήγετο βυλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως πρεσβεύοντα συμβουλευσάι μὴ παραδοῦναι τὰ ὅπλα, ὅπως εὐέλπιδες μᾶλλον εἶεν οἱ Ἕλληνες. Φαλίνος δὲ ὑποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν, 19. Ἐγὼ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἔστι σωθῆναι πολεμούντας βασιλεῖ, συμβουλεύω μὴ παραδιδόναι τὰ ὅπλα· εἰ δέ τοι μηδεμία σωτηρίας ἔστιν ἐλπίς ἄκοντος βασιλέως,

συμβουλευώ σφίζεσθαι ὑμῖν ὅπῃ δυνατόν. **20.** Κλέαρχος δὲ πρὸς ταῦτα εἶπεν, Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι ἡμεῖς οἴομεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος ἂν ἄξιοι εἶναι φίλοι ἔχοντες τὰ ὅπλα ἢ παραδόντες ἄλλῳ, εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν ἔχοντες τὰ ὅπλα ἢ ἄλλῳ παραδόντες. **21.** ὁ δὲ Φαλίνος εἶπε, Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν εἰπεῖν ἐκέλευσε βασιλεὺς ὅτι μένουσι μὲν αὐτοῦ σπονδαὶ εἴησαν, προῖοῦσι δὲ καὶ ἀπιούσι πόλεμος. εἶπατε οὖν καὶ περὶ τούτου πότερα μενεῖτε καὶ σπονδαὶ εἰσιν ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ. **22.** Κλέαρχος δ' ἔλεξεν, Ἀπάγγελλε τοίνυν καὶ περὶ τούτου ὅτι καὶ ἡμῖν ταῦτα δοκεῖ ἄπερ καὶ βασιλεῖ. Τί οὖν ταῦτά ἐστιν; ἔφη ὁ Φαλίνος. ἀπεκρίνατο Κλέαρχος, Ἦν μὲν μένωμεν, σπονδαὶ, ἀπιούσι δὲ καὶ προῖοῦσι πόλεμος. **23.** ὁ δὲ πάλιν ἠρώτησε, Σπονδὰς ἢ πόλεμον ἀπαγγελῶ; Κλέαρχος δὲ ταῦτα πάλιν ἀπεκρίνατο, Σπονδαὶ μὲν μένουσιν, ἀπιούσι δὲ ἢ προῖοῦσι πόλεμος. ὅ τι δὲ ποιήσοι οὐ διεσήμηνε.

II. Φαλίνος μὲν δὴ ὥχετο καὶ οἱ σὺν αὐτῷ. οἱ δὲ παρὰ Ἀριαίου ἤκου Προκλῆς καὶ Χειρίσοφος· Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ· οὗτοι δὲ ἔλεγον ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος· ἀλλ' εἰ βούλεσθε συναπιέναι, ἤκειν ἤδη κελεύει τῆς νυκτός. εἰ δὲ μὴ, αὐτὸς πρῶ ἀπιέναι φησὶν. **2.** ὁ δὲ Κλέαρχος εἶπεν, Ἀλλ' οὕτω χρή ποιεῖν· εἰ μὲν ἤκωμεν, ὥσπερ λέγετε· εἰ δὲ μὴ, πράττετε ὅποιον ἂν τι ὑμῖν οἴησθε μάλιστα συμφέρειν. ὅ τι δὲ ποιήσοι οὐδὲ τούτοις εἶπε. **3.** μετὰ ταῦτα ἤδη ἡλίου δύνοντος συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς ἔλεξε τοιαῦτα. Ἐμοί, ὦ ἄνδρες, θυομένῳ ἵεναι ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ ἱερά· καὶ εἰκότως ἄρα οὐκ ἐγίγνετο· ὥς γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης ποταμός ἐστι ναυσί-

πορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι· πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. οὐ μὲν δὴ αὐτοῦ γε μένειν οἶόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἵεναι δὲ παρὰ τοὺς Κύρου φίλους πάνυ καλὰ ἡμῖν τὰ ἱερά ἦν. **4.** ὧδε οὖν χρή ποιεῖν· ἀπιόντας δειπνεῖν ὅ τι τις ἔχει· ἐπειδὰν δὲ σημήνη τῷ κέρατι ὡς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὅπλα ἔξω. **5.** ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλθον καὶ ἐποιοῦν οὕτω. καὶ τὸ λοιπὸν ὁ μὲν ἦρχεν, οἱ δὲ ἐπείθοντο, οὐχ ἐλόμενοι, ἀλλὰ ὀρώντες ὅτι μόνος ἐφρῶναι οἶα δεῖ τὸν ἄρχοντα, οἱ δ' ἄλλοι ἄπειροι ἦσαν. **6.** ἀριθμὸς δὲ τῆς ὁδοῦ ἦν ἡλθον ἐξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης σταθμοὶ τρεῖς καὶ ἐνενήκοντα, παρασύγγαι πέντε καὶ τριῖκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἐξήκοντα καὶ τριακόσιοι. **7.** ἐντεῦθεν ἐπεὶ σκότος ἐγένετο Μιλτοκύθης μὲν ὁ Θραῖς ἔχων τοὺς τε ἱππίας τοὺς μεθ' ἑαυτοῦ εἰς τετταράκοντα καὶ τῶν πεζῶν Θρακῶν ὡς τριακοσίους ἤτομόλησε πρὸς βασιλέα. **8.** Κλέαρχος δὲ τοῖς ἄλλοις ἡγήετο κατὰ τὰ παρηγγελμένα, οἱ δ' εἶποντο· καὶ ἀφικνούνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαῖον καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὅπλα συνῆλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαῖον· καὶ ὥμοσαν οἱ τε Ἕλληνες καὶ ὁ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν καὶ ἡγήσασθαι ἀδόλως. **9.** ταῦτα δ' ὥμοσαν, σφάξαντες ταῦρον καὶ λύκον καὶ κάπρον καὶ κριὸν εἰς ἀσπίδα, οἱ μὲν Ἕλληνες βάπτοντες ξίφος, οἱ δὲ βάρβαροι λόγχην. **10.** ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος, Ἀγε δὴ, ὦ Ἀριαῖε, ἐπεί-

περὶ οὗτος ὑμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπὲ τίνα γνώμην ἔχεις περὶ τῆς πορείας, πότερον ἄπιμεν ἢ περ ἤλθομεν ἢ ἄλλην τινὰ ἐννενοηκέναι δοκεῖς ὁδὸν κρείττω. **11.** ὁ δ' εἶπεν, "Ἦν μὲν ἤλθομεν ἀπιόντες παντελῶς ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. ἐπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτω οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν εἶχομεν λαμβάνειν· ἐνθα δ' εἴ τι ἦν, ἡμεῖς διαπορευόμενοι κατεδαπανήσαμεν. νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακροτέρην μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. **12.** πορευτίον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἂν δυνώμεθα μακροτάτους, ἵνα ὡς πλείστον ἀποσπασθῶμεν τοῦ βασιλικοῦ στρατεύματος· ἦν γὰρ ἅπαξ δύο ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν. ὀλίγῳ μὲν γὰρ στρατεύματι οὐ τολμήσει ἐφέπεσθαι· πολὺν δ' ἔχων στόλον οὐ δυνήσεται ταχέως πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. ταύτην, ἔφη, τὴν γνώμην ἔχω ἔγωγε.

13. Ἦν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. ἐπεὶ γὰρ ἡμίρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ δύνοντι εἰς κώμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο μὲν οὐκ ἐψείσθησαν.

14. ἔτι δὲ ἀμφὶ δείλῃν ἔδοξαν πολεμίους ὁρᾶν ἱππέας· καὶ τῶν τε Ἑλλήνων οἳ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος, ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος διότι ἐτέτρωτο, καταβὰς ἐθωρακίζετο καὶ οἱ σὺν αὐτῷ.

15. ἐν ᾧ δὲ ὠπλίζοντο ἤκουον λέγοντες οἱ προπεμφθέντες σκοποὶ ὅτι οὐχ ἱππεῖς εἰσιν ἀλλ' ὑποζύγια νέμοιτο. καὶ εὐθὺς ἔγνωσαν πάντες ὅτι ἐγγὺς που ἐστρατοπεδεύετο βασιλεὺς· καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κώμας οὐ πρόσω.

16. Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν· ἦδει γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσίτους ὄντας· ἦδη δὲ καὶ ὧς ἦν· οὐ μέντοι οὐδὲ ἀπέκλινε, φυλαττόμενος

μὴ δοκοίη φεύγειν, ἀλλ' εὐθύωρον ἄγων ἅμα τῷ ἡλίῳ δυσμένῳ εἰς τὰς ἐγγυτάτω κώμας τοὺς πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα. **17.** οἱ μὲν οὖν πρώτοι ὁμῶς τρόπῳ τινὶ ἐστρατοπεδεύσαντο, οἱ δὲ ὕστεροι σκοταῖοι προσιόντες ὡς ἐτύγχανον ἕκαστοι ἠυλίζοντο, καὶ κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. **18.** δῆλον δὲ τοῦτο τῇ ὕστεραιᾳ ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτ' οὐδὲν ἐφάνη οὔτε στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. ἐξεπλάγη δὲ, ὡς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος. ἐδήλωσε δὲ τοῦτο οἷς τῇ ὕστεραιᾳ ἔπραττε. **19.** προϊούσης μέντοι τῆς νυκτὸς ταύτης καὶ τοῖς Ἑλλήσι φόβος ἐμπίπτει, καὶ θέρυβος καὶ δούπος ἦν οἷον εἰκὸς φόβου ἐμπεσόντος γίνεσθαι. **20.** Κλέαρχος δὲ Τολμίδην Ἡλείον, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε σιγὴν κατακηρύξαντα ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὅς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα μηνύσῃ, ὅτι λήψεται μισθὸν τάλαντον ἀργυρίου. **21.** ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη καὶ οἱ ἄρχοντες σώοι. ἅμα δὲ ὀρθρῶ παρήγγειλεν ὁ Κλέαρχος εἰς τάξιν τὰ ὄπλα τίθεσθαι τοὺς Ἑλληνας ἢ περ εἶχον ὅτε ἦν ἡ μάχη.

III. Ὁ δὲ δὴ ἔγραψα ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, τῷδε δῆλον ἦν. τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων τὰ ὄπλα παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἡλίῳ ἀνάτέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν. **2.** οἱ δ' ἐπεὶ ἤλθον πρὸς τοὺς προφύλακας, ἐζήτουν τοὺς ἄρχοντας. ἐπειδὴ δὲ ἀπήγγελλον οἱ προφύλακες, Κλέαρχος τυχὼν τότε τὰς τάξεις ἐπισκοπῶν εἶπε τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν ἄχρι ἂν σχολάσῃ. **3.** ἐπεὶ δὲ κατέστησε τὸ στρατεύμα ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντῃ φύλαγγα πυκνὴν,

τῶν δὲ ἀόπλων μηδένα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προῆλθε τοὺς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτα ἔφρασεν. 4. ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα τί βούλονται. οἱ δ' ἔλεγον ὅτι περὶ σπονδῶν ἤκοιεν ἄνδρες οἵτινες ἱκανοὶ ἔσονται τὰ τε παρὰ βασιλέως τοῖς Ἕλλησιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ. 5. ὁ δὲ ἀπεκρίνατο, Ἀπαγγέλλετε τοῖνυν αὐτῷ ὅτι μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν οὐδ' ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἕλλησι μὴ πορίσας ἄριστον. 6. ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλαυνον, καὶ ἤκον ταχύ· ᾧ καὶ δῆλον ἦν ὅτι ἐγγὺς πού βασιλεὺς ἦν ἢ ἄλλος τις ᾧ ἐπετέτακτο ταῦτα πράττειν. ἔλεγον δὲ ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκοιεν ἡγεμόνας ἔχοντες οἱ αὐτοὺς, εἰς σπονδαὶ γένωνται, ἄξουσιν ἔνθεν ἔξουσιν τὰ ἐπιτήδεια. 7. ὁ δὲ ἡρώτα εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο ἰοῦσι καὶ ἀπιούσιν, ἢ καὶ τοῖς ἄλλοις ἔσονται σπονδαί; οἱ δὲ, Ἀπασιν, ἔφασαν, μέχρι ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῇ. 8. ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς ὁ Κλέαρχος ἐβουλεύετο· καὶ ἐδόκει ταχὺ τὰς σπονδὰς ποιεῖσθαι καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. 9. ὁ δὲ Κλέαρχος εἶπε, Δοκεῖ μὲν καὶ μοι ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἶμαί γε μέντοι, ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι. ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν ὅτι σπένδοιτο, καὶ εὐθὺς ἡγεῖσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια. 10. καὶ οἱ μὲν ἡγούντο, Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν σπονδὰς ποιησόμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει, καὶ αὐτὸς ὠπισθοφυλάκει. καὶ ἐνετύγχανον τάφροις καὶ ἀλῶσιν ὕδατος πλήρεσιν ὥς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ' ἐποιοῦντο ἐκ τῶν φοινίκων οἱ ἦσαν ἐκπεπτω-

κότες, τοὺς δὲ καὶ ἐξέκοπτον. 11. καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὥς ἐπεστάτει, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν, καὶ ἅμα αὐτὸς προσελάμβανεν εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπουδάξαι. 12. καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ οἱ τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἐώρων σπουδάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι. 13. πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ αἰεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· οὐ γὰρ ἦν ὥρα οἷα τὸ πεδῖον ἄρδεν· ἀλλ' ἵνα ἤδη πολλὰ προφαίνοιτο τοῖς Ἕλλησι δεινὰ εἰς τὴν πορείαν, τούτου ἔνεκα βασιλέα ὑπόπτευσεν ἐπὶ τὸ πεδῖον τὸ ὕδωρ ἀφεικέναι. 14. πορευόμενοι δὲ ἀφίκοντο εἰς κώμας ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. ἐνῆν δὲ σῖτος πολὺς καὶ οἶνος φοινίκων καὶ ὄξος ἐψητὸν ἀπὸ τῶν αὐτῶν. 15. αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων οἷας μὲν ἐν τοῖς Ἕλλησιν ἔστιν ἰδεῖν τοῖς οἰκέταις ἀπέκειντο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι, θαυμάσιαι τοῦ κάλλους καὶ μεγέθους, ἢ δὲ ὄψις ἡλέκτρον οὐδὲν διέφερε· τὰς δὲ τινὰς ξηραίνοντες τραγήματα ἀπετίθεσαν. καὶ ἦν καὶ παρὰ πότον ἡδὺ μὲν, κεφαλαγές δέ. 16. ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ ἐθαύμασαν τό τε εἶδος καὶ τὴν ιδιότητα τῆς ἡδονῆς· ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαγές. ὁ δὲ φοῖνιξ ὅθεν ἐξαιρεθείη ὁ ἐγκέφαλος ὅλος αὐαίνετο.

17. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς καὶ ἄλλοι Πέρσαι τρεῖς· δούλοι δὲ πολλοὶ εἶποντο. ἐπεὶ δὲ ἀπῆντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοὶ, ἔλεγε πρῶτος Τισσαφέρνης δι' ἑρμηνέως τοιαύδε. 18. Ἐγὼ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ Ἑλλάδι, καὶ ἐπεὶ ὑμᾶς

εἶδον εἰς πολλὰ κάμήχανα πεπτωκότας, εὖρημα ἐποιησάμην
 εἴ πως ^{ἐφ. μιν.} δυναίμην παρὰ βασιλέως αἰτήσασθαι δοῦναι ἐμοὶ
 ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. οἶμαι γὰρ ἂν οὐκ ἀχα-
 ρίστως μοι ἔχειν οὔτε πρὸς ὑμῶν οὔτε πρὸς τῆς πάσης Ἑλ-
 λάδος. **19.** ταῦτα δὲ γνούς ἡτούμην βασιλέα, λέγων αὐτῷ
 ὅτι δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κύρον τε ἐπιστρα-
 τεύοντα πρῶτος ἡγγεῖλα καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ
 ἀφικόμην, καὶ μόνος τῶν κατὰ τοὺς Ἕλληνας τεταγμένων
 οὐκ ἔφυγον, ἀλλὰ διήλασα καὶ συνέμιξα βασιλεῖ ἐν τῷ ὑμέ-
 τῳ στρατοπέδῳ, ἔνθα βασιλεὺς ἀφίκετο, ἐπεὶ Κύρον ἀπέ-
 κτεινε, καὶ τοὺς σὺν Κύρῳ βαρβάρους ἐδίωξα σὺν τοῖσδε
 τοῖς παροῦσι νῦν μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι.
20. καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλευέσθαι· ἐρέ-
 σθαι δέ με ὑμᾶς ἐκέλευσεν ἐλθόντα τίνος ἕνεκεν ἐστρατεύ-
 σατε ἐπ' αὐτόν. καὶ συμβουλευῶ ὑμῖν μετρίως ἀποκρίνα-
 σθαι, ἵνα μοι εὐπρακτότερον ἢ εἰάν τι δύνωμαι ἀγαθὸν ὑμῖν
 παρ' αὐτοῦ διαπράξασθαι. **21.** πρὸς ταῦτα μεταστάντες
 οἱ Ἕλληνες ἐβουλευόντο· καὶ ἀπεκρίναντο, Κλέαρχος δ'
 ἔλεγεν· Ἡμεῖς οὔτε συνήλθομεν ὡς βασιλεῖ πολεμήσοντες
 οὔτ' ἐπορευόμεθα ἐπὶ βασιλέα, ἀλλὰ πολλὰς προφάσεις
 Κύρος εὗρισκεν, ὡς καὶ σὺ εὖ οἶσθα, ἵνα ὑμᾶς τε ἀπαρα-
 σκεύους λάβοι καὶ ἡμᾶς ἐνθάδε ἀναγάγοι. **22.** ἐπεὶ μέντοι
 ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ ὄντα, ἡσχύνθημεν καὶ θεοὺς καὶ
 ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέ-
 χοντες ἡμᾶς ^{αὐτοῦ} αὐτοὺς εὖ ποιεῖν. **23.** ἐπεὶ δὲ Κύρος τέθυη-
 κεν, οὔτε βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς οὔτ' ἔστιν ὅτου
 ἕνεκα βουλοίμεθ' ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν,
 οὐδ' αὐτὸν ἀποκτεῖναι ἂν ἐθέλοιμεν, πορευοίμεθα δ' ἂν οἵ-
 καδε, εἴ τις ἡμᾶς μὴ λυποίῃ· ἀδικούντα μέντοι πειρασόμεθα
 σὺν τοῖς θεοῖς ἀμύνασθαι· εἰ μὲντοι τις ἡμᾶς καὶ εὖ ποιῶν
 ὑπάρχη, καὶ τούτου εἰς γε δύναμιν οὐχ ἡττησόμεθα εὖ ποι-
 οῦντες. **24.** ὁ μὲν οὕτως εἶπεν· ἀκούσας δὲ ὁ Τισσαφέρνης

ἔφη, Ταῦτα ἐγὼ ἀπαγγελῶ βασιλεῖ καὶ ὑμῖν πάλιν τὰ
 παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἤκω αἱ σπονδαὶ μενόντων·
 ἀγορὰν δὲ ἡμεῖς παρέξομεν. **25.** καὶ εἰς μὲν τὴν ὑστεραίαν
 οὐχ ἦκεν· ὥσθ' οἱ Ἕλληνες ἐφρόντιζον· τῇ δὲ τρίτῃ ἦκω
 ἔλεγεν ὅτι διαπεπραγμένος ἦκοι παρὰ βασιλέως δοθῆναι
 αὐτῷ σῶζειν τοὺς Ἕλληνας, καίπερ πάνυ πολλῶν ἀντι-
 λεγόντων ὡς οὐκ ἄξιον εἶναι βασιλεῖ ἀφείναι τοὺς ἐφ' ἐαυτὸν
 στρατευσαμένους. **26.** τέλος δὲ εἶπε, Καὶ νῦν ἔξεστιν ὑμῖν
 πιστὰ λαβεῖν παρ' ἡμῶν ἢ μὴν φιλίαν παρέξειν ὑμῖν τὴν
 χώραν καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα ἀγορὰν παρέ-
 χοντας· ὅπου δ' ἂν μὴ ἦ πρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς
 χώρας ἐάσομεν τὰ ἐπιτήδεια. **27.** ὑμᾶς δ' αὖ ἡμῖν δεήσει
 ὁμόσαι ἢ μὴν πορεύεσθαι ὡς διὰ φιλίας ἀσινῶς σῖτα καὶ
 ποτὰ λαμβάνοντας ὅποταν μὴ ἀγορὰν παρέχωμεν· ἦν δὲ πα-
 ρέχωμεν ἀγορὰν, ὠνουμένους ἔξειν τὰ ἐπιτήδεια. **28.** ταῦτα
 ἔδοξε, καὶ ὥμοσαν καὶ δεξιὰς ἔδοσαν Τισσαφέρνης καὶ ὁ τῆς
 βασιλέως γυναικὸς ἀδελφὸς τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ
 λοχαγοῖς καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. **29.** μετὰ δὲ ταῦτα
 Τισσαφέρνης εἶπε, Νῦν μὲν δὴ ἄπειμι ὡς βασιλέα· ἐπειδὰν
 δὲ διαπρίξωμαι ἃ δέομαι, ἤξω συσκευασάμενος ὡς ἀπάξω
 ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἑαυτοῦ ἀρχήν.

IV. Μετὰ ταῦτα περιέμενον Τισσαφέρνην οἱ τε Ἕλλη-
 νες καὶ ὁ Ἀριαῖος ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι ἡμέρας
 πλείους ἢ εἴκοσιν. ἐν δὲ ταύταις ἀφικνοῦνται πρὸς Ἀριαῖον
 καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι καὶ πρὸς τοὺς σὺν ἐκεί-
 νῳ Περσῶν τινες, παρεθάρρυνόν τε καὶ δεξιὰς ἐνίοις παρὰ
 βασιλέως ἔφερον μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς σὺν
 Κύρῳ ἐπιστρατείας μηδὲ ἄλλου μηδενὸς τῶν παροιχομένων.
3. τούτων δὲ γιγνομένων ἐνδηλοὶ ἦσαν οἱ περὶ Ἀριαῖον ἦτ-
 τον προσέχοντες τοῖς Ἕλλησι τὸν νοῦν· ὥστε καὶ διὰ τοῦτο
 τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκον, ἀλλὰ προσι-
 ὄντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς, **3.** Τί

μένομεν; ἢ οὐκ ἐπιστάμεθα ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περὶ παντὸς ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος ἢ ἐπὶ βασιλέα μέγαν στρατεύειν; καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα· ἐπὶ δὲ πάλιν ἀλίσθη αὐτῷ ἡ στρατιὰ, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. 4. ἴσως δέ που ἡ ἀποσκήπτει τι ἢ ἀποτειχίζει, ὡς ἄπορος ἢ ἡ ὁδός. οὐ γάρ ποτε ἐκὼν γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι ὡς ἡμεῖς τοσοῦδε ὄντες ἐνικῶμεν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ καὶ καταγελάσαντες ἀπήλθομεν. 5. Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν, Ἐγὼ ἐνθυμούμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δ' ὅτι εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ τὰς σπονδὰς ποιεῖν. ἔπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν οὐδὲ ὅθεν ἐπισιτιούμεθα· αὐθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιούντων ἡμῶν εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμιοι ἡμῖν ἔσονται. 6. ποταμὸς δ' εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἔστι διαβατέος οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι κωλύόντων πολεμίων. οὐ μὲν δὴ ἂν μάχεσθαί γε δέη ἱππεῖς εἶσιν ἡμῖν σύμμαχοι, τῶν δὲ πολεμίων ἱππεῖς εἰσιν οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μὲν τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ οὐδένα οἶόν τε σωθῆναι. 7. ἐγὼ μὲν οὖν βασιλέα, ᾧ οὕτω πολλὰ ἔστι τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ τι δεῖ αὐτὸν ὁμόσαι καὶ δεξιὰν δοῦναι καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα ποιῆσαι Ἕλλησὶ τε καὶ βαρβάρους. τοιαῦτα πολλὰ ἔλεγεν.

8. Ἐν δὲ τούτῳ ἦκε Τισσαφέρνης ἔχων τὴν ἑαυτοῦ δύναμιν ὡς εἰς οἶκον ἀπιὼν καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμῳ. 9. ἐντεῦθεν δὲ ἦδη Τισσαφέρνους ἡγουμένου καὶ ἀγορὰν παρέ-

χοντος, ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος τὸ Κύρου βαρβαρικὸν ἔχων στράτευμα ἅμα Τισσαφέρνει καὶ Ὀρόντα καὶ συνεστρατοπεδεύετο σὺν ἐκείνοις. 10. οἱ δὲ Ἕλληνες ὑφορῶντες τούτους αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν ἡγεμόνας ἔχοντες. ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέχοντες ἀλλήλων παρασάγγην καὶ μείον· ἐφυλάττοντο δὲ ἀμφοτέρω ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν παρείχεν. 11. ἐνίστε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ καὶ χόρτον καὶ ἄλλα τοιαῦτα συλλέγοντες πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἔχθραν παρείχε. 12. διελθόντες δὲ τρεῖς σταθμοὺς ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος, καὶ παρήλθον εἰς αὐτοῦ. ἦν δὲ ᾠκοδομημένον πλίνθοις ὀπταῖς ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δ' ἐλέγετο εἶναι εἴκοσι παρασαγγῶν· ἀπέχει δὲ Βαβυλῶνος οὐ πολὺ. 13. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο παρασάγγας ὀκτώ· καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δ' ἐξευγμένην πλοίοις ἐπτά· αὗται δ' ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα δ' ἐλάττους· τέλος δὲ καὶ μικροὶ ὀχετοὶ, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας· καὶ ἀφικνοῦνται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάνθρωπος ἢ ὄνομα Σιττάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίων πεντεκαίδεκα. 14. οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκήνησαν ἐγγὺς παραδείσου μεγάλου καὶ καλοῦ καὶ δασέος παντοίων δένδρων· οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τίγρητα, οὐ μέντοι καταφανεῖς ἦσαν. 15. μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ ὄντες πρὸ τῶν ὄπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν ἄνθρωπός τις ἠρώτησε τοὺς προφύλακας ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον· Μένωνα δὲ οὐκ ἐξήτει, καὶ ταῦτα παρ' Ἀριαίου ὧν τοῦ Μένωνος ξένου. 16. ἐπεὶ δὲ Πρόξενος εἶπεν ὅτι αὐτός εἰμι ὃν ζητεῖς, εἶπεν

ὁ ἄνθρωπος τάδε. Ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάοξος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ. 17. καὶ παρὰ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυλακὴν, ὡς διανοεῖται αὐτὴν λύσαι Τισσαφέρνῃς τῆς νυκτὸς, εἰδὼς δὲ δύνηται, ὡς μὴ διαβῇτε ἀλλ' ἐν μέσῳ ἀποληφθῇτε τοῦ ποταμοῦ καὶ τῆς διώρυχος. 18. ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον καὶ φράζουσιν ἃ λέγει. ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο. 19. νεανίσκος δὲ τις τῶν παρόντων ἐννοήσας εἶπεν ὡς οὐκ ἀκόλουθα εἴη τό τε ἐπιθήσεσθαι καὶ λύσειν τὴν γέφυραν. δῆλον γὰρ ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει ἢ ἡττᾶσθαι. εἰ μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν γέφυραν; οὐδὲ γὰρ ἂν πολλὰ γέφυραι ὦσιν, ἔχοιμεν ἂν ὅποι φυγόντες ἡμεῖς σωθῶμεν. 20. εἰ δὲ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκεῖνοι ὅποι φύγωσιν· οὐδὲ μὴν βοηθήσαι πολλῶν ὄντων πέραν οὐδεὶς αὐτοῖς δυνήσεται λελυμένης τῆς γεφύρας. 21. ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον πόση τις εἴη χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. ὁ δὲ εἶπεν ὅτι πολλὴ καὶ κῶμαι ἐνεῖσι καὶ πόλεις πολλαὶ καὶ μεγάλαι. 22. τότε δὴ καὶ ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψειαν, ὁκνοῦντες μὴ οἱ Ἕλληνες διελόντες τὴν γέφυραν μείνειαν ἐν τῇ νήσῳ ἐρύματα ἔχοντες ἐνθεν μὲν τὸν Τίγρητα, ἐνθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς καὶ ἀγαθῆς οὔσης καὶ τῶν ἐργασομένων ἐνόντων· εἶτα δὲ καὶ ἀποστροφὴ γένοιτο εἴ τις βούλοιτο βασιλέα κακῶς ποιεῖν. 23. μετὰ δὲ ταῦτα ἀνεπαύοντο· ἐπὶ μὲντοι τὴν γέφυραν ὁμῶς φυλακὴν ἔπεμψαν· καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμῶθεν οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων ὡς οἱ φυλάττοντες ἀπήγγελλον. 24. ἐπειδὴ δ' ἔως ἐγένετο, διέβαινον τὴν γέ-

φυραν ἐξευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ ὡς οἶόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γὰρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων ὡς διαβαινόντων μέλλοιεν ἐπιθήσεσθαι. ἀλλὰ ταῦτα μὲν ψευδὴ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων σκοπῶν εἰ διαβαίνοιεν τὸν ποταμόν· ἐπειδὴ δὲ εἶδεν, ὥχετο ἀπελαύνων.

25. Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρου· ἐπὶ δὲ γέφυρα. καὶ ἐνταῦθα ὤκειτο πόλις μεγάλη ἢ ὄνομα Ὡπῖς· πρὸς ἣν ἀπήνησε τοῖς Ἕλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφὸς ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων ὡς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στράτευμα παρερχομένους τοὺς Ἕλληνας ἐθεώρει. 26. ὁ δὲ Κλέαρχος ἡγεῖτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. ὅσον δὲ χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσειε, τοσούτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς τοῖς Ἕλλησι δόξαι πάμπλου εἶναι, καὶ τὸν Πέρσῃν ἐκπεπλήχθαι θεωροῦντα. 27. ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς ἐρήμους ἕξ παρασάγγας τριάκοντα εἰς τὰς Παρυσάτιδος κώμας τῆς Κύρου καὶ βασιλέως μητρός. ταύτας Τισσαφέρνῃς, Κύρῳ ἐπεγγελῶν, διαρπάσαι τοῖς Ἕλλησιν ἐπέτρεψε πλὴν ἀνδραπόδων. ἐνὴν δὲ σῖτος πολὺς καὶ πρόβατα καὶ ἄλλα χρήματα. 28. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τέτταρας παρασάγγας εἴκοσι τὸν Τίγρητα ποταμόν ἐν ἀριστερᾷ ἔχοντες. ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ὤκειτο μεγάλη καὶ εὐδαίμων ὄνομα Καιναί, ἐξ ἧς οἱ βάρβαροι διῆγον ἐπὶ σχεδίαις διφθερίναις ἄρτους, τυροὺς, οἶνον.

V. Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζαπάταν ποταμόν, τὸ εὖρος τεττάρων πλέθρων. καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν δὲ ταύταις ὑποψίαί μὲν ἦσαν, φανερά δὲ οὐδεμία

ἐφαίνετο ἐπιβουλή. **2.** ἔδοξεν οὖν τῷ Κλεάρχῳ συγγενέσθαι τῷ Τισσαφέρνει, εἴ πως δύναίτο παῦσαι τὰς ὑποψίας πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἔπεμψε τινα ἐροῦντα ὅτι συγγενέσθαι αὐτῷ χρήζοι. ὁ δὲ ἐτοίμως ἐκέλευεν ἡκεῖν. **3.** ἐπειδὴ δὲ συνήλθον, λέγει ὁ Κλεάρχος τάδε. Ἐγὼ, ὦ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὅρκους γεγενημένους καὶ δεξιὰς δεδομένας μὴ ἀδικήσῃν ἀλλήλους· φυλαττόμενον δὲ σέ τε ὁρῶ ὡς πολεμίους ἡμᾶς καὶ ἡμεῖς ὁρῶντες ταῦτα ἀντιφυλαττόμεθα. **4.** ἐπεὶ δὲ σκοπῶν οὐ δύναμαι οὔτε σέ αἰσθέσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν ἐγὼ τε σαφῶς οἶδα ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν τοιοῦτον οὐδέν, ἔδοξέ μοι εἰς λόγους σοὶ ἐλθεῖν, ὅπως εἰ δυναίμεθα ἐξέλκοιμεν ἀλλήλων τὴν ἀπιστίαν. **5.** καὶ γὰρ οἶδα ἀνθρώπους ἤδη, τοὺς μὲν ἐκ διαβολῆς τοὺς δὲ καὶ ἐξ ὑποψίας, οἱ φοβηθέντες ἀλλήλους φθάσαι βουλόμενοι πρὶν παθεῖν ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτ' αὖ βουλομένους τοιοῦτον οὐδέν. **6.** τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν παύεσθαι ἤκω καὶ διδάσκειν σε βούλομαι ὡς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς. **7.** πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν ἡμᾶς ὅρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν αὐτῷ παρημεληκῶς, τοῦτον ἐγὼ οὔποτ' ἂν εὐδαιμονίσαιμι. τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποίου ἂν τάχους φεύγων τις ἀποφύγοι οὔτ' εἰς ποῖον ἂν σκότος ἀποδραίῃ οὔθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποσταίῃ. πάντῃ γὰρ πάντα τοῖς θεοῖς ὑποχα καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι. **8.** περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὁρκῶν οὕτω γινώσκω, παρ' οὓς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δ' ἀνθρωπίνων σέ ἐγὼ ἐν τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. **9.** σὺν μὲν γὰρ σοὶ πᾶσα μὲν ὁδὸς εὐπορος, πᾶς δὲ ποταμὸς διαβατός, τῶν τε ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἢ ὁδός· οὐδέν γὰρ αὐτῆς ἐπιστάμεθα· πᾶς δὲ ποταμὸς δύσπορος,

πᾶς δὲ ὄχλος φοβερός, φοβερώτατον δ' ἐρημία· μεστὴ γὰρ πολλῆς ἀπορίας ἐστίν. **10.** εἰ δὲ δὴ καὶ μανέντες σε κατακτείναιμεν, ἄλλο τι ἂν ἢ τὸν εὐεργέτην κατακτείναντες πρὸς βασιλέα τὸν μέγιστον ἐφεδρον ἀγωνιζοίμεθα; ὅσων δὲ δὴ καὶ οἶων ἂν ἐλπίδων ἐμαυτὸν στερήσαιμι, εἰ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω. **11.** ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον γενέσθαι, νομίζων τῶν τότε ἱκανώτατον εἶναι εὖ ποιεῖν ὃν βούλοιτο· σέ δὲ νῦν ὁρῶ τὴν τε Κύρου δύναμιν καὶ χώραν ἔχοντα καὶ τὴν σαυτοῦ ἀρχὴν σφύζοντα, τὴν δὲ βασιλέως δύναμιν, ἣ Κῦρος πολεμία ἐχρήτο, σοὶ ταύτην σύμμαχον οὔσαν. **12.** τούτων δὲ τοιούτων ὄντων τίς οὕτω μαίνεται ὅστις οὐ βούλεται σοὶ φίλος εἶναι; ἀλλὰ μὴν ἐρῶ γὰρ καὶ ταῦτα ἐξ ὧν ἔχω ἐλπίδας καὶ σέ βουλήσεσθαι φίλον ἡμῖν εἶναι. **13.** οἶδα μὲν γὰρ ὑμῖν Μυσσοὺς λυπηροὺς ὄντας, οὓς νομίζω ἂν σὺν τῇ παρούσῃ δυνάμει ταπεινοὺς ὑμῖν παρασχεῖν· οἶδα δὲ καὶ Πισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα αἰεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δὲ, οἷς μάλιστα ὑμᾶς νῦν γινώσκω τεθυμωμένους, οὐχ ὁρῶ ποῖα δυνάμει = οἶδα συμμαχῶ χρησάμενοι μᾶλλον ἂν κολάσαισθε τῆς νῦν σὺν ἐμοὶ οὔσης. **14.** ἀλλὰ μὴν ἔν γε τοῖς πέριξ οἰκοῦσι σὺ εἰ μὲν βούλοιό τῳ φίλος εἶναι, ὡς μέγιστος ἂν εἴης, εἰ δὲ τίς σε λυποίῃ, ὡς δεσπότης ἂν ἀναστρέφοιο, ἔχων ἡμᾶς ὑπηρετάς, οἳ σοὶ οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν ἀλλὰ καὶ τῆς χάριτος ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. **15.** ἐμοὶ μὲν ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θαυμάστον εἶναι τὸ σέ ἡμῖν ἀπιστεῖν ὥστε καὶ ἥδιστ' ἂν ἀκούσαιμι τοῦνομα τίς οὕτως ἐστὶ δεινὸς λέγειν ὥστε σε πείσαι λέγων ὡς ἡμεῖς σοὶ ἐπιβουλεύομεν. Κλεάρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ὧδε ἀπημείφθη.

16. Ἄλλ' ἤδομαι μὲν, ὦ Κλεάρχε, ἀκούων σου φρονίμους λόγους· ταῦτα γὰρ γινώσκων εἴ τι ἐμοὶ κακὸν βου-

λεύοις, ἅμα ἂν μοι δοκεῖς καὶ σαυτῷ κακόνους εἶναι. ὥς δ' ἂν μάθῃς ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον. 17. εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἱππέων πλήθους ἀπορεῖν ἢ πεζῶν ἢ ὀπλίσεως ἐν ἣ ὑμᾶς μὲν βλάπτειν ἱκανοὶ εἴημεν ἂν, ἀντιπιάσχειν δὲ οὐδεὶς κίνδυνος; 18. ἀλλὰ χωρίων ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦμεν; οὐ τοσαῦτα μὲν πεδία ἃ ὑμεῖς φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσαῦτα δὲ ὄρη ὑμῖν ὁράτε ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν ἄπορα ὑμῖν παρέχειν, τοσοῦτοι δ' εἰσὶ ποταμοὶ ἐφ' ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι, ὅποσοις ἂν ὑμῶν βουλόμεθα μάχεσθαι; εἰσὶ δ' αὐτῶν οὓς οὐδ' ἂν παντάπασιν διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν. 19. εἰ δ' ἐν πάσι τούτοις ἡττώμεθα, ἀλλὰ τό γέ τοι πῦρ κρεῖττον τοῦ καρποῦ ἐστίν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, ᾧ ὑμεῖς οὐδ' εἰ πάνυ ἀγαθοὶ εἴητε μάχεσθαι ἂν δύναισθε. 20. πῶς ἂν οὖν ἔχοντες τοσοῦτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τούτον ἂν τὸν τρόπον ἐξελοίμεθα ὃς μόνος μὲν πρὸς θεῶν ἀσεβῆς, μόνος δὲ πρὸς ἀνθρώπων αἰσχρός; 21. παντάπασιν δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων καὶ ἐν ἀνάγκῃ ἔχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιτορκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι. οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἀλόγιστοι οὔτε ἡλίθιοι ἐσμεν. 22. ἀλλὰ τί δὴ ὑμᾶς ἐξὸν ἀπολέσαι οὐκ ἐπὶ τοῦτο ἦλθομεν; εὖ ἴσθι ὅτι ὁ ἐμὸς ἔρως τούτου αἵτιος τὸ τοῖς Ἑλλήσιν ἐμὲ πιστὸν γενέσθαι, καὶ ᾧ Κῦρος ἀνέβη ξενικῷ διὰ μισθοδοσίας πιστεύων τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυρόν. 23. ὅσα δ' ἐμοὶ χρήσιμοι ὑμεῖς ἐστε τὰ μὲν καὶ σὺ εἶπας, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ ἕτερος εὐπετώς ἔχοι.

24. Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν· καὶ εἶπεν, Οὐκοῦν, ἔφη, οἵτινες τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων πειρῶνται διαβάλλοντες ποιῆσαι πολεμίους ἡμᾶς ἄξιοι εἰσι τὰ ἔσχατα παθεῖν; 25. Καὶ ἐγὼ μὲν γε, ἔφη ὁ Τισσαφέρνης, εἰ βούλεσθέ μοι οἷ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐλθεῖν ἐν τῷ ἐμφανεί, λέξω τοὺς πρὸς ἐμὲ λέγοντας ὥς σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ σὺν ἐμοὶ στρατιᾷ. 26. Ἐγὼ δὲ, ἔφη ὁ Κλέαρχος, ἄξω πάντας, καὶ σοὶ αὐτὸ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω. 27. ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σύνδειπνον ἐποιήσατο. τῇ δὲ ὑστεραίᾳ ὁ Κλέαρχος ἐλθὼν ἐπὶ τὸ στρατόπεδον δηλὸς τ' ἦν πάνυ φιλικῶς οἰόμενος διακείσθαι τῷ Τισσαφέρνει καὶ ἃ ἔλεγεν ἐκεῖνος ἀπήγγελλεν, ἔφη τε χρῆναι ἵεναι παρὰ Τισσαφέρνην οὓς ἐκέλευσε, καὶ οἱ ἂν ἐλεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὥς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἑλλήσιν ὄντας τιμωρηθῆναι. 28. ὑπώπτευσεν δὲ εἶναι τὸν διαβάλλοντα Μένωνα, εἰδὼς αὐτὸν καὶ συγγεγεννημένον Τισσαφέρνει μετ' Ἀριαίου καὶ στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα, ὅπως τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν λαβὼν φίλος ἦ Τισσαφέρνει. 29. ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην καὶ τοὺς παραλυπούντας ἐκποδῶν εἶναι. τῶν δὲ στρατιωτῶν ἀντέλεγόν τινες αὐτῷ μὴ ἵεναι πάντας τοὺς λοχαγούς καὶ στρατηγοὺς μηδὲ πιστεύειν Τισσαφέρνει. 30. ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἔστε διεπρώξατο πέντε μὲν στρατηγοὺς ἵεναι, εἴκοσι δὲ λοχαγούς· συνηκολούθησαν δὲ ὥς εἰς ἀγορὰν καὶ τῶν ἄλλων στρατιωτῶν ὥς διακόσιοι.

31. Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰσω, Πρόξενος Βοιωτίας, Μένων Θετταλός, Ἀγίας Ἀρκὰς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιοός· οἱ δὲ λοχαγοὶ ἐπὶ ταῖς θύραις ἔμενον. 32. οὐ πολλῷ δὲ ὕστερον ἀπὸ τοῦ αὐτοῦ σημείου οἱ τ' ἔνδον συν-

ελαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἰππέων διὰ τοῦ πεδίου ἐλαύνοντες ὥτινι ἐν-τυγχάνοιεν Ἑλληνι ἢ δούλῳ ἢ ἐλευθέρῳ πάντας ἔκτεινον. 33. οἱ δὲ Ἕλληνες τὴν τε ἰππασίαν αὐτῶν ἐθαύμαζον ἐκ τοῦ στρατοπέδου ὁρῶντες καὶ ὅ τι ἐποιοῦν ἡμφεγνόουν, πρὶν Νίκαρχος Ἀρκὰς ἦκε φεύγων τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. 34. ἐκ τούτου δὴ οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὄπλα πάντες ἐκπεπληγμένοι καὶ νομίζοντες αὐτίκα ἥξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον. 35. οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάοχος καὶ Μιθριδάτης, οἳ ἦσαν Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἑρμηνεὺς ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὁρᾶν καὶ γινώσκειν· συνηκολούθουν δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακοσίους. 36. οὗτοι ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον εἰ τις εἷη τῶν Ἑλλήνων ἢ στρατηγὸς ἢ λοχαγός, ἵνα ἀπαγγείλωσι τὰ παρὰ βασιλέως. 37. μετὰ ταῦτα ἐξῆλθον φυλαττόμενοι τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, σὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθοι τὰ περὶ Προξένου· Χειρίσοφος δ' ἐτύγχανεν ἀπὼν ἐν κώμῃ τινὶ σὺν ἄλλοις ἐπισιτιζόμενος. 38. ἐπεὶ δὲ ἔστησαν εἰς ἐπήκοον, εἶπεν Ἀριαῖος τάδε. Κλέαρχος μὲν, ὦ ἄνδρες Ἕλληνες, ἐπεὶ ἐπιρκῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ τέθνηκε, Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσιν. ὑμᾶς δὲ βασιλεὺς τὰ ὄπλα ἀπαιτεῖ· ἑαυτοῦ γὰρ εἶναί φησιν, ἐπεὶ Κύρου ἦσαν τοῦ ἐκείνου δούλου. 39. πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχομένιος· ὦ κάκιστε ἀνθρώπων Ἀριαῖε καὶ οἱ ἄλλοι ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ' ἀνθρώπους, οἵτινες ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομιεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνῳ τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ τούς τε ἄνδρας

αὐτοὺς οἷς ὤμνυτε ἀπολωλέκατε καὶ τοὺς ἄλλους ἡμᾶς προ-δεδωκότες σὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχεσθε; 40. ὁ δὲ Ἀριαῖος εἶπε, Κλέαρχος γὰρ πρόσθεν ἐπιβουλεύων φανερὸς ἐγένετο Τισσαφέρνῳ τε καὶ Ὀρόντῃ, καὶ πᾶσιν ἡμῖν τοῖς σὺν τούτοις. 41. ἐπὶ τούτοις Ξενοφῶν τάδε εἶπε. Κλέαρχος μὲν τοίνυν εἰ παρὰ τοὺς ὅρκους ἔλυσεν τὰς σπονδὰς, τὴν δίκην ἔχει· δίκαιον γὰρ ἀπολλυσθαι τοὺς ἐπιρκοῦντας· Πρόξενος δὲ καὶ Μένων ἐπεὶ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοὶ, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ ὅτι φίλοι γε ὄντες ἀμφοτέροις πειράσσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιστα συμβουλευσαι. 42. πρὸς ταῦτα οἱ βάρβαροι πολὺν χρόνον διαλεχθέντες ἀλλήλοις ἀπῆλθον οὐδὲν ἀποκρινάμενοι.

VI. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνήχθησαν ὡς βασιλέα καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν, εἰς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. 2. καὶ γὰρ δὴ ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους παρέμενεν, ἐπεὶ δὲ εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν ὡς οἱ Θράκες ἀδικοῦσι τοὺς Ἕλληνας καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν ἐφόρων ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρονήσου καὶ Περίνθου Θραξίν. 3. ἐπεὶ δὲ μεταγνόντες πως οἱ ἔφοροι ἤδη ἔξω ὄντος αὐτοῦ ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὄχετο πλέων εἰς Ἑλλήσποντον. 4. ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν ὡς ἀπειθῶν. ἤδη δὲ φυγὰς ὦν ἔρχεται πρὸς Κύρον, καὶ ὁποίοις μὲν λόγοις ἔπεισε Κύρον ἄλλῃ γέγραπται, δίδωσι δὲ αὐτῷ Κύρος μυρίους δαρεικούς· 5. ὁ δὲ λαβὼν οὐκ ἐπὶ ῥαθυμίαν ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στράτευμα ἐπολέμει τοῖς Θραξί, καὶ μάχῃ τε ἐνίκησε καὶ ἀπὸ τούτου δὴ ἔφερε καὶ ἤγε τούτους καὶ πολεμῶν διεγένετο μέχρι Κύρος ἐδεήθη τοῦ στρατεύματος· τότε δὲ ἀπῆλθεν ὡς

β' σὺν ἐκείνῳ αὐτὸν πολεμήσω. 6. ταῦτα οὖν φιλοπολέμου μοι
δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις ἐξὸν μὲν εἰρήνην ἔχειν ἀνευ
αἰσχύνης καὶ βλάβης αἰρεῖται πολεμεῖν, ἐξὸν δὲ ῥαθυμεῖν
βούλεται πονεῖν ὥστε πολεμεῖν, ἐξὸν δὲ χρήματα ἔχειν ἀκιν-
δύνως αἰρεῖται πολεμῶν μείονα ταῦτα ποιεῖν· ἐκεῖνος δὲ ὥσ-
περ εἰς παιδικὰ ἢ εἰς ἄλλην τιμὴν ἡδονὴν ἤθελε δαπανᾶν εἰς
α' πόλεμον. οὕτω μὲν φιλοπόλεμος ἦν. 7. πολεμικὸς δὲ αὐ-
ταύτῃ ἐδόκει εἶναι ὅτι φιλοκίνδυνός τε ἦν καὶ ἡμέρας καὶ
νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους καὶ ἐν τοῖς δεινοῖς φρόνιμος,
ὡς οἱ παρόντες πανταχοῦ πάντες ὡμολόγουν. 8. καὶ ἀρχι-
κὸς δ' ἐλέγετο εἶναι ὡς δυνατόν ἐκ τοῦ τοιούτου τρόπου οἶον
καὶ ἐκεῖνος εἶχεν. ἱκανὸς μὲν γὰρ ὥς τις καὶ ἄλλος φροντίζειν
ἦν ὅπως ἔχοι ἢ στρατιὰ αὐτῷ τὰ ἐπιτήδεια καὶ παρασκευά-
ζειν ταῦτα, ἱκανὸς δὲ καὶ ἐμποιεῖν τοῖς παροῦσιν ὡς πει-
στέον εἴη Κλεάρχῳ. 9. τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς
εἶναι· καὶ γὰρ ὁρᾶν στυγνὸς ἦν καὶ τῇ φωνῇ τραχὺς, ἐκόλα-
ζε τε αἰεὶ ἰσχυρῶς, καὶ ὀργῇ ἐνίοτε, ὡς καὶ αὐτῷ μεταμέλειν
ἔσθ' ὅτε. καὶ γνώμῃ δ' ἐκόλαζεν· ἀκολάστου γὰρ στρατεύ-
ματος οὐδὲν ἡγήετο ὄφελος εἶναι, 10. ἀλλὰ καὶ λέγειν αὐ-
τὸν ἔφασαν ὡς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν
ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν
ἢ φίλων ἀφέξεσθαι ἢ ἀπροφασίστως ἵεναι πρὸς τοὺς πολε-
μίους. 11. ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκούειν
σφόδρα καὶ οὐκ ἄλλον ἡροῦντο οἱ στρατιῶται· καὶ γὰρ τὸ
στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς προσώποις ἔφασαν φαί-
νεσθαι καὶ τὸ χαλεπὸν ἐρρωμένον πρὸς τοὺς πολεμίους ἐδό-
κει εἶναι, ὥστε σωτήριον, οὐκέτι χαλεπὸν ἐφαίνετο. 12. ὅτε
δ' ἔξω τοῦ δεινοῦ γένοιτο καὶ ἐξείη πρὸς ἄλλον ἀρχομένους
ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν,
ἀλλ' αἰεὶ χαλεπὸς ἦν καὶ ὡμός· ὥστε διέκειντο πρὸς αὐτὸν οἱ
στρατιῶται ὥσπερ παῖδες πρὸς διδάσκαλον. 13. καὶ γὰρ οὖν
φιλία μὲν καὶ εὐνοία ἐπομένους οὐδέποτε εἶχεν· οἵτινες δὲ ἢ

ὑπὸ πόλεως τεταγμένοι ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλῃ τινὶ ἀνάγκῃ
κατεχόμενοι παρείησαν αὐτῷ, σφόδρα πειθομένοις ἐχρήτο.
14. ἐπεὶ δὲ ἤρξαντο νικᾶν σὺν αὐτῷ τοὺς πολεμίους, ἤδη μεγάλα
ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς σὺν αὐτῷ στρατιώτας·
τό τε γὰρ πρὸς τοὺς πολεμίους θαρραλέως ἔχειν παρὴν καὶ τὸ
τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι αὐτοὺς εὐτάκτους ἐποίει.
15. τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ ὑπὸ ἄλλων οὐ μί-
λα ἐθέλειν ἐλέγετο. ἦν δὲ ὅτε ἐτελεύτα ἀμφὶ τὰ πεντήκοντα ἔτη.

16. Πρόξενος δὲ ὁ Βοιωτίας εὐθύς μὲν μενιάκιον ὦν ἐπε-
θύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ
ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον τῷ Λεοντίνῳ.
17. ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἱκανὸς νομίσας ἤδη εἶναι καὶ
ἄρχειν καὶ φίλος ὦν τοῖς πρώτοις μὴ ἡττᾶσθαι εὐεργετῶν,
ἦλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι
ἐκ τούτων ὄνομα μέγα καὶ δύναναι μεγάλην καὶ χρήματα πολ-
λά· 18. τοσούτων δ' ἐπιθυμῶν σφόδρα ἐνδηλον αὐτῷ καὶ τοῦ-
το εἶχεν ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλ-
λὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων τυγχάνειν, ἀνευ
δὲ τούτων μή. 19. ἄρχειν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνατός ἦν·
οὐ μέντοι οὐτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὔτε φόβον ἱκα-
νὸς ἐμποιεῖν, ἀλλὰ καὶ ἡσχύνετο μᾶλλον τοὺς στρατιώτας
ἢ οἱ ἀρχόμενοι ἐκείνων· καὶ φοβούμενος μᾶλλον ἦν φανερός
τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ οἱ στρατιῶται τὸ ἀπι-
στεῖν ἐκείνῳ. 20. ᾤετο δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ
δοκεῖν τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ
ἐπαινεῖν. τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ τε καὶ ἀγαθοὶ τῶν συν-
όντων εὖνοι ἦσαν, οἱ δὲ ἀδικοὶ ἐπεβούλευον ὡς εὐμεταχειρί-
στω ὄντι. ὅτε δὲ ἀπέθνησκειν ἦν ἐτῶν ὡς τριάκοντα.

21. Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλου-
τεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι,
ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαῖνοι· φίλος τε ἐβού-
λετο εἶναι τοῖς μέγιστον δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη

δίκην. 22. ἐπὶ δὲ τὸ κατεργάζεσθαι ὧν ἐπιθυμοίη συντομω-
 τάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπιόρκεῖν τε καὶ ψεύδεσθαι καὶ
 ἐξαπατᾶν· τὸ δ' ἀπλὸν καὶ ἀληθὲς τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι.
 23. στέργων δὲ φανερὸς μὲν ἦν οὐδένα, ὅτῳ δὲ φαίη φίλος
 εἶναι, τούτῳ ἐνδηλος ἐγίγνετο ἐπιβουλεύων. καὶ πολεμίου
 μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων πάντων ὡς κατα-
 γελῶν αἰεὶ διελέγετο. 24. καὶ τοῖς μὲν τῶν πολεμίων κτή-
 μασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾤετο εἶναι τὰ τῶν
 φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾤετο εἰ-
 δέναι ῥᾶστον ὃν ἀφύλακτα λαμβάνειν. 25. καὶ ὅσους μὲν
 αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους ὡς εὖ ὠπλισμένους ἐφο-
 βεῖτο, τοῖς δ' ὁσίοις καὶ ἀλήθειαν ἀσκούσιν ὡς ἀνάνδροις
 ἐπειρᾶτο χρῆσθαι. 26. ὥσπερ δὲ τις ἀγάλλεται ἐπὶ θεο-
 σεβείᾳ καὶ ἀληθείᾳ καὶ δικαιοσύνῃ, οὕτω Μένων ἡγάλλετο
 τῷ ἐξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψευδῇ, τῷ φίλους
 διαγελᾶν· τὸν δὲ μὴ πανοῦργον τῶν ἀπαιδευτῶν αἰεὶ ἐνόμι-
 ζεν εἶναι. καὶ παρ' οἷς μὲν ἐπεχειρεῖ πρωτεύειν φιλία, δια-
 βάλλων τοὺς πρώτους τούτους ᾤετο δεῖν κτήσασθαι. 27. τὸ
 δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδι-
 κεῖν αὐτοῖς ἐμχανᾶτο. τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἡξίου
 ἐπιδεικνύμενος ὅτι πλείστα δύναίτο καὶ ἐθέλοι ἂν ἀδικεῖν.
 εὐεργεσίαν δὲ κατέλεγεν, ὁπότε τις αὐτοῦ ἀφίστατο, ὅτι
 χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν. 28. καὶ τὰ μὲν δὴ
 ἀφανῆ ἔξεστι περὶ αὐτοῦ ψεύδεσθαι, ἃ δὲ πάντες ἴσασι τὰδ'
 ἐστί· παρὰ Ἀριστίππῳ μὲν ἔτι ὥραϊος ὧν στρατηγεῖν διε-
 πράξατο τῶν ξένων, Ἀριαίῳ δὲ βαρβάρῳ ὄντι, ὅτι μεираκίοις
 καλοῖς ἦδετο, οἰκειότατος ἔτι ὥραϊος ὧν ἐγένετο, αὐτὸς δὲ παι-
 δικά εἶχε θαρύπαν ἀγένειος ὧν γενειῶντα. 29. ἀποθνησκόν-
 των δὲ τῶν συστρατήγων ὅτι ἐστράτευσαν ἐπὶ βασιλέα σὺν
 Κύρῳ, ταῦτα πεποιηκὼς οὐκ ἀπέθανε, μετὰ δὲ τὸν τῶν ἄλλων
 θάνατον στρατηγῶν τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ
 ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέντες τὰς

κεφαλὰς, ὥσπερ τάχιστος θάνατος δοκεῖ εἶναι, ἀλλὰ ζῶν αἰκι-
 σθεὶς ἐν αὐτὸν ὡς πονηρὸς λέγεται τῆς τελευτῆς τυχεῖν.

30. Ἀγίας δὲ ὁ Ἀρκὰς καὶ Σωκράτης ὁ Ἀχαιοὺς καὶ τούτῳ
 ἀπεθανέτην. τούτων δὲ οὐθ' ὡς ἐν πολέμῳ κακῶν οὐδεὶς κατε-
 γέλα οὐτ' εἰς φιλίαν αὐτοὺς ἐμέμφετο. ἦσθην δὲ ἄμφω ἄμφι
 τὰ πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς.

BOOK THIRD.

I. [Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου οἱ Ἕλ-
 ληνες ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κύρος
 ἐτελεύτησεν ἐγένετο ἀπιόντων τῶν Ἑλλήνων σὺν Τις-
 σαφέρνει ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν λόγῳ δε-
 δῆλωται.] 2. ἐπεὶ δὲ οἱ τε στρατηγοὶ συνειλημμένοι ἦσαν,
 καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμενοι
 ἀπώλωλεσαν, ἐν πολλῇ δὲ ἀπορίᾳ ἦσαν οἱ Ἕλληνες,
 ἐννοούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν,
 κύκλῳ δὲ αὐτοῖς πάντῃ πολλὰ καὶ ἔθνη καὶ πόλεις
 πολέμια ἦσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρέξειν ἔμελλεν,
 ἀπείχον δὲ τῆς Ἑλλάδος οὐ μείον ἢ μύρια στάδια, ἡγε-
 μῶν δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διείργον ἀδιά-
 βατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προὔδεδῶκεσαν δὲ αὐτοὺς
 καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνον δὲ καταλε-
 λειμμένοι ἦσαν, οὐδὲ ἰππέα οὐδένα σύμμαχον ἔχοντες·
 ὥστε ἐνδηλον ἦν ὅτι νικῶντες μὲν οὐδένα ἂν κατακάνοιεν,
 ἡττηθέντων δὲ αὐτῶν οὐδεὶς ἂν λειφθείη. 3. ταῦτα ἐννοού-
 μενοι καὶ ἀθύμως ἔχοντες, ὀλίγοι μὲν αὐτῶν εἰς τὴν ἐσπέραν
 σίτου ἐγένεσαντο, ὀλίγοι δὲ πῦρ ἀνέκαυσαν, ἐπὶ δὲ τὰ ὅπλα
 πολλοὶ οὐκ ἦλθον ταύτην τὴν νύκτα, ἀνεπαύοντο δὲ ὅπου
 ἐτύγχανεν ἕκαστος, οὐκ ἐκείνην καθεύδειν ὑπὸ λύπης καὶ πό-
 θου πατρίδων, γονέων, γυναικῶν, παίδων, οὓς οὐποτ' ἐνόμιζον
 ἔτι ὄψεσθαι. οὕτω μὲν δὴ διακείμενοι πάντες ἀνεπαύοντο.

4. Ἦν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρατηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὢν συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἰκοθεν, ξένος ὢν ἀρχαῖος· ὑπισχνεῖτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον αὐτὸν Κύρῳ ποιήσειν, ὃν αὐτὸς ἔφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος. 5. ὁ μὲντοι Ξενοφῶν ἀναγνούς τὴν ἐπιστολὴν ἀνακοινοῦται Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. καὶ ὁ Σωκράτης ὑποπτεύσας μή τι πρὸς τῆς πόλεως ἐπαίτιον εἴη Κύρῳ φίλον γενέσθαι, ὅτι ἐδόκει ὁ Κύρος προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμῆσαι, συμβουλεύει τῷ Ξενοφῶντι ἐλθόντα εἰς Δελφούς ἀνακοινῶσαι τῷ θεῷ περὶ τῆς πορείας. 6. ἐλθὼν δ' ὁ Ξενοφῶν ἐπήρετο τὸν Ἀπόλλω, τίτις ἂν θεῶν θύων καὶ εὐχόμενος κάλλιστα καὶ ἄριστα ἔλθοι τὴν ὁδὸν ἣν ἐπινοεῖ, καὶ καλῶς πράξας σωθεῖν. καὶ ἀνείλεν αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς ἔδει θύειν. 7. ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν τῷ Σωκράτει. ὁ δ' ἀκούσας ἡτιάτο αὐτὸν ὅτι οὐ τοῦτο πρῶτον ἠρώτα, πότερον λῶν εἴη αὐτῷ πορεύεσθαι ἢ μένειν, ἀλλ' αὐτὸς κρίνας ἰτέον εἶναι τοῦτ' ἐπυνθάνετο, ὅπως ἂν κάλλιστα πορευθεῖν. Ἐπεὶ μὲντοι οὕτως ἦρου, ταῦτ', ἔφη, χρὴ ποιεῖν ὅσα ὁ θεὸς ἐκέλευσεν. 8. Ὁ μὲν δὲ Ξενοφῶν οὕτω θυσάμενος οἷς ἀνείλεν ὁ θεός, ἐξέπλει καὶ καταλαμβάνει ἐν Σάρδεσι Πρόξενον καὶ Κύρον μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω ὁδὸν, καὶ συνεστάθη Κύρῳ. 9. προθυμουμένου δὲ τοῦ Προξένου, καὶ ὁ Κύρος συμπροϋθυμεῖτο μῆναι αὐτόν· εἶπε δὲ ὅτι, ἐπειδὰν τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμψει αὐτόν. ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πισίδας. 10. ἐστρατεύετο μὲν δὴ οὕτως ἐξαπατηθεὶς, οὐχ ὑπὸ Προξένου· οὐ γὰρ ἦδει τὴν ἐπὶ βασιλέα ὁρμὴν, οὐδὲ ἄλλος οὐδεὶς τῶν Ἑλλήνων πλὴν Κλεάρχου· ἐπεὶ μὲντοι εἰς Κιλικίαν ἦλθον, σαφές πᾶσιν ἦδη ἐδόκει εἶναι ὅτι

ὁ στόλος εἴη ἐπὶ βασιλέα. φοβούμενοι δὲ τὴν ὁδὸν καὶ ἄκοντες, ὅμως οἱ πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν· ὦν εἰς καὶ Ξενοφῶν ἦν. 11. Ἐπεὶ δὲ ἀπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις, καὶ οὐκ ἐδύνατο καθεύδειν. μικρὸν δ' ὕπνου λαχὼν εἶδεν ὄναρ· ἔδοξεν αὐτῷ βροντῆς γενομένης σκηπτὸς πεσεῖν εἰς τὴν πατρίαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν. 12. περίφοβος δ' εὐθὺς ἀνηγέρθη, καὶ τὸ ὄναρ πῇ μὲν ἔκρινεν ἀγαθόν, ὅτι ἐν πόνοις ὢν καὶ κινδύνοις φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· πῇ δὲ καὶ ἐφοβείτο, ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύκλῳ δὲ ἐδόκει λάμπεσθαι τὸ πῦρ, μὴ οὐ δύναίτο ἐκ τῆς χώρας ἐξελθεῖν τῆς βασιλείας, ἀλλ' εἴργοιτο πάντοθεν ὑπὸ τινων ἀποριῶν. 13. ὁποῖόν τι μὲντοι ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν, ἔξεστι σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ. γίγνεται γὰρ τάδε. εὐθὺς ἐπειδὴ ἀνηγέρθη, πρῶτον μὲν ἔννοια αὐτῷ ἐμπίπτει· Τί κατάκειμαι; ἡ δὲ νύξ προβαίνει· ἄμ, δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἦξειν. εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα μὲν τὰ χαλεπώτατα ἐπιδόντας, πάντα δὲ τὰ δεινότατα παθόντας, ὑβριζομένους ἀποθανεῖν; 14. ὅπως δ' ἀμυνόμεθα οὐδεὶς παρασκευάζεται οὐδὲ ἐπιμελεῖται, ἀλλὰ κατακείμεθα ὥσπερ ἔξον ἡσυχίαν ἄγειν. ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; ποίαν δ' ἡλικίαν ἐμαυτῷ ἐλθεῖν ἀναμένω; οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσομαι, ἢ τήμερον προδῶ ἐμαυτὸν τοῖς πολεμίοις.

15. Ἐκ τούτου ἀνίσταται, καὶ συγκαλεῖ τοὺς Προξένου πρῶτον λοχαγούς. ἐπεὶ δὲ συνῆλθον, ἔλεξεν· Ἐγώ, ὦ ἄνδρες λοχαγοί, οὔτε καθεύδειν δύναμαι, ὥσπερ οἶμαι οὐδ' ὑμεῖς, οὔτε κατακεῖσθαι ἔτι, ὁρῶν ἐν οἷσις ἐσμέν. 16. οἱ μὲν γὰρ πολέμιοι δῆλον ὅτι οὐ πρότερον πρὸς ἡμᾶς τὸν

πόλεμον ἐξέφηναν, πρὶν ἐνόμισαν καλῶς τὰ ἐαυτῶν παρεσκευάσθαι· ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπιμελείται ὅπως ὡς κάλλιστα ἀγωνιούμεθα. **17.** καὶ μὴν εἰ ὑψησόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἰόμεθα πείσεσθαι; ὅς καὶ τοῦ ὁμομητρίου καὶ ὁμοπατρίου ἀδελφοῦ καὶ τεθνηκότος ἡδὴ ἀποτεμῶν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δὲ, οἷς κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δὲ ἐπ' αὐτόν, ὡς δοῦλον ἀντὶ βασιλέως ποιήσοντας, καὶ ἀποκτενοῦντες εἰ δυναίμεθα, τί ἂν οἰόμεθα παθεῖν; **18.** ἂρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι, ὡς ἡμᾶς τὰ ἔσχατα αἰκισάμενος πᾶσιν ἀνθρώποις φόβον παράσχοι τοῦ στρατεύσαί ποτε ἐπ' αὐτόν; ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα πάντα ποιητέον. **19.** Ἐγὼ μὲν οὖν, ἔστε μὲν αἱ σπονδαὶ ἦσαν, οὐποτε ἐπαυόμην ἡμᾶς μὲν οἰκτιρίζων, βασιλέα δὲ καὶ τοὺς σὺν αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν ὅσῃ μὲν χώραν καὶ οἶαν ἔχοιεν, ὡς δὲ ἄφθονα τὰ ἐπιτήδεια, ὅσους δὲ θεράποντας, ὅσα δὲ κτήνη, χρυσὸν δὲ, ἐσθήτα δέ. **20.** τὰ δ' αὖ τῶν στρατιωτῶν ὅποτε ἐνθυμοίμην, ὅτι τῶν μὲν ἀγαθῶν πάντων οὐδενὸς ἡμῖν μετεῖη, εἰ μὴ πριαίμεθα, ὅτου δ' ὠνησόμεθα ἡδεῖν ἔτι ὀλίγους ἔχοντας, ἄλλως δὲ πως πορίζεσθαι τὰ ἐπιτήδεια ἢ ὠνουμένους ὄρκους ἡδὴ κατέχοντας ἡμᾶς· ταῦτ' οὖν λογιζόμενος, ἐνίστε τὰς σπονδὰς μᾶλλον ἐφοβούμην ἢ νῦν τὸν πόλεμον. **21.** ἐπεὶ μέντοι ἐκεῖνοι ἔλυσαν τὰς σπονδὰς, λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὑποψία. ἐν μέσῳ γὰρ ἡδὴ κεῖται ταῦτα τὰ ἀγαθὰ, ἅθλα ὁπότεροι ἂν ἡμῶν ἄνδρες ἀμείνονες ὦσιν, ἀγωνοθέται δ' οἱ θεοὶ εἰσιν, οἱ σὺν ἡμῖν, ὡς τὸ εἶκος, ἔσονται. **22.** οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν· ἡμεῖς δὲ πολλὰ ὀρώντες ἀγαθὰ, στεργῶς αὐτῶν ἀπειχόμεθα διὰ τοὺς τῶν θεῶν ὄρκους· ὥστε ἐξεῖναί μοι δοκεῖ ἵεναι ἐπὶ τὸν ἀγῶνα πολὺ σὺν φρονήματι μείζονι ἢ τούτοις.

23. Ἔτι δ' ἔχομεν σώματα ἱκανώτερα τούτων καὶ ψύχη καὶ θάληνη καὶ πόρους φέρειν· ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνονας· οἱ δὲ ἄνδρες καὶ τρωτοὶ καὶ θνητοὶ μᾶλλον ἡμῶν, ἣν οἱ θεοὶ ὥσπερ τὸ πρόσθεν νίκην ἡμῖν διδῶσιν. **24.** ἀλλ' ἴσως γὰρ καὶ ἄλλοι ταῦτ' ἐνθυμοῦνται, πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν τοῦ ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετὴν. φάνητε τῶν λοχαγῶν ἄριστοι καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι. **25.** κἀγὼ δὲ, εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἔπεσθαι ὑμῖν βούλομαι, εἰ δ' ὑμεῖς τάττετέ με ἡγεῖσθαι, οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι ἐρύκειν ἀπ' ἑμαυτοῦ τὰ κακά.

26. Ὁ μὲν ταῦτ' ἔλεξεν· οἱ δὲ λοχαγοὶ ἀκούσαντες ἡγεῖσθαι ἐκέλευον πάντες, πλην Ἀπολλωνίδης τις ἦν, βοιωτιάζων τῇ φωνῇ· οὗτος δ' εἶπεν ὅτι φλυαροίη ὅστις λέγοι ἄλλως πως σωτηρίας ἂν τυχεῖν ἢ βασιλέα πείσας, εἰ δύναίτο, καὶ ἅμα ἤρχετο λέγειν τὰς ἀπορίας. **27.** ὁ μέντοι Ξενοφῶν μεταξὺ ὑπολαβὼν ἔλεξεν ὥδε. ὦ θαυμασιώτατε ἄνθρωπε, σύ γε οὐδὲ ὀρῶν γιγνώσκεις οὐδὲ ἀκούων μέμνησαι. ἐν ταύτῳ γε μέντοι ἦσθα τούτοις, ὅτε βασιλεὺς, ἐπεὶ Κῦρος ἀπέθανε, μέγα φρονήσας ἐπὶ τούτῳ, πέμπων ἐκέλευε παραδιδόναι τὰ ὅπλα. **28.** ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ' ἐξοπλισάμενοι, ἐλθόντες παρεσκηνήσαμεν αὐτῷ, τί οὐκ ἐποίησε πρέσβεις πέμπων καὶ σπονδὰς αἰτῶν καὶ παρέχων τὰ ἐπιτήδεια, ἔστε σπονδῶν ἔτυχεν; **29.** ἐπεὶ δ' αὖ οἱ στρατηγοὶ καὶ λοχαγοὶ, ὥσπερ δὴ σὺ κελεύεις, εἰς λόγους αὐτοῖς ἄνευ ὅπλων ἦλθον, πιστεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκεῖνοι παιόμενοι, κεντούμενοι, ὕβριζόμενοι, οὐδὲ ἀποθανεῖν οἱ τλήμονες δύνανται, καὶ μάλ' οἶμαι ἐρώντες τούτου; ἂ σὺ πάντα εἰδὼς, τοὺς μὲν ἀμύνεσθαι

κελεύοντας φλυαρεῖν φῆς, πείθειν δὲ πάλιν κελεύεις ἰόντας ;
30. ἐμοὶ δὲ, ὦ ἄνδρες, δοκεῖ τὸν ἄνθρωπον τοῦτον μήτε προσίεσθαι εἰς ταῦτο ἡμῖν αὐτοῖς, ἀφελομένους τε τὴν λοχαγίαν σκευὴ ἀναθέντας ὡς τοιούτῳ χρῆσθαι. οὗτος γὰρ καὶ τὴν πατρίδα κατασχύνει καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἕλληνας ὦν τοιοῦτός ἐστιν. **31.** Ἐντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν· Ἀλλὰ τούτῳ γε οὔτε τῆς Βοιωτίας προσήκει οὐδὲν, οὔτε τῆς Ἑλλάδος παντάπασιν, ἐπεὶ ἐγὼ αὐτὸν εἶδον, ὥσπερ Λυδὸν, ἀμφοτέρω τὰ ὦτα τετυρημένον. καὶ εἶχεν οὕτως. **32.** τοῦτον μὲν οὖν ἀπήλασαν· οἱ δὲ ἄλλοι παρὰ τὰς τάξεις ἰόντες, ὅπου μὲν στρατηγὸς σῶς εἴη, τὸν στρατηγὸν παρεκάλουν, ὁπόθεν δὲ οἴχοιτο, τὸν ὑποστράτηγον, ὅπου δ' αὖ λοχαγὸς σῶς εἴη, τὸν λοχαγόν.

33. Ἐπεὶ δὲ πάντες συνῆλθον, εἰς τὸ πρόσθεν τῶν ὅπλων ἐκαθέζοντο· καὶ ἐγένοντο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν. ὅτε δὲ ταῦτα ἦν, σχεδὸν μέσαι ἦσαν νύκτες. **34.** ἐνταῦθα Ἱερώνυμος Ἡλείος, πρεσβύτατος ὢν τῶν Προξένου λοχαγῶν, ἤρχετο λέγειν ὧδε. Ἡμῖν, ὦ ἄνδρες στρατηγοὶ καὶ λοχαγοὶ, ὁρῶσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς συνελθεῖν καὶ ὑμᾶς παρακαλέσαι, ὅπως βουλευσαίμεθα εἴ τι δυναίμεθα ἀγαθόν. λέξον δ', ἔφη, καὶ σὺ, ὦ Ξενοφῶν, ἅπερ καὶ πρὸς ἡμᾶς. **35.** ἐκ τούτου λέγει τάδε Ξενοφῶν. Ἀλλὰ ταῦτα μὲν δὴ πάντες ἐπιστάμεθα ὅτι βασιλεὺς καὶ Τισσαφέρνης οὓς μὲν ἐδυνήθησαν συνειλήφασιν ἡμῶν, τοῖς δ' ἄλλοις δῆλον ὅτι ἐπιβουλεύουσιν, ὡς ἦν δύνωνται ἀπολέσωσιν. ἡμῖν δὲ γε οἶμαι πάντα ποιητέα ὡς μήποτ' ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον, ἦν δυνώμεθα, ἐκεῖνοι ἐφ' ἡμῖν. **36.** εὖ τοίνυν ἐπίστασθε ὅτι ὑμεῖς τοσοῦτοι ὄντες ὅσοι νῦν συνεληλύθατε μέγιστον ἔχετε καιρόν. οἱ γὰρ στρατιῶται

οὔτοι πάντες πρὸς ὑμᾶς βλέπουσι, καὶ μὲν ὑμᾶς ὁρῶσιν ἀθύμους, πάντες κακοὶ ἔσονται, ἦν δὲ ὑμεῖς αὐτοὶ τε παρασκευαζόμενοι φανεροὶ ἦτε ἐπὶ τοὺς πολεμίους καὶ τοὺς ἄλλους παρακαλῆτε, εὖ ἴστε ὅτι ἔψονται ὑμῖν καὶ πειράσσονται μιμεῖσθαι. **37.** ἴσως δέ τοι καὶ δίκαιόν ἐστιν ὑμᾶς διαφέρειν τι τούτων. ὑμεῖς γὰρ ἔστε στρατηγοὶ, ὑμεῖς ταξίαρχοι καὶ λοχαγοί· καὶ ὅτε εἰρήνη ἦν ὑμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν, ἐπεὶ πόλεμός ἐστιν, ἀξιούν δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλήθους εἶναι καὶ προβουλεύειν τούτων καὶ προπονεῖν, ἦν που δέη. **38.** καὶ νῦν πρῶτον μὲν οἶμαι ἂν ὑμᾶς μέγα ὀνῆσαι τὸ στράτευμα, εἰ ἐπιμεληθείητε ὅπως ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντικατασταθῶσιν. ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο, ὡς μὲν συνελόντι εἰπεῖν, οὐδαμοῦ, ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν. ἢ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἢ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν. **39.** ἐπειδὴν δὲ καταστήσῃσθε τοὺς ἀρχοντας ὅσους δεῖ, ἦν καὶ τοὺς ἄλλους στρατιώτας συλλέγητε καὶ παραθαρρύνετε, οἶμαι ἂν ὑμᾶς πάννυ ἐν καιρῷ ποιῆσαι. **40.** νῦν γὰρ ἴσως καὶ ὑμεῖς αἰσθάνεσθε ὡς ἀθύμως μὲν ἦλθον ἐπὶ τὰ ὅπλα, ἀθύμως δὲ πρὸς τὰς φυλακὰς· ὥστε οὕτω γ' ἐχόντων οὐκ οἶδα ὅ τι ἂν τις χρήσαιτο αὐτοῖς εἴτε νυκτὸς δέοι τι εἴτε καὶ ἡμέρας. **41.** ἦν δὲ τις αὐτῶν τρέψῃ τὰς γνώμας, ὡς μὴ τοῦτο μόνον ἐννοῶνται τί πείσονται ἀλλὰ καὶ τί ποιήσουσι, πολὺ εὐθυμότεροι ἔσονται. **42.** ἐπίστασθε γὰρ δὴ ὅτι οὔτε πλήθός ἐστιν οὔτε ἰσχύς ἢ ἐν τῷ πολέμῳ τὰς νίκας ποιοῦσα, ἀλλ' ὁπότεροι ἂν σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἐρρωμενέστεροι ἴωσιν ἐπὶ τοὺς πολεμίους, τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἀντίοι οὐ δέχονται. **43.** ἐντεθύμημαι δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο, ὅτι ὁπόσοι

μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσχροῦς ὥς ἐπὶ τὸ πολὺ ἀποθνήσκουσιν, ὅποσοι δὲ τὸν μὲν θάνατον ἐγνώκασιν πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται, τούτους ὀρῶ μᾶλλον πως εἰς τὸ γῆρας ἀφικνουμένους, καὶ ἕως ἂν ζῶσιν εὐδαιμονέστερον διώγοντας. 44. ἂ καὶ ἡμᾶς δεῖ νῦν καταμαθόντας, ἐν τοιούτῳ γὰρ καιρῷ ἔσμεν, αὐτοὺς τε ἀνδρας ἀγαθοὺς εἶναι, καὶ τοὺς ἄλλους παρακαλεῖν.

45. Ὁ μὲν ταῦτ' εἰπὼν ἐπαύσατο. μετὰ δὲ τοῦτον εἶπε Χειρίσοφος. Ἀλλὰ πρόσθεν μὲν, ὦ Ξενοφῶν, τοσοῦτον μόνον σε ἐγίγνωσκον ὅσον ἤκουον Ἀθηναῖον εἶναι, νῦν δὲ καὶ ἐπαινῶ σε ἐφ' οἷς λέγεις τε καὶ πράττεις, καὶ βουλοίμην ἂν ὅτι πλείστους εἶναι τοιούτους· κοινὸν γὰρ ἂν εἴη τὸ ἀγαθόν. 46. καὶ νῦν, ἔφη, μὴ μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελθόντες ἤδη αἰρεῖσθε οἱ δεόμενοι ἄρχοντας, καὶ ἐλόμενοι ἤκετε εἰς τὸ μέσον τοῦ στρατοπέδου, καὶ τοὺς αἰρεθέντας ἄγετε· ἔπειτ' ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους στρατιώτας. παρέστω δ' ἡμῖν, ἔφη, καὶ Τολμίδης ὁ κῆρυξ. 47. καὶ ἅμα ταῦτ' εἰπὼν ἀνέστη, ὥς μὴ μέλλοιτο ἀλλὰ περαίνοιτο τὰ δέοντα. ἐκ τούτου ἡρέθησαν ἄρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίῳ Δαρδανεύς, ἀντὶ δὲ Σωκράτους Ξανθικλῆς Ἀχαιοὺς, ἀντὶ δὲ Ἀγίου Κλεάνωρ Ἀρκὰς, ἀντὶ δὲ Μένωνος Φιλήσιος Ἀχαιοὺς, ἀντὶ δὲ Προξένου Ξενοφῶν Ἀθηναῖος.

II. Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέφαινε, καὶ εἰς τὸ μέσον ἦκον οἱ ἄρχοντες. καὶ ἔδοξεν αὐτοῖς προφυλακὰς καταστήσαντας συγκαλεῖν τοὺς στρατιώτας. ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνῆλθον, ἀνέστη πρῶτον μὲν Χειρίσοφος ὁ Λακεδαιμόνιος, καὶ ἔλεξεν ὧδε. 2. ὦ ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρήντα, ὅποτε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν,

πρὸς δ' ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον οἱ πρόσθεν σύμμαχοι ὄντες προδεδώκασιν ἡμᾶς. 3. ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἀνδρας ἀγαθοὺς τελέθειν καὶ μὴ ὑφίεσθαι, ἀλλὰ πειρᾶσθαι ὅπως ἦν μὲν δυνώμεθα καλῶς νικῶντες σωζώμεθα· εἰ δὲ μὴ, ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχείριοι δὲ μηδέποτε γενώμεθα ζῶντες τοῖς πολεμίοις. οἶμαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν. 4. ἐπὶ τούτῳ Κλεάνωρ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὧδε. Ἀλλ' ὀρᾶτε μὲν, ὦ ἄνδρες, τὴν βασιλέως ἐπιτοκίαν καὶ ἀσέβειαν, ὀρᾶτε δὲ τὴν Τισσαφέρνους ἀπιστίαν, ὅστις λέγων ὡς γείτων τε εἴη τῆς Ἑλλάδος καὶ περὶ πλείστου ἂν ποιήσαιτο σῶσαι ἡμᾶς, καὶ ἐπὶ τούτοις αὐτὸς ὁμόσας ἡμῖν, αὐτὸς δεξιὰς δούς, αὐτὸς ἐξαπατήσας συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία ξένιον ἠδέσθη, ἀλλὰ Κλεῦρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἀνδρας ἀπολώλεκεν. 5. Ἀριαῖος δὲ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλύβομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὗτος οὔτε τοὺς θεοὺς δείσας οὔτε Κῦρον τεθνηκότα αἰδεσθεῖς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος, νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστὰς ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειράται. 6. ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιντο· ἡμᾶς δὲ δεῖ ταῦτα ὀρῶντας μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὥς ἂν δυνώμεθα κράτιστα, τοῦτο ὃ τι ἂν δοκῇ τοῖς θεοῖς πᾶσχειν.

7. Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ πόλεμον ὥς ἐδύνατο κάλλιστα, νομίζων, εἴτε νίκην διδοῖεν οἱ θεοὶ, τὸν κάλλιστον κόσμον τῷ νικᾶν πρόπειν, εἴτε τελευτᾶν δέοι, ὀρθῶς ἔχειν τῶν καλλίστων ἑαυτὸν ἀξιῶσαντα ἐν τούτοις τῆς τελευτῆς τυγχάνειν· τοῦ λόγου δὲ ἤρχετο ὧδε. 8. Τὴν μὲν τῶν βαρβάρων ἐπιτοκίαν τε καὶ ἀπιστίαν

λέγει μὲν Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς, οἶμαι. εἰ μὲν οὖν βουλευόμεθα πάλιν αὐτοῖς διὰ φιλίας ἰέναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὀρώντας καὶ τοὺς στρατηγούς, οἳ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἷα πεπόνθασιν· εἰ μὲντοι διανοούμεθα σὺν τοῖς ὅπλοις ὧν τε πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς, καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἰέναι, σὺν τοῖς θεοῖς πολλὰ ἡμῖν καὶ καλὰ ἐλπίδες εἰσὶ σωτηρίας. 9. Τοῦτο δὲ λέγοντος αὐτοῦ πτάρνυταί τις· ἀκούσαντες δ' οἱ στρατιῶται πάντες μιᾷ ὁρμῇ προσεκύνησαν τὸν θεόν. καὶ ὁ Ξενοφῶν εἶπε· Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων οἰωνὸς τοῦ Διὸς τοῦ σωτήρος ἐφάνη, εὐξασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια ὅπου ἂν πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα, συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσειν κατὰ δύναμιν. καὶ ὅτῳ δοκεῖ ταῦτ', ἔφη, ἀνατεινάτω τὴν χεῖρα. Καὶ ἀνέτειναν ἅπαντες. ἐκ τούτου ἠΰξαντο καὶ ἐπαιάνισαν. ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν, ἤρχετο πάλιν ὧδε.

10. Ἐτύγχανον λέγων ὅτι πολλὰ καὶ καλὰ ἐλπίδες ἡμῖν εἶεν σωτηρίας. πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὅρκους, οἳ δὲ πολέμιοι ἐπιωρκήκασι τε καὶ τὰς σπονδὰς καὶ τοὺς ὅρκους λελύκασιν. οὕτω δ' ἐχόντων, εἰκὸς τοῖς μὲν πολέμοις ἐναντίους εἶναι τοὺς θεοὺς, ἡμῖν δὲ συμμάχους, οἵπερ ἱκανοὶ εἰσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν, καὶ τοὺς μικροὺς, κἂν ἐν δεινοῖς ᾧσι, σώζειν εὐπετῶς, ὅταν βούλωνται. 11. ἔπειτα δὲ ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους, ἵνα εἰδῆτε ὡς ἀγαθοῖς τε ὑμῖν προσήκει εἶναι, σώζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάντων δεινῶν οἱ ἀγαθοί. ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεὶ στόλῳ ὡς ἀφανιούντων αὐθις τὰς Ἀθήνας, ὑποστῆναι αὐτοῖς Ἀθηναῖοι τολμήσαντες ἐνίκησαν αὐτούς.

12. καὶ εὐξάμενοι τῇ Ἀρτέμιδι ὁπόσους κατακάνοιεν τῶν πολεμίων τοσαύτας χιμαῖρας καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὐρεῖν, ἔδοξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας θύειν, καὶ ἔτι καὶ νῦν ἀποθύουσιν. 13. ἔπειτα ὅτε Ξέρξης ὕστερον ἀγείρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. ὧν ἔστι μὲν τεκμήρια ὁρᾶν τὰ τρόπαια, μέγιστον δὲ μαρτύριον ἡ ἐλευθερία τῶν πόλεων ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ ἄνθρωπον δεσπότην, ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. τοιούτων μὲν ἔστε προγόνων. 14. Οὐ μὲν δὴ τοῦτό γε ἐρῶ, ὡς ὑμεῖς καταισχύνετε αὐτούς· ἀλλ' οὐπω πολλὰ ἡμέραι ἀφ' οὗ ἀντιταξάμενοι τούτοις τοῖς ἐκείνων ἐκγόνοις πολλαπλασίους ὑμῶν αὐτῶν ἐνικάτε σὺν τοῖς θεοῖς. 15. καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δ', ὅποτε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἔστι, πολὺ δῆπου ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμότερους εἶναι. 16. ἀλλὰ μὴν καὶ θαρραλεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν τό τε πλῆθος ἄμετρον ὀρώντες, ὅμως ἐτολμήσατε σὺν τῷ πατρίῳ φρονήματι ἰέναι εἰς αὐτούς· νῦν δὲ, ὅποτε καὶ πείραν ἤδη ἔχετε αὐτῶν, ὅτι θέλουσι καὶ πολλαπλάσιοι ὄντες μὴ δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει τούτους φοβεῖσθαι; 17. Μηδὲ μὲντοι τοῦτο μείον δόξητε ἔχειν, εἰ οἱ Κύριοι πρόσθεν σὺν ἡμῖν ταπτόμενοι νῦν ἀφεστήκασιν. ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ' ἡμῶν ἡττημένων· ἔφευγον γοῦν πρὸς ἐκείνους καταλιπόντες ἡμᾶς. τοὺς δ' ἐθέλοντας φυγῆς ἄρχειν πολὺ κρεῖττον σὺν τοῖς πολέμοις ταπτομένους ἢ ἐν τῇ ἡμετέρᾳ τάξει ὁρᾶν. 18. Εἰ δέ τις ὑμῶν ἀθυμεῖ ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἱππεῖς, τοῖς δὲ πολέμοις πολλοὶ πάρεσιν, ἐνθυμῇ

θητε ὅτι οἱ μύριοι ἱππεῖς οὐδὲν ἄλλο ἢ μύριοι εἰσιν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν, οἱ δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες ὅ τι ἂν ἐν ταῖς μάχαις γίγνηται. 19. οὐκοῦν τῶν ἱππέων πολὺ ἡμεῖς ἐπ' ἀσφαλεστέρου ὀχήματός ἐσμεν· οἱ μὲν γὰρ ἐφ' ἵππων κρέμονται, φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ καταπεσεῖν· ἡμεῖς δ' ἐπὶ γῆς βεβηκότες πολὺ μὲν ἰσχυρότερον παῖσομεν, ἢν τις προσίῃ, πολὺ δὲ μᾶλλον ὅτου ἂν βουλώμεθα τευξόμεθα. ἐνὶ μόνῳ προέχουσιν οἱ ἱππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν. 20. Εἰ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε, ὅτι δὲ οὐκέτι ἡμῖν Τισσαφέρνῃς ἡγήσεται οὐδὲ βασιλεὺς ἀγορὰν παρέξει, τοῦτο ἄχθεσθε, σκέψασθε πότερον κρεῖττον Τισσαφέρνην ἡγεμόνα ἔχειν, ὃς ἐπιβουλεύων ἡμῖν φανερός ἐστιν, ἢ οὓς ἂν ἡμεῖς ἄνδρας λαβόντες ἡγεῖσθαι κελεύωμεν, οἱ εἰσονται ὅτι, ἢν τι περὶ ἡμᾶς ἀμαρτάνωσι, περὶ τὰς ἑαυτῶν ψυχὰς καὶ σώματα ἀμαρτάνουσι. 21. τὰ δὲ ἐπιτήδεια πότερον ὠνεῖσθαι κρεῖττον ἐκ τῆς ἀγορᾶς ἢς οὗτοι παρέχον, μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἢν περ κρατῶμεν, μέτρῳ χρωμένους ὁπόσῳ ἂν ἕκαστος βούληται. 22. Εἰ δὲ ταῦτα μὲν γινώσκετε ὅτι κρεῖττονα, τοὺς δὲ ποταμούς ἄπορον νομίζετε εἶναι, καὶ μεγάλως ἡγεῖσθε ἐξαπατηθῆναι διαβάντες, σκέψασθε εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασιν οἱ βάρβαροι. πάντες γὰρ ποταμοὶ, ἢν καὶ πρόσω τῶν πηγῶν ἄποροι ὦσι, προῖοῦσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται, οὐδὲ τὸ γόνυ βρέχοντες. 23. Εἰ δὲ μήθ' οἱ ποταμοὶ διήσουσιν ἡγεμόνων τε μηδεὶς ἡμῖν φανείται, οὐδ' ὥς ἡμῖν γε ἀθυμητέον. ἐπιστάμεθα γὰρ Μυσσοῦς, οὓς οὐκ ἂν ἡμῶν φαίμεν βελτίους εἶναι, οἱ βασιλέως ἄκοντος ἐν τῇ βασιλείῳ χώρᾳ πολλὰς τε καὶ εὐδαίμονας καὶ μεγάλας

πόλεις οἰκοῖσιν, ἐπιστάμεθα δὲ Πισίδας ὡσαύτως, Λυκάονας δὲ καὶ αὐτοὶ εἶδομεν, ὅτι ἐν τοῖς πεδίοις τὰ ἐρυμνὰ καταλαμβάνοντες, τὴν τούτων χώραν καρποῦνται. 24. καὶ ἡμᾶς δ' ἂν ἔφην ἔγωγε χρῆναι μήπω φανεροὺς εἶναι οἴκαδε ὥρμημένους, ἀλλὰ κατασκευάζεσθαι ὡς αὐτοῦ που οἰκήσοντας. οἶδα γὰρ ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίῃ, πολλοὺς δ' ἂν ὁμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ ὁδοποιήσειέ γ' ἂν αὐτοῖς, καὶ εἰ σὺν τεθρίπποις βούλονται ἀπιέναι. καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρισάσμενος ταῦτ' ἐποίει, εἰ ἑώρα ἡμᾶς μένειν παρασκευαζομένους. 25. ἀλλὰ γὰρ δέδοικα μὴ, ἂν ἄπαξ μάθωμεν ἀργοὶ ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν, καὶ Μήδων δὲ καὶ Περσῶν καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὁμιλεῖν, μὴ ὥσπερ οἱ λωτοφάγοι ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ. 26. δοκεῖ οὖν μοι εἰκὸς καὶ δίκαιον εἶναι, πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους πειρᾶσθαι ἀφικνεῖσθαι, καὶ ἐπιδείξαι τοῖς Ἕλλησιν ὅτι ἐκόντες πένονται, ἐξόν αὐτοῖς τοὺς νῦν οἴκοι ἀκλήρους πολιτεύοντας, ἐνθάδε κομισαμένους, πλουσίους ὁρᾶν. ἀλλὰ γὰρ, ὦ ἄνδρες, πάντα ταῦτα τάγαθὰ δῆλον ὅτι τῶν κρατούντων ἐστί. 27. Τοῦτο δὲ δεῖ λέγειν, πῶς ἂν πορευοίμεθα τε ὡς ἀσφαλέστατα, καὶ εἰ μίχεσθαι δέοι, ὡς κράτιστα μαχοίμεθα. πρῶτον μὲν τοίνυν, ἔφη, δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας ἃς ἔχομεν, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ, ἀλλὰ πορευώμεθα ὅπῃ ἂν τῇ στρατιᾷ συμφέρῃ· ἔπειτα καὶ τὰς σκηνὰς συγκατακαῦσαι. αὗται γὰρ αὐτὸν ὄχλον μὲν παρέχουσιν ἄγειν, συνωφελοῦσι δ' οὐδὲν οὔτε εἰς τὸ μάχεσθαι οὔτ' εἰς τὸ τὰ ἐπιτήδεια ἔχειν. 28. ἔτι δὲ καὶ τῶν ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν, πλὴν ὅσα πολέμου ἕνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν, ἵν' ὡς πλείστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ὦσιν, ὡς ἐλάχιστοι δὲ σκευοφορῶσι. κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια·

ἦν δὲ κρατῶμεν, καὶ τοὺς πολεμίους δεῖ σκευοφόρους ἡμετέρους νομίζειν. **29.** Λοιπὸν μοι εἰπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι. ὁρᾶτε γὰρ καὶ τοὺς πολεμίους ὅτι οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον, πρὶν τοὺς στρατηγούς ἡμῶν συνέλαβον, νομίζοντες ὄντων μὲν τῶν ἀρχόντων καὶ ἡμῶν πειθομένων, ἱκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ· λαβόντες δὲ τοὺς ἄρχοντας, ἀναρχία ἂν καὶ ἀταξία ἐνόμιζον ἡμᾶς ἀπολέσθαι. **30.** δεῖ οὖν πολὺ μὲν τοὺς ἄρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πειθομένους μᾶλλον τοῖς ἄρχουσι νῦν ἢ πρόσθεν. **31.** ἦν δέ τις ἀπειθῇ, ἦν ψηφίσθησθε τὸν αἰεὶ ὑμῶν ἐντυγχάνοντα σὺν τῷ ἄρχοντι κολάζειν, οὕτως οἱ πολέμιοι πλείστον ἐψευσμένοι ἔσονται· τῇδε γὰρ τῇ ἡμέρᾳ μυρίους ὄψονται ἀνθ' ἐνὸς Κλεάρχους, τοὺς οὐδενὶ ἐπιτρέφοντας κακῶ εἶναι. **32.** Ἀλλὰ γὰρ καὶ περαίνειν ἤδη ὦρα· ἴσως γὰρ οἱ πολέμιοι αὐτίκα παρέσονται. ὅτῳ οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵν' ἔργῳ περαίνηται. εἰ δέ τι ἄλλο βέλτιον ἢ ταύτη, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

33. Μετὰ ταῦτα Χειρίσοφος εἶπεν· Ἀλλ' εἰ μὲν τινος ἄλλου δεῖ πρὸς τούτοις οἷς λέγει Ξενοφῶν, καὶ αὐτίκα ἐξέσται ποιεῖν· ἃ δὲ νῦν εἴρηκε δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. ἀνέτειναν ἅπαντες. **34.** Ἀναστὰς δὲ πάλιν εἶπε Ξενοφῶν. ὦ ἄνδρες, ἀκούσατε ὧν προσδεῖν δοκεῖ μοι. δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἔξομεν τὰ ἐπιτήδεια· ἀκούω δὲ κώμας εἶναι καλὰς οὐ πλέον εἴκοσι σταδίων ἀπεχούσας. **35.** οὐκ ἂν οὖν θαυμάζοιμι εἰ οἱ πολέμιοι — ὥσπερ οἱ δειλοὶ κύνες τοὺς μὲν παριόντας διώκουσιν τε καὶ δάκνουσιν, ἦν δύνωνται, τοὺς δὲ διώκοντας

φεύγουσιν — εἰ καὶ αὐτοὶ ἡμῖν ἀπιούσιν ἐπακολουθοῖεν. **36.** ἴσως οὖν ἀσφαλέστερον ἡμῖν πορεύεσθαι πλαίσιον ποιησαμένους τῶν ὅπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς ὄχλος ἐν ἀσφαλεστέρῳ ᾗ. εἰ οὖν νῦν ἀποδειχθείη τίνα χρὴ ἡγεῖσθαι τοῦ πλαισίου καὶ τὰ πρόσθεν κοσμεῖν, καὶ τίνας ἐπὶ τῶν πλευρῶν ἐκατέρων εἶναι, τίνας δ' ὀπισθοφυλακεῖν, οὐκ ἂν ὁπότε οἱ πολέμιοι ἔλθοιεν βουλευέσθαι ἡμᾶς δέοι, ἀλλὰ χρώμεθ' ἂν εὐθὺς τοῖς τεταγμένοις. **37.** εἰ μὲν οὖν ἄλλο τις βέλτιον ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μὴ, Χειρίσοφος μὲν ἡγοῖτο, ἐπειδὴ καὶ Λακεδαιμόνιος ἐστὶ τῶν δὲ πλευρῶν ἐκατέρων δύο τῷ πρεσβυτάτῳ στρατηγῷ ἐπιμελοῖσθην· ὀπισθοφυλακοῖμεν δ' ἡμεῖς οἱ νεώτατοι, ἐγώ τε καὶ Τιμασίων, τὸ νῦν εἶναι. **38.** τὸ δὲ λοιπὸν πειρώμενοι ταύτης τῆς τάξεως, βουλευσόμεθα ὅ τι ἂν αἰεὶ κράτιστον δοκῇ εἶναι. εἰ δέ τις ἄλλο ὁρᾷ βέλτιον, λεξάτω. Ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, εἶπεν· Ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. ἔδοξε ταῦτα. **39.** Νῦν τοίνυν, ἔφη, ἀπιόντας ποιεῖν δεῖ τὰ δεδογμένα. καὶ ὅστις τε ὑμῶν τοὺς οἰκείους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι· οὐ γὰρ ἔστιν ἄλλως τούτου τυχεῖν· ὅστις τε ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικῶντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστὶ· καὶ εἴ τις δὲ χρημάτων ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικῶντων ἐστὶ καὶ τὰ ἑαυτῶν σώζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν.

III. Τούτων λεχθέντων ἀνέστησαν, καὶ ἀπελθόντες κατέκαον τὰς ἀμάξας καὶ τὰς σκηναίς, τῶν δὲ περιττῶν ὅτου μὲν δέοιτό τις μετεδίδοσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρίπτουν. ταῦτα ποιήσαντες ἡριστοποιοῦντο. ἀριστοποιουμένων δὲ αὐτῶν ἔρχεται Μιθριδάτης σὺν ἱππεῦσιν ὡς τριάκοντα, καὶ καλεσάμενος τοὺς στρατηγούς εἰς

ἐπήκοον, λέγει ὧδε. **2.** Ἐγὼ, ὦ ἄνδρες Ἕλληνες, καὶ Κύρω πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὖνους· καὶ ἐνθάδε εἰμὶ σὺν πολλῷ φόβῳ διάγων. εἰ οὖν ὁρώην ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς, καὶ τοὺς θεράποντας πάντας ἔχων. λέξατε οὖν πρὸς με τί ἐν νῷ ἔχετε, ὡς φίλον τε καὶ εὖνουν καὶ βουλόμενον κοινῇ σὺν ὑμῖν τὸν στόλον ποιεῖσθαι. **3.** Βουλευομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνασθαι τάδε· καὶ ἔλεγε Χειρίσοφος· Ἡμῖν δοκεῖ, εἰ μὲν τις ἔῃ ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἂν δυνώμεθα ἀσινέστατα· ἦν δέ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλύῃ, διαπολεμεῖν τούτῳ ὡς ἂν δυνώμεθα κράτιστα. **4.** Ἐκ τούτου ἐπειράτο Μιθριδάτης διδάσκειν ὡς ἄπορον εἶη βασιλέως ἄκοντος σωθῆναι. ἐνθα δὲ ἐγινώσκετο ὅτι ὑπόπεμπτos εἶη· καὶ γὰρ τῶν Τισσαφέρνους τις οἰκείων παρηκολούθει πίστεως ἕνεκα. **5.** καὶ ἐκ τούτου ἔδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι ἔστ' ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἓνα γε λοχαγὸν διέφθειραν, Νίκαρχον Ἀρκάδα, καὶ ὥχετο ἀπὼν νυκτὸς σὺν ἀνθρώποις ὡς εἴκοσι.

6. Μετὰ ταῦτα, ἀριστήσαντες καὶ διαβάντες τὸν Ζαπάταν ποταμὸν, ἐπορεύοντο τεταγμένοι τὰ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ ἔχοντες. οὐ πολὺ δὲ προεληλυθότων αὐτῶν, ἐπιφαίνεται πάλιν ὁ Μιθριδάτης, ἱππέας ἔχων ὡς διακοσίους, καὶ τοξότας καὶ σφενδονήτας ὡς τετρακοσίους, μάλα ἐλαφροὺς καὶ εὐζώνους. **7.** καὶ προσήει μὲν ὡς φίλος ὢν πρὸς τοὺς Ἕλληνας, ἐπεὶ δ' ἐγγὺς ἐγένετο, ἔξαπίνης οἱ μὲν αὐτῶν ἐτόξευον, καὶ ἱππεῖς καὶ πεζοὶ, οἱ δ' ἐσφενδόνων καὶ ἐτίτρωσκον. οἱ δὲ ὀπισθοφύλακες τῶν Ἑλλήνων ἔπασχον μὲν κακῶς, ἀντεποιοῦν δ' οὐδέν· οἳ τε γὰρ Κρήτες βραχύτερα τῶν Περσῶν ἐτόξευον, καὶ ἅμα ψιλοὶ ὄντες

εἶσω τῶν ὅπλων κατεκέκλειντο, οἳ τε ἀκοντισταὶ βραχύτερα ἠκόντιζον ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν. **8.** ἐκ τούτου Ξενοφῶντι ἔδόκει διωκτέον εἶναι· καὶ ἐδίωκον τῶν τε ὀπλιτῶν καὶ τῶν πελταστῶν οἱ ἔτυχον σὺν αὐτῷ ὀπισθοφυλακοῦντες· διώκοντες δὲ οὐδένα κατελάμβανον τῶν πολεμίων. **9.** οὔτε γὰρ ἱππεῖς ἦσαν τοῖς Ἕλλησιν, οὔτε οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύναντο καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἶόν τε ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν. **10.** οἱ δὲ βάρβαροι ἱππεῖς, καὶ φεύγοντες ἅμα ἐτίτρωσκον εἰς τοῦπισθεν τοξεύοντες ἀπὸ τῶν ἵππων, ὅπόσον δὲ διώξειαν οἱ Ἕλληνες, τοσοῦτον πάλιν ἐπαναχωρεῖν μαχομένους ἔδει. **11.** ὥστε τῆς ἡμέρας ὅλης διῆλθον οὐ πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δειλῆς ἀφίκοντο εἰς τὰς κώμας. Ἐνθα δὲ πάλιν ἀθυμία ἦν. καὶ Χειρίσοφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα ἠτιῶντο, ὅτι ἐδίωκεν ἀπὸ τῆς φάλαγγος καὶ αὐτὸς τε ἐκινδύνευε, καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύνάτο βλάπτειν. **12.** ἀκούσας δὲ Ξενοφῶν ἔλεγεν ὅτι ὀρθῶς ἠτιῶντο, καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροίη. Ἄλλ' ἐγὼ, ἔφη, ἠναγκάσθην διώκειν, ἐπειδὴ ἐώρων ἡμᾶς ἐν τῷ μένειν κακῶς μὲν πιάσχοντας, ἀντιποιεῖν δὲ οὐ δυναμένους. **13.** ἐπειδὴ δὲ ἐδίωκομεν, ἀληθῆ, ἔφη, ὑμεῖς λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνάμεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πάνυ χαλεπῶς. **14.** τοῖς οὖν θεοῖς χάρις ὅτι οὐ σὺν πολλῇ ῥώμῃ ἀλλὰ σὺν ὀλίγοις ἦλθον, ὥστε βλάψαι μὲν μὴ μεγάλα, δηλώσαι δὲ ὧν δεόμεθα. **15.** νῦν γὰρ οἱ μὲν πολέμιοι τοξεύουσι καὶ σφενδονῶσιν ὅσον οὔτε οἱ Κρήτες ἀντιτοξεύειν δύνανται, οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξικνεῖσθαι. ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ οἶόν τε χωρίου ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ, οὐδ' εἰ ταχὺς εἶη, πεζὸς πεζὸν ἂν διώκων καταλάβοι ἐκ

αἰτιῶντο
MLE

ὡς αὖ ἐπὶ
τε γὰρ
δύναται

τόξου ρύματος. **16.** Ἡμεῖς οὖν εἰ μέλλομεν τούτους εἶργειν ὥστε μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονητῶν τὴν ταχίστην δεῖ καὶ ἱππέων. ἀκούω δ' εἶναι ἐν τῷ στρατεύματι ἡμῶν Ῥοδίους, ὧν τοὺς πολλοὺς φασιν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. **17.** ἐκείναι γὰρ, διὰ τὸ χειροπληθέσι τοῖς λίθοις σφενδονᾶν, ἐπὶ βραχὺ ἐξικνουῦνται, οἱ δὲ Ῥόδιοι καὶ ταῖς μολυβδίσις ἐπίστανται χρῆσθαι. **18.** ἦν οὖν αὐτῶν ἐπισκεψώμεθα τίνες πέπανται σφενδόνας, καὶ τούτῳ μὲν δώμεν αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλονται ἄλλο ἀργύριον τελῶμεν, καὶ τῷ σφενδονᾶν ἐντεταγμένῳ ἐθέλονται ἄλλην τινα ἀτέλειαν εὐρίσκωμεν, ἴσως τινὲς φανοῦνται ἱκανοὶ ἡμᾶς ὠφελεῖν. **19.** Ὅρῳ δὲ ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς μὲν τινὰς παρ' ἐμοί, τοὺς δὲ τῶν Κλεάρχου καταλελειμμένους, πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. ἂν οὖν τούτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδῶμεν, τοὺς δὲ ἵππους εἰς ἱππέας κατασκευάσωμεν, ἴσως καὶ οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν. ἔδοξε ταῦτα. **20.** Καὶ ταύτης τῆς νυκτὸς σφενδονῆται μὲν εἰς διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἱππεῖς ἐδοκιμάσθησαν τῇ ὑστεραίᾳ εἰς πεντήκοντα, καὶ σπολάδες καὶ θώρακες αὐτοῖς ἐπορίσθησαν, καὶ ἵππαρχος δὲ ἐπεστάθη Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

IV. Μείναντες δὲ ταύτην τὴν ἡμέραν, τῇ ἄλλῃ ἐπορεύοντο προφαίτερον ἀναστάντες· χαράδραν γὰρ αὐτοὺς ἔδει διαβῆναι, ἐφ' ἣ ἐφοβοῦντο μὴ ἐπιθοῖντο αὐτοῖς διαβαίνουσιν οἱ πολέμιοι. **2.** διαβεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται ὁ Μιθριδάτης, ἔχων ἱππέας χιλίους, τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους· τοσούτους γὰρ ᾗτησε Τισσαφέρην, καὶ ἔλαβεν ὑποσχόμενος, ἂν τούτους λάβῃ, παραδώσειν αὐτῷ τοὺς Ἕλληνας, καταφρονήσας, ὅτι ἐν τῇ

πρόσθεν προσβολῇ ὀλίγους ἔχων ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι. **3.** ἐπεὶ δὲ οἱ Ἕλληνες διαβεβηκότες ἀπείχον τῆς χαράδρας ὅσον ὀκτὼ σταδίους, διέβαινε καὶ ὁ Μιθριδάτης ἔχων τὴν δύναμιν. παρήγγελτο δὲ τῶν τε πελταστῶν οὓς ἔδει διώκειν, καὶ τῶν ὀπλιτῶν, καὶ τοῖς ἱππεῦσιν εἶρητο θαρροῦσι διώκειν ὡς ἐφευγομένης ἱκανῆς δυνάμεως. **4.** ἐπεὶ δὲ ὁ Μιθριδάτης κατειλήφει, καὶ ἤδη σφενδόναι καὶ τοξεύματα ἐξικνουῦντο, ἐσήμηνε τοῖς Ἕλλησι τῇ σάλπιγγι, καὶ εὐθὺς ἔθεον ὁμόσε οἷς εἶρητο, καὶ οἱ ἱππεῖς ἤλαυνον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ' ἐφευγον ἐπὶ τὴν χαράδραν. **5.** ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοὶ, καὶ τῶν ἱππέων ἐν τῇ χαράδρᾳ ζωοὶ ἐλήφθησαν εἰς ὀκτωκαίδεκα. τοὺς δὲ ἀποθανόντας αὐτοκέλευστοι οἱ Ἕλληνες ἠκίσαντο, ὡς ὅτι φοβερώτατον τοῖς πολεμίοις εἶη ὁρᾶν. **6.** Καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπῆλθον, οἱ δὲ Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας, ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. **7.** ἐνταῦθα πόλις ἦν ἐρήμη μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισσα· ὥκουν δ' αὐτὴν τὸ παλαιὸν Μῆδοι. τοῦ δὲ τείχους αὐτῆς ἦν τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ὠκοδόμητο δὲ πλίνθοις κεραμεαῖς· κρητὶς δ' ὑπὲρ λιθίνῃ, τὸ ὕψος εἴκοσι ποδῶν. **8.** ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ Μήδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ἐλεῖν· ἥλιον δὲ νεφέλη προκαλύψασα ἠφάνισε, μέχρι ἐξέλιπον οἱ ἄνθρωποι, καὶ οὕτως ἐάλω. **9.** παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνῃ, τὸ μὲν εὖρος ἑνὸς πλέθρου, τὸ δὲ ὕψος δύο πλέθρων. ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἦσαν, ἐκ τῶν πλησίον κωμῶν ἀποπεφευγότες. **10.** Ἐντεῦθεν ἐπορεύθησαν σταθμὸν ἓνα παρασάγγας ἕξ, πρὸς τείχος ἔρημον μέγα

πρὸς τῇ πόλει κείμενον· ὄνομα δὲ ἦν τῇ πόλει Μέσπιλα· Μῆδοι δ' αὐτὴν ποτε ᾤκουν. ἦν δὲ ἡ μὲν κρηπὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντήκοντα ποδῶν, καὶ τὸ ὕψος πεντήκοντα. **11.** ἐπὶ δὲ ταύτῃ ἐπφοδόμητο πλίνθινον τεῖχος, τὸ μὲν εὖρος πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος ἕξ παρασάγγαι. ἐνταῦθα λέγεται Μήδεια γυνὴ βασιλέως καταφυγεῖν, ὅτε ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι. **12.** ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν οὔτε βίᾳ· Ζεὺς δ' ἐμβροντήτους ποιεῖ τοὺς ἐνοικοῦντας, καὶ οὕτως ἐάλω.

13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἓνα παρασάγγας τέτταρας. εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπεφάνη, οὗς τε αὐτὸς ἰππέας ἦλθεν ἔχων καὶ τὴν Ὀρόντα δύναμιν, τοῦ τὴν βασιλέως θυγατέρα ἔχοντος, καὶ οὗς Κῦρος ἔχων ἀνέβη βαρβάρους, καὶ οὗς ὁ βασιλεὺς ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις ὅσους βασιλεὺς ἔδωκεν αὐτῷ, ὥστε τὸ στράτευμα πάμπλου ἐφάνη. **14.** ἐπεὶ δ' ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων εἶχεν ὀπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν ἐμβαλεῖν μὲν οὐκ ἐτόλμησεν, οὐδ' ἐβούλετο διακινδυνεύειν, σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν. **15.** ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνησαν, καὶ οἱ Σκύθαι τοξόται ἐτόξευσαν, καὶ οὐδεὶς ἡμάρτανεν ἀνδρὸς, οὐδὲ γὰρ εἰ πάνυ προθυμεῖτο ῥάδιον ἦν, καὶ ὁ Τισσαφέρνης μάλα ταχέως ἔξω βελῶν ἀπεχώρει, καὶ αἱ ἄλλαι τάξεις ἀπεχώρησαν. **16.** Καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο· καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότερον γὰρ οἱ Ῥόδιοι τῶν τε Περσῶν ἐσφενδόνων καὶ τῶν πλείστων τοξοτῶν. **17.** μεγάλη δὲ καὶ τὰ τόξα τὰ Περσικά ἐστίν· ὥστε χρήσιμα ἦν ὅποσα ἀλίσκοιτο τῶν τοξευμάτων τοῖς

Κρησὶ, καὶ διετέλουν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ἰέντες μακράν. εὐρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις, καὶ μόλυβδος, ὥστε χρῆσθαι εἰς τὰς σφενδύνας.

18. Καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἕλληνες κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι μείον ἔχοντες ἐν τῇ τότε ἀκροβολίσει· τὴν δ' ἐπιούσαν ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο· ἦν γὰρ πολὺς σῖτος ἐν ταῖς κώμαις. τῇ δ' ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἶπετο ἀκροβολιζόμενος.

19. ἔνθα δὲ οἱ Ἕλληνες ἔγνωσαν ὅτι πλαίσιον ἰσόπλευρον πονηρὰ τάξις εἴη πολεμίων ἐπομένων. ἀνάγκη γάρ ἐστιν, ἦν μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαισίου, ἢ ὁδοῦ στενωτέρας οὔσης, ἢ ὁρέων ἀναγκαζόντων ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπλίτας, καὶ πορεύεσθαι πονήρως, ἅμα μὲν πιεζομένους, ἅμα δὲ καὶ ταραττομένους· ὥστε δυσχρήστους εἶναι ἀνάγκη ἀτάκτους ὄντας. **20.** ὅταν δ' αὖ διίσχῃ τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε ἐκθλιβομένους, καὶ κενὸν γίγνεσθαι τὸ μέσον τῶν κεράτων, καὶ ἀθυμεῖν τοὺς ταῦτα πύσχοντας, πολεμίων ἐπομένων. καὶ ὁπότε δύοι γέφυραν διαβαίνειν, ἢ ἄλλην τινὰ διύβασιν, ἔσπενδεν ἕκαστος βουλόμενος φθῆναι πρῶτος· καὶ εὐεπίθετον ἦν ἐνταῦθα τοῖς πολεμίοις. **21.** Ἐπεὶ δὲ ταῦτ' ἔγνωσαν οἱ στρατηγοὶ, ἐποίησαν ἕξ λόχους ἀνὰ ἑκατὸν ἄνδρας, καὶ λοχαγοὺς ἐπέστησαν, καὶ ἄλλους πεντηκοντήρας, καὶ ἄλλους ἐνωμοτάρχας. οὗτοι δὲ πορευόμενοι, ὁπότε μὲν συγκύπτῃ τὰ κέρατα, ὑπέμενον ὕστεροι οἱ λοχαγοὶ, ὥστε μὴ ἐνοχλεῖν τοῖς κέρασι, τότε δὲ παρήγον ἔξωθεν τῶν κεράτων. **22.** ὁπότε δὲ διίσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἀνεξεπὶμπλασαν, — εἰ μὲν στενωτέρου εἴη τὸ διέχον, κατὰ λόχους, εἰ δὲ πλατύτερον, κατὰ πεντη

κοστῦς, εἰ δὲ πάνυ πλατὺ, κατ' ἐνωμοτίας· ὥστε αἰεὶ ἔκπλεων εἶναι τὸ μέσον. **23.** εἰ δὲ καὶ διαβαίνειν τινὰ δέοι διάβασιν ἢ γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λοχαγοὶ διέβαινον· καὶ εἴ που δέοι τι τῆς φύλαγος, ἐπιπαρήεσαν οὗτοι. τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας.

24. Ἡνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασιλείον τι, καὶ περὶ αὐτὸ κώμας πολλὰς, τὴν δὲ ὁδὸν πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, οἱ καθῆκον ἀπὸ τοῦ ὄρους ὑφ' ᾧ ἦν ἡ κώμη. καὶ εἶδον μὲν τοὺς λόφους ἄσμενοι οἱ Ἕλληνες, ὡς εἰκὸς, τῶν πολεμίων ὄντων ἱππέων. **25.** ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γηλόφον καὶ κατέβαινον, ὡς ἐπὶ τὸν ἕτερον ἀναβαίνειν, ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι, καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρηνὲς ἔβαλλον, ἐσφενδόνων, ἐτόξευον ὑπὸ μαστίγων. **26.** καὶ πολλοὺς ἐτίτρωσκον καὶ ἐκράτησαν τῶν Ἑλλήνων γυμνῶν, καὶ κατέκλεισαν αὐτοὺς εἰς τὰ τῶν ὅπλων· ὥστε παντάπασιν ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν, ἐν τῷ ὄχλῳ ὄντες, καὶ οἱ σφενδονῆται καὶ οἱ τοξόται. **27.** ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνες ἐπεχείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνούνται ὀπλίται ὄντες, οἱ δὲ πολέμοι ταχὺ ἀπεπύδων. **28.** πάλιν δὲ ὁπότε ἀπίοιεν πρὸς τὸ ἄλλο στράτευμα, ταῦτα ἔπασχον, καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτα ἐγίγνετο, ὥστε ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας, πρὶν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου ἀνήγαγον πέλταστας πρὸς τὸ ὄρος. **29.** ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετίθεντο οἱ πολέμοι τοῖς καταβαίνουσι, δεδοικότες μὴ ἀποτμηθεῖσαν καὶ ἀμφοτίρωθεν αὐτῶν γένοιτο οἱ πολέμοι. **30.** Οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ

Badly
written.

δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κώμας καὶ ἰατροὺς κατέστησαν ὀκτώ· πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι. **31.** ἐνταῦθα ἔμειναν ἡμέρας τρεῖς, καὶ τῶν τετρωμένων ἕνεκα, καὶ ἅμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, κριθὰς ἵπποις συμβεβλημένας πολλὰς. ταῦτα δὲ συνενηνεγμένα ἦν τῷ σατραπεύοντι τῆς χώρας. τετάρτη δ' ἡμέρα καταβαίνουσιν εἰς τὸ πεδίου.

32. Ἐπεὶ δὲ κατέλαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἡ ἀνάγκη κατασκηνησθαι οὐ πρῶτον εἶδον κώμην, καὶ μὴ πορεύεσθαι ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν ἀπόμαχοι, οἱ τετρωμένοι καὶ οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ ὅπλα δεξάμενοι. **33.** ἐπεὶ δὲ κατεσκήνησαν, καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κώμην προσιόντες, πολὺ περιῆσαν οἱ Ἕλληνες· πολὺ γὰρ διέφερον ἐκ χώρας ὁρμώντες ἀλέξασθαι, ἢ πορευόμενοι ἐπιούσι τοῖς πολεμίοις μάχεσθαι. **34.** Ἡνίκα δ' ἦν ἡδὴ δαίλη, ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· οὐποτε γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτός οἱ Ἕλληνες ἐπιθῶνται αὐτοῖς. **35.** πονηρὸν γὰρ νυκτός ἐστι στράτευμα Περσικόν. οἳ τε γὰρ ἵπποι αὐτοῖς δέδενται, καὶ ὡς ἐπὶ τὸ πολὺ πεποδισμένοι εἰσὶ, τοῦ μὴ φεύγειν ἕνεκα εἰ λυθείησαν· εἰάν τις θόρυβος γίγνηται, δεῖ ἐπισύξαι τὸν ἵππον Πέρσῃ ἀνδρὶ, καὶ χαλινῶσαι δεῖ, καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. ταῦτα δὲ πάντα χαλεπὰ νύκτωρ καὶ θορύβου ὄντος. τούτου ἕνεκα πόρρω ἀπεσκήνουν τῶν Ἑλλήνων. **36.** ἐπεὶ δὲ ἐγίγνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἑλλησι συσκευάζεσθαι ἀκουόντων τῶν πολεμίων. καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι, ἐπειδὴ δὲ ὄψε ἐγίγνετο, ἀπήεσαν· οὐ γὰρ ἐδόκει

λύειν αὐτοὺς νυκτὸς πορεύεσθαι καὶ κατάγεσθαι ἐπὶ τὸ στρατόπεδον. **37.** Ἐπειδὴ δὲ σαφῶς ἀπιδόντας ἤδη ἑώρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναξεύξαντες, καὶ διήλθον ὅσον ἐξήκοντα σταδίους. καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων, ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ἣ ἔμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδίον.

38. Ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατειλημμένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐράς, καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν. **39.** ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἦγεν· ἐπιφαινόμενον γὰρ ἑώρα Τισσαφέρην καὶ τὸ στράτευμα πᾶν· αὐτὸς δὲ προσελάσας ἡρώτα, Τί καλεῖς; ὁ δὲ λέγει αὐτῷ· Ἐξεστὶν ὁρᾶν· προκατείληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβύσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν εἰ μὴ τούτους ἀποκόψομεν. ἀλλὰ τί οὐκ ἦγες τοὺς πελταστὰς; **40.** ὁ δὲ λέγει ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὸ ὀπισθεν, πολεμίων ἐπιφαινομένων. Ἀλλὰ μὴν ὥρα γ', ἔφη, βουλεύεσθαι πῶς τις τοὺς ἄνδρας ἀπελᾷ ἀπὸ τοῦ λόφου. **41.** Ἐνταῦθα Ξενοφῶν ὁρᾷ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὔσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον ἔνθα ἦσαν οἱ πολέμιοι, καὶ λέγει· Κράτιστον, ὦ Χειρίσοφε, ἡμῖν ἴεσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. ἀλλὰ, εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι, ἐγὼ δ' ἐθέλω πορεύεσθαι· εἰ δὲ χρήξεις, πορεύου ἐπὶ τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. **42.** Ἀλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, ὁπότερον βούλει ἐλέσθαι. εἰπὼν ὁ Ξενοφῶν ὅτι νεώτερός ἐστιν, αἰρεῖται πορεύεσθαι, κελεύει δὲ οἱ

συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὸν γὰρ ἦν ἀπὸ τῆς οὐράς λαβεῖν.

43. Καὶ ὁ Χειρίσοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστὰς· ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. συνέπεσθαι δ' ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους, οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου. **44.** Ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. οἱ δ' ἐπὶ τοῦ λόφου πολέμιοι, ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθὺς καὶ αὐτοὶ ὥρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον. **45.** καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος διακελευομένων τοῖς ἑαυτῶν, πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρην τοῖς ἑαυτῶν διακελευομένων. **46.** Ξενοφῶν δὲ, παρελαύνων ἐπὶ τοῦ ἵππου, παρεκελεύετο· Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγον πονήσαντες ἀμαχεῖ τὴν λοιπὴν πορευσόμεθα. **47.** Σωτηρίδας δὲ ὁ Σικυνώνιος εἶπεν. Οὐκ ἐξ ἴσου, ὦ Ξενοφῶν, ἐσμέν· σὺ μὲν γὰρ ἐφ' ἵππου ὀχεῖ, ἐγὼ δὲ χαλεπῶς κάμνω, τὴν ἀσπίδα φέρων. **48.** καὶ ὃς ἀκούσας ταῦτα, καταπηδήσας ἀπὸ τοῦ ἵππου, ὠθεῖται αὐτὸν ἐκ τῆς τάξεως, καὶ τὴν ἀσπίδα ἀφελόμενος ὡς ἐδύνατο τάχιστα ἔχων ἐπορεύετο· ἐτύγχανε δὲ καὶ θώρακα ἔχων τὸν ἱππικόν· ὥστε ἐπιέζετο. καὶ τοῖς μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο, τοῖς δὲ ὀπισθεν παριέναι μόλις ἐπομένοις. **49.** οἱ δ' ἄλλοι στρατιῶται παίουσι καὶ βύλλουσι καὶ λοιδοροῦσι τὸν Σωτηρίδαν, ἔστε ἠνάγκασαν λαβόντα τὴν ἀσπίδα πορεύεσθαι. ὁ δὲ ἀναβὰς, ἕως μὲν βάσιμα ἦν ἐπὶ τοῦ ἵππου ἦγεν, ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε πεζῇ. καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενομένοι τοὺς πολεμίους.

V. Ἐνθα δὴ οἱ μὲν βάρβαροι στραφέντες ἔφευγον ἢ ἕκαστος ἐδύνατο, οἱ δ' Ἕλληνες εἶχον τὸ ἄκρον. οἱ δὲ

ἀμφὶ Τισσαφέρην καὶ Ἀριαῖον ἀποτραπόμενοι ἄλλην ὁδὸν ὥχοντο. οἱ δὲ ἀμφὶ Χειρίσοφον, καταβάντες εἰς τὸ πεδίον, ἐστρατοπεδεύσαντο ἐν κώμῃ μεστῇ πολλῶν ἀγαθῶν. ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμόν. **2.** ἡνίκα δ' ἦν δεῖλη, ἐξαπίνης οἱ πολέμοιοι ἐπιφαίνονται ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων κατέκοψάν τινες τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ' ἀρπαγὴν· καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων διαβιβαζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν. **3.** Ἐνταῦθα Τισσαφέρης καὶ οἱ σὺν αὐτῷ κάειν ἐπεχείρησαν τὰς κώμας. καὶ τῶν Ἑλλήνων μάλα ἡθύμησάν τινες, ἐννοούμενοι μὴ τὰ ἐπιτήδεια, εἰ κάοιεν, οὐκ ἔχοιεν ὁπόθεν λαμβάνοιεν. **4.** καὶ οἱ μὲν ἀμφὶ Χειρίσοφον ἀπήεσαν ἐκ τῆς βοηθείας· ὁ δὲ Ξενοφῶν ἐπεὶ κατέβη, παρελαύνων τὰς τάξεις ἡνίκα ἀπὸ τῆς βοηθείας ἀπήντησαν οἱ Ἕλληνες, ἔλεγεν· **5.** Ὁρᾶτε, ὦ ἄνδρες Ἕλληνες, ὑφίεντας τὴν χώραν ἥδη ἡμετέραν εἶναι; ἃ γὰρ ὅτε ἐσπένδοντο διεπράττοντο, μὴ κάειν τὴν βασιλέως χώραν, νῦν αὐτοὶ ^{ποιοῦσι} κάουσιν ὡς ἀλλοτρίαν. ἀλλ' ἐάν που καταλίπωσί γε αὐτοῖς τὰ ἐπιτήδεια, ὄψονται καὶ ἡμᾶς ἐνταῦθα πορευομένους. **6.** ἀλλ', ὦ Χειρίσοφε, ἔφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς κάοντας ὡς ὑπὲρ τῆς ἡμετέρας. ὁ δὲ Χειρίσοφος εἶπεν. Οὐκ οὐκ ἐμοίγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς, ἔφη, κάωμεν, καὶ οὕτω θάπτον παύσονται.

7. Ἐπεὶ δὲ ἐπὶ τὰς σκηνὰς ἀπῆλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνήλθον. καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. ἐνθεν μὲν γὰρ ὄρη ἦν ὑπερύψηλα, ἐνθεν δὲ ὁ ποταμὸς τοσοῦτος τὸ βάθος, ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βάθους. **8.** ἀπορουμένοις δ' αὐτοῖς προσελθὼν τις ἀνὴρ Ῥόδιος εἶπεν. Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβάσαι ὑμᾶς κατὰ τετρα-

κισχιλίους ὀπλίτας, ἂν ἐμοὶ ὦν δέομαι ὑπηρετήσητε, καὶ ^δ τάλαντον μισθὸν πορίσητε. **9.** ἐρωτώμενος δὲ ὅτου δέοιτο, Ἀσκῶν, ἔφη, δισχιλίῳν δεήσομαι· πολλὰ δ' ὀρώ πρόβατα καὶ αἰγας καὶ βούς καὶ ὄνους, ἃ ἀποδαρέντα καὶ φυσηθέντα ῥαδίως ἂν παρέχοι τὴν διάβασιν. **10.** δεήσομαι δὲ καὶ τῶν δεσμῶν οἷς χρήσθε περὶ τὰ ὑποζύγια· τούτοις ζεύξας τοὺς ἄσκους πρὸς ἀλλήλους, ὀρμίσας ἕκαστον ἄσκον λίθους ἀρτήσας καὶ ἀφείς ὥσπερ ἀγκύρας εἰς τὸ ὕδωρ, διαγαγὼν καὶ ἀμφοτέρωθεν δήσας, ἐπιβαλὼ ὕλην καὶ γῆν ἐπιφορήσω. **11.** ὅτι μὲν οὖν οὐ καταδύσεσθε αὐτίκα μῦλα εἴσεσθε· πᾶς γὰρ ἄσκος δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι· ὥστε δὲ ^{τὸ} μὴ ὀλισθάνειν ἢ ὕλη καὶ ἢ γῆ σχήσει. **12.** Ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίεν ἐδόκει εἶναι, τὸ δ' ἔργον ἀδύνατον· ἦσαν γὰρ οἱ κωλύσοντες πέραν πολλοὶ ἱππεῖς, οἱ εὐθύς τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν. **13.** ἐνταῦθα τὴν μὲν ὑστεραίαν ἐπανεχώρουν εἰς τοῦμπαν [ἢ πρὸς Βαβυλῶνα] εἰς τὰς ἀκαύστους κώμας, κατακαύσαντες ἐνθεν ἐξῆσαν· ὥστε οἱ πολέμοιοι οὐ προσήλαυνον, ἀλλὰ ἐθεῶντο, καὶ ὅμοιοι ἦσαν θαυμάζειν ὅποι ποτὲ τρέψονται οἱ Ἕλληνες καὶ τί ἐν νῷ ἔχοιεν.

14. Ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἀμφὶ τὰ ἐπιτήδεια ἦσαν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ πάλιν συνήλθον, καὶ συναγαγόντες τοὺς ἐαλωκότας ἤλεγχον τὴν κύκλῳ πᾶσαν χώραν τίς ἐκύστη εἴη. **15.** οἱ δ' ἔλεγον ὅτι τὰ μὲν πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἴη καὶ Μηδίαν, δι' ἧσπερ ἦκοιεν· ἢ δὲ πρὸς ἑὼ ἐπὶ Σοῦσά τε καὶ Ἐκβάτανα φέροι, ἐνθα θερίζειν καὶ ἐαρίζειν λέγεται βασιλεύς· ἢ δὲ διαβάντι τὸν ποταμὸν πρὸς ἐσπέραν ἐπὶ Λυδίαν καὶ Ἰωνίαν φέροι· ἢ δὲ διὰ τῶν ὀρέων, καὶ πρὸς ἄρκτον τετραμμένη, ὅτι εἰς Καρδούχους ἄγοι. **16.** τούτους δὲ ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη, καὶ πολεμικοὺς εἶναι, καὶ βασιλέως

οὐκ ἀκούειν· ἀλλὰ καὶ ἐμβαλεῖν ποτε εἰς αὐτοὺς βασιλικὴν στρατιάν, δώδεκα μυριάδας· τούτων δ' οὐδένα ἀπονοστήσαι διὰ τὴν δυσχωρίαν. ὁπότε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπείσαιντο, καὶ ἐπιμιγνύναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτούς. **17.** Ἀκούσαντες ταῦτα, οἱ στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἐκασταχόσε φάσκοντας εἰδέναι, οὐδὲν δῆλον ποιήσαντες ὅποι πορεύεσθαι ἔμελλον. ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι διὰ τῶν ὁρέων εἰς Καρδούχους ἐμβάλλειν· τούτους γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἥξειν, ἥς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος. ἐντεῦθεν δ' εὐπορον ἔφασαν εἶναι ὅποι τις ἐθέλοι πορεύεσθαι. **18.** ἐπὶ τούτοις ἐθύσαντο, ὅπως ἡνίκα καὶ δοκοίη τῆς ὥρας τὴν πορείαν ποιοῖντο· τὴν γὰρ ὑπερβολὴν τῶν ὁρέων ἐδεδοίκεσαν μὴ προκαταληφθεῖν· καὶ παρήγγειλαν, ἐπειδὴ δειπνήσειαν, συσκευασαμένους πάντας ἀναπαύεσθαι, καὶ ἔπεσθαι ἡνίκ' ἂν τις παραγγέλλῃ.

BOOK FOURTH.

I. Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἄς βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἕλληνες ἐποιήσαντο, καὶ ὅσα, παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους, ἐπολεμήθη πρὸς τοὺς Ἕλληνας ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. **2.** ἐπεὶ δὲ ἀφίκοντο ἐνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχεια ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ τῶν ὁρέων πορευτέον εἶναι. **3.** ἤκουον γὰρ τῶν ἀλίσκομένων

ὅτι, εἰ διέλθοιεν τὰ Καρδούχεια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἣν μὲν βούλωνται, διαβήσονται, ἣν δὲ μὴ βούλωνται, περιίασι. καὶ τοῦ Εὐφράτου δὲ τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ Τίγρητος εἶναι, καὶ ἔστιν οὕτως ἔχον. **4.** τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν ὧδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα.]

5. Ἡνίκα δ' ἦν ἀμφὶ τὴν τελευταίαν φυλακὴν, καὶ ἐλείπετο τῆς νυκτὸς ὅσον σκοταῖους διελθεῖν τὸ πεδίον, τηνικαῦτα ἀναστάντες ἀπὸ παραγγέλσεως, πορευόμενοι ἀφικνούνται ἅμα τῇ ἡμέρᾳ πρὸς τὸ ὄρος. **6.** ἐνθα δὲ Χειρίσοφος μὲν ἡγείτο τοῦ στρατεύματος, λαβὼν τὸ ἀμφ' αὐτὸν καὶ τοὺς γυμνήτας πάντας, Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφύλαξιν ὀπλίταις εἶπετο, οὐδένα ἔχων γυμνήτα· οὐδεὶς γὰρ κίνδυνος ἐδόκει εἶναι, μή τις ἄνω πορευομένων ἐκ τοῦ ὀπισθεν ἐπίσποιο. **7.** καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος, πρὶν τινα αἰσθέσθαι τῶν πολεμίων· ἔπειτα δ' ὑφηγείτο· ἐφείπετο δὲ αἰεὶ τὸ ὑπερβάλλον τοῦ στρατεύματος εἰς τὰς κώμας τὰς ἐν τοῖς ἄγκεσί τε καὶ μυχοῖς τῶν ὁρέων. **8.** Ἐνθα δὲ οἱ μὲν Καρδούχοι ἐκλιπόντες τὰς οἰκίας, ἔχοντες καὶ γυναῖκας καὶ παῖδας, ἔφευγον ἐπὶ τὰ ὄρη· τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν, ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμένοι αἱ οἰκίαι, ὧν οὐδὲν ἔφερον οἱ Ἕλληνες, οὐδὲ τοὺς ἀνθρώπους ἐδίωκον, ὑποφειδόμενοι, εἴ πως ἐθελήσειαν οἱ Καρδούχοι ^{cf. 21} διεῖναι αὐτοὺς ὥς διὰ φιλίας τῆς χώρας, ἐπεὶ περ βασιλεῖ πολέμιοι ἦσαν. **9.** τὰ μέντοι ἐπιτήδεια ὅτῳ τις ἐπιτυχάνοι ἐλάμβανον· ἀνάγκη γὰρ ἦν. οἱ δὲ Καρδούχοι οὔτε καλούντων ὑπήκουον, οὔτε ἄλλο φιλικὸν οὐδὲν ἐποιοῦν.

10. Ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἑλλήνων κατέβαινον εἰς τὰς κώμας ἀπὸ τοῦ ἄκρου, ἤδη σκοταῖοι, — διὰ γὰρ τὸ

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στενήν εἶναι τὴν ὁδόν, ὅλην τὴν ἡμέραν ἡ ἀνάβασις αὐτοῖς ἐγένετο καὶ κατάβασις εἰς τὰς κώμας, — τότε δὲ συλλεγόντες τινὲς τῶν Καρδούχων τοῖς τελευταίοις ἐπέθεντο, καὶ ἀπέκτεινάν τινας, καὶ λίθοις καὶ τοξεύμασι κατέτρωσαν, ὀλίγοι ὄντες· ἐξ ἀπροσδοκήτου γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν. **11.** εἰ μὲντοι τότε πλείους συνελέγησαν, ἐκινδύνευσεν ἂν διαφθαρῆναι πολὺ τοῦ στρατεύματος. καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κώμας ἡυλίσθησαν· οἱ δὲ Καρδούχοι πυρὰ πολλὰ ἔκαον κύκλῳ ἐπὶ τῶν ὁρέων, καὶ συνεώρων ἀλλήλους. **12.** Ἀμα δὲ τῇ ἡμέρᾳ συνελθούσι τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἴδοξε τῶν τε ὑποζυγίων τὰ ἀναγκαῖα καὶ δυνατώτατα ἔχοντας πορεύεσθαι, καταλιπόντας τᾶλλα, καὶ ὅσα ἦν νεωστὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ πάντα ἀφεῖναι. **13.** σχολαίαν γὰρ ἐποιοῦν τὴν πορείαν, πολλὰ ὄντα, τὰ ὑποζύγια καὶ τὰ αἰχμάλωτα· πολλοὶ δὲ οἱ ἐπὶ τούτοις ὄντες ἀπόμαχοι ἦσαν, διπλάσιά τε ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι, πολλῶν τῶν ἀνθρώπων ὄντων. δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν.

14. Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστάντες ἐν στενῷ οἱ στρατηγοὶ, εἴ τι εὕρισκοιεν τῶν εἰρημένων μὴ ἀφειμένον, ἀφηρύνοντο· οἱ δ' ἐπείθοντο, πλὴν εἴ τις τι ἔκλεψεν, οἷον ἢ παιδὸς ἐπιθυμήσας ἢ γυναικὸς τῶν εὐπρεπῶν. καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι, τὰ δὲ καὶ ἀναπαυόμενοι. **15.** εἰς δὲ τὴν ὑστεραίαν γίγνεται χειμὼν πολὺς, ἀναγκαῖον δ' ἦν πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τὰπιτήδεια. καὶ ἡγεῖτο μὲν Χειρίσοφος, ὠπισθοφυλάκει δὲ Ξενοφῶν. **16.** καὶ οἱ πολέμιοι ἰσχυρῶς ἐπετίθεντο, καὶ στενῶν ὄντων τῶν χωρίων, ἐγγὺς προσιόντες ἐτόξευον καὶ ἐσφενδόνων· ὥστε ἠναγκάζοντο οἱ Ἕλληνες, ἐπιδιώκοντες καὶ πάλιν ἀναχά-

ζοντες, σχολῇ πορεύεσθαι· καὶ θαμινὰ παρήγγελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμιοι ἰσχυρῶς ἐπικέοιντο.

17. Ἐνθα ὁ Χειρίσοφος ἄλλοτε μὲν ὅτε παρεγγυῶτο ὑπέμενε, τότε δὲ οὐχ ὑπέμενε, ἀλλ' ἦγε ταχέως καὶ παρηγγύα ἐπεσθαι, ὥστε δῆλον ἦν ὅτι πρᾶγμα τι εἴη· σχολῇ δ' οὐκ ἦν ἰδεῖν παρελθόντι τὸ αἴτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φυγῇ ἐγίγνετο τοῖς ὠπισθοφύλαξι. **18.** καὶ ἐνταῦθα ἀποθνήσκει ἀνὴρ ἀγαθὸς Λακωνικὸς Κλεώνυμος, τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς σπολάδος εἰς τὰς πλευράς, καὶ Βασίας Ἀρκὰς, διαμπερὲς τὴν κεφαλὴν. **19.** Ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμὸν, εὐθὺς ὥσπερ εἶχεν ὁ Ξενοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον, ἠτιάτο αὐτὸν ὅτι οὐχ ὑπέμενε, ἀλλ' ἠναγκάζοντο φεύγοντες ἅμα μάχεσθαι. καὶ νῦν δύο καλῶ τε κύγαθ' ἄνδρε τέθνατον, καὶ οὔτε ἀνελέσθαι οὔτε θάψαι ἐδυνάμεθα. **20.** ἀποκρίνεται ὁ Χειρίσοφος· Βλέψον, ἔφη, πρὸς τὰ ὄρη, καὶ ἰδὲ ὡς ἄβατα πάντα ἐστί· μία δ' αὕτη ὁδὸς ἦν ὁρᾶς ὀρθία, καὶ ἐπὶ ταύτῃ ἀνθρώπων ὁρᾶν ἔξεστί σοι ὄχλον τοσοῦτον, οἱ κατειληφότες φυλάττουσι τὴν ἔκβασιν. **21.** ταῦτ' ἐγὼ ἔσπενδον, καὶ διὰ τοῦτό σε οὐχ ὑπέμενον, εἴ πως δυναίμην φθάσαι πρὶν κατειλῆφθαι τὴν ὑπερβολήν· οἱ δ' ἡγεμόνες οὐς ἔχομεν οὐ φασιν εἶναι ἄλλην ὁδόν. **22.** ὁ δὲ Ξενοφῶν λέγει· Ἀλλ' ἐγὼ ἔχω δύο ἄνδρας. ἐπεὶ γὰρ ἡμῖν πράγματα παρεῖχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς καὶ ἀναπνεῦσαι ἐποίησε, καὶ ἀπεκτείναμέν τινας αὐτῶν, καὶ ζῶντας προὔθυμήθημεν λαβεῖν αὐτοῦ τούτου ἔνεκα, ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρησαίμεθα.

23. Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους, ἤλεγχον διαλαβόντες εἴ τινα εἰδεῖεν ἄλλην ὁδὸν ἢ τὴν φανεράν. ὁ μὲν οὖν ἕτερος οὐκ ἔφη, μάλα πολλῶν φόβων προσαγομέ-
νων· ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὁρῶντος τοῦ ἑτέρου

κατεσφάγη. 24. ὁ δὲ λοιπὸς ἔλεξεν ὅτι οὗτος μὲν οὐ φαίη διὰ ταῦτα εἰδέναι, ὅτι αὐτῷ ἐτύγχανε θυγάτηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη ἡγήσασθαι δυνατὴν καὶ ὑποζυγίοις πορεύεσθαι ὁδόν. 25. ἐρωτώμενος δ' εἰ εἴη τι ἐν αὐτῇ δυσπάριτον χωρίον, ἔφη εἶναι ἄκρον, ὃ εἰ μὴ τις προκαταλήψοιτο, ἀδύνατον ἔσεσθαι παρελθεῖν. 26. Ἐνταῦθα ἐδόκει, συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν, λέγειν τε τὰ παρόντα, καὶ ἐρωτᾶν εἴ τις αὐτῶν ἔστιν ὅστις ἀνὴρ ἀγαθὸς ἐθέλοι ἂν γενέσθαι, καὶ ὑποστὰς ἐθελοντὴς πορεύεσθαι. 27. ὑφίσταται τῶν μὲν ὀπλιτῶν Ἀριστῶνυμος Μεθυδριεὺς Ἀρκὰς καὶ Ἀγασίας Στυμφάλιος Ἀρκὰς, ἀντιστασιάζων δὲ αὐτοῖς Καλλίμαχος Παρράσιος Ἀρκὰς, καὶ οὗτος ἔφη ἐθέλειν πορεύεσθαι, προσλαβὼν ἐθελοντὰς ἐκ παντὸς τοῦ στρατεύματος· ἐγὼ γάρ, ἔφη, οἶδα ὅτι ἔφονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένου. 28. ἐκ τούτου ἐρωτῶσιν εἴ τις καὶ τῶν γυμνήτων ταξιάρχων ἐθέλοι συμπορεύεσθαι. ὑφίσταται Ἀριστεάς Χίος, ὃς πολλαχοῦ πολλοῦ ἄξιός τῃ στρατιᾷ εἰς τὰ τοιαῦτα ἐγένετο.

II. Καὶ ἦν μὲν δαίλη ἤδη, οἱ δ' ἐκέλευον αὐτοὺς ἐμφαγόντας πορεύεσθαι. καὶ τὸν ἡγεμόνα δῆσαντες παραδιδόασιν αὐτοῖς, καὶ συντίθενται τὴν μὲν νύκτα, ἣν λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν, ἅμα δὲ τῇ ἡμέρᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς μὲν ἄνω ὄντας ἵεναι ἐπὶ τοὺς κατέχοντας τὴν φανεράν ἐκβασιν, αὐτοὶ δὲ συμβοηθήσειν ἐκβαίνοντες ὡς ἂν δύνωνται τάχιστα. 2. Ταῦτα συνθέμενοι, οἱ μὲν ἐπορεύοντο πλῆθος ὡς δισχίλιοι· καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ· Ξενοφῶν δὲ ἔχων τοὺς ὀπισθοφυλάκας ἡγείτο πρὸς τὴν φανεράν ἐκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ πολέμοι προσέχοιεν τὸν νοῦν, καὶ ὡς μάλιστα λάθοιεν οἱ περιμόντες. 3. ἐπεὶ δὲ ἦσαν ἐπὶ χαράδρᾳ οἱ ὀπισθοφυλά-

κες, ἣν ἔδει διαβάντας πρὸς τὸ ὄρθιον ἐκβαίνειν, τῆνικαῦτα ἐκυλίνδουν οἱ βάρβαροι ὀλοιτρόχους ἀμαξιαίους, καὶ μείζους καὶ ἐλάττους, οἱ φερόμενοι πρὸς τὰς πέτρας παίοντες διεσφενδονῶντο· καὶ παντάπασιν οὐδὲ πελάσαι οἶόν τ' ἦν τῇ εἰσόδῳ. 4. ἔνιοι δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ δύναιτο, ἄλλῃ ἐπειρῶντο· καὶ ταῦτα ἐποιοῦν μέχρι σκότος ἐγένετο· ἐπεὶ δὲ ᾤοντο ἀφανεῖς εἶναι ἀπίοντες, τότε ἀπῆλθον ἐπὶ τὸ δεῖπνον· ἐτύγχανον δὲ καὶ ἀνάριστοι ὄντες αὐτῶν οἱ ὀπισθοφυλακήσαντες. οἱ μέντοι πολέμοι οὐδὲν ἐπαύσαντο δι' ὅλης τῆς νυκτὸς κυλινδούντες τοὺς λίθους· τεκμαίρεσθαι δ' ἦν τῷ ψόφῳ.

5. Οἱ δ' ἔχοντες τὸν ἡγεμόνα, κύκλῳ περιμόντες, καταλαμβάνουσι τοὺς φύλακας ἀμφὶ πῦρ καθημένους· καὶ τοὺς μὲν κατακανόντες, τοὺς δὲ καταδιώξαντες, αὐτοὶ ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέχοντες. 6. οἱ δ' οὐ κατεῖχον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν, παρ' ὃν ἦν ἡ στενὴ αὕτη ὁδός, ἐφ' ἣ ἐκάθηντο οἱ φύλακες. ἐφοδος μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους ἦν, οἱ ἐπὶ τῇ φανερᾷ ὁδῷ ἐκάθηντο. 7. Καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον· ἐπεὶ δ' ἡμέρα ὑπέφαινε, ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ τοὺς πολεμίους· καὶ γὰρ ὁμίχλη ἐγένετο, ὥστ' ἔλαθον ἐγγὺς προσελθόντες. ἐπεὶ δὲ εἶδον ἀλλήλους, ἥ τε σάλπιγξ ἐφθέγγετο, καὶ ἀλαλάξαντες ἵεντο ἐπὶ τοὺς ἀνθρώπους· οἱ δὲ οὐκ ἐδέξαντο, ἀλλὰ λιπόντες τὴν ὁδόν, φεύγοντες ὀλίγοι ἀπέθνησκον· εὐζωνοὶ γὰρ ἦσαν. 8. οἱ δὲ ἀμφὶ Χειρίσοφον, ἀκούσαντες τῆς σάλπιγγος, εὐθὺς ἵεντο ἄνω κατὰ τὴν φανεράν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτρυβεῖς ὁδοὺς ἐπορεύοντο, ἢ ἔτυχον ἕκαστοι ὄντες, καὶ ἀναβάντες ὡς ἐδύναντο, ἀνίμων ἀλλήλους τοῖς δόρασι. 9. καὶ οὗτοι πρῶτοι συνέμειξαν τοῖς προκαταλαβοῦσι τὸ χωρίον. Ξενοφῶν δὲ, ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις, ἐπορεύετο

ἥπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐδοωτάτη γὰρ ἦν τοῖς ὑποζυγίοις· τοὺς δὲ ἡμίσεις ὅπισθεν τῶν ὑποζυγίων ἔταξε.
10. Πορευόμενοι δ' ἐντυγχάνουσι λόφῳ ὑπὲρ τῆς ὁδοῦ, κατειλημμένῳ ὑπὸ τῶν πολεμίων, οὓς ἡ ἀποκόψαι ἀνάγκη ἢ διεξεῦχθαι ἀπὸ τῶν ἄλλων Ἑλλήνων. καὶ αὐτοὶ μὲν ἀν' ἐπορεύθησαν ἥπερ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη ἐκβῆναι. **11.** ἔνθα δὴ παρακελευσάμενοι ἀλλήλοις, προσβάλλουσι πρὸς τὸν λόφον ὀρθίοις τοῖς λόχοις, οὐ κύκλῳ, ἀλλὰ καταλιπόντες ἄφοδον τοῖς πολεμίοις, εἰ βούλωντο φεύγειν. **12.** καὶ τέως μὲν αὐτοὺς ἀναβαίνοντας, ὅπῃ ἐδύναντο ἕκαστος, οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον, ἐγγὺς δ' οὐ προσίεντο, ἀλλὰ φυγῇ λείπουσι τὸ χωρίον. καὶ τοῦτόν τε παρεληλύθεσαν οἱ Ἕλληνες, καὶ ἕτερον ὀρώσιν ἔμπροσθεν λόφον κατεχόμενον· ἐπὶ τοῦτον αὖθις ἐδόκει πορεύεσθαι. **13.** Ἐννοήσας δ' ὁ Ξενοφῶν, μὴ, εἰ ἔρημον καταλίποι τὸν ἡλωκότα λόφον, καὶ πάλιν λαβόντες οἱ πολέμιοι ἐπιθοῖντο τοῖς ὑποζυγίοις παριούσιν, — ἐπὶ πολὺ δ' ἦν τὰ ὑποζύγια, ἅτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα, — καταλείπει ἐπὶ τοῦ λόφου λοχαγούς Κηφισόδωρον Κηφισοφώντος Ἀθηναῖον, καὶ Ἀμφικράτην Ἀμφιδήμου Ἀθηναῖον, καὶ Ἀρχαγόραν Ἀργεῖον φυγάδα, αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦτον αἰροῦσιν. **14.** Ἔτι δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν, πολὺ ὀρθιώτατος, ὃ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς νυκτὸς ὑπὸ τῶν ἐβελοντῶν. **15.** ἐπεὶ δ' ἐγγὺς ἐγένοντο οἱ Ἕλληνες, λείπουσιν οἱ βάρβαροι ἀμαχητὶ τὸν μαστὸν, ὥστε θαυμαστὸν πᾶσι γενέσθαι, καὶ ὑπώπτευνον δείσαντας αὐτοὺς μὴ κυκλωθέντες πολιορκοῖντο ἀπολιπεῖν. οἱ δ' ἄρα ἀπὸ τοῦ ἄκρου καθορῶντες τὰ ὅπισθεν γιγνόμενα, πάντες ἐπὶ τοὺς ὀπισθοφύλακας ἐχώρουν. **16.** καὶ Ξενοφῶν μὲν σὺν τοῖς νεω-

τάτοις ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δὲ ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμίξειαν, καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὁμαλῷ θεσθαι τὰ ὄπλα εἶπε.

17. Καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφευγώς, καὶ λέγει ὡς ἀπεκόπησαν ἀπὸ τοῦ πρώτου λόφου, καὶ ὅτι τεθνήσκει Κηφισόδωρος καὶ Ἀμφικράτης, καὶ ἄλλοι ὅσοι μὴ ἀλλόμενοι κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο. **18.** ταῦτα δὲ διαπραξάμενοι οἱ βάρβαροι ἦκον ἐπ' ἀντίπορον λόφον τῷ μαστῷ· καὶ Ξενοφῶν διελέγετο αὐτοῖς δι' ἑρμηνέως περὶ σπονδῶν, καὶ τοὺς νεκροὺς ἀπῆτει. **19.** οἱ δὲ ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ κῆεν τὰς οἰκίας. συνωμολόγει ταῦτα ὁ Ξενοφῶν. ἐν ᾧ δὲ τὸ μὲν ἄλλο στράτευμα παρῆει, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνερρύνθησαν. **20.** ἐνταῦθα ἴσταντο οἱ πολέμιοι. καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους, ἔνθα τὰ ὄπλα ἔκειντο, ἵεντο δὴ οἱ πολέμιοι πολλῷ πλήθει καὶ θορύβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ, ὑφ' οὗ Ξενοφῶν κατέβαινεν, ἐκυλίνδουν πέτρας· καὶ ἐνὸς μὲν κατέαξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστὴς ἔχων τὴν ἀσπίδα ἀπέλιπεν. **21.** Εὐρύλοχος δὲ Λουσιεύς Ἀρκὺς προσέδραμεν αὐτῷ, ὀπλίτης, καὶ πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον. **22.** Ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήνησαν αὐτοῦ, ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδείοις δαψιλέσι· καὶ γὰρ οἶνος πολὺς ἦν, ὥστε ἐν λάκκοις κοινατοῖς εἶχον. **23.** Ξενοφῶν δὲ καὶ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδωκαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανούσιν ἐκ τῶν δυνατῶν, ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς.

24. Τῇ δὲ ὑστεραίᾳ ἄνευ ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ πολέμιοι, καὶ ὅπη εἴη στενὸν χωρίον προκαταλαμβάνοντες, ἐκώλυνον τὰς παρόδους. 25. ὁπότε μὲν οὖν τοὺς πρώτους κωλύοιεν, Ξενοφῶν ὀπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἔλκε τὴν ἀπόφραξιν τῆς παρόδου τοῖς πρώτοις, ἀνωτέρω πειρώμενος γίγνεσθαι τῶν κωλυνόντων. 26. ὁπότε δὲ τοῖς ὀπισθεν ἐπιθοῖντο, Χειρίσοφος ἐκβαίνων, καὶ πειρώμενος ἀνωτέρω γίγνεσθαι τῶν κωλυνόντων, ἔλκε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὀπισθεν· καὶ αἰεὶ οὕτως ἐβοιθήουν ἀλλήλοις, καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο. 27. ἦν δὲ καὶ ὁπότε αὐτοῖς τοῖς ἀναβάσι πολλὰ πράγματα παρείχον οἱ βάρβαροι πύλιν καταβαίνουσιν· ἐλαφροὶ γὰρ ἦσαν, ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας. 28. ἄριστοι δὲ τοξόται ἦσαν· εἶχον δὲ τόξα ἐγγὺς τριπήχη, τὰ δὲ τοξεύματα πλεόν ἢ διπήχη· εἰλκον δὲ τὰς νευρὰς, ὁπότε τοξεύοιεν, πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προβαίνοντες. τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων. ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες, ἐπεὶ λάβοιεν, ἀκοντίοις, ἐναγκυλῶντες. ἐν τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγένοντο. ἦρχε δὲ αὐτῶν Στρατοκλῆς Κρής.

III. Ταύτην δ' αὖ τὴν ἡμέραν ἠϋλίσθησαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν, εὖρος ὡς δίπλεθρον, ὃς ὀρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν. καὶ οἱ Ἕλληνες ἐνταῦθα ἀνεπαύσαντο ἄσμενοι, ἰδόντες πεδίον· ἀπείχε δὲ τῶν ὁρέων ὁ ποταμὸς ἕξ ἢ ἐπτὰ στάδια τῶν Καρδούχων. 2. τότε μὲν οὖν ἠϋλίσθησαν μάλα ἡδέως, καὶ τὰπιτήδεια ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων πόνων μνημονεύοντες. ἐπτα γὰρ ἡμέρας, ὅσασπερ ἐπορεύθησαν διὰ τῶν Καρδούχων, πάσας μαχόμενοι διετελέσαν, καὶ ἔπαθον κακὰ ὅσα οὐδὲ

τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρνους. ὥς οὖν ἀπηλλαγμένοι τούτων, ἡδέως ἐκοιμήθησαν.

3. Ἀμα δὲ τῇ ἡμέρᾳ, ὁρώσιν ἱππέας που πέραν τοῦ ποταμοῦ, ἐξωπλισμένους ὡς κωλύσοντας διαβαίνειν, πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν ἱππέων, ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν. 4. ἦσαν δ' οὗτοι Ὀρόντα καὶ Ἀρτούχα, Ἀρμένιοι καὶ Μύρδοι καὶ Χαλδαῖοι μισθοφόροι. ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἀλκιμοὶ εἶναι· ὅπλα δ' εἶχον γέρρα μακρὰ καὶ λόγχας. 5. αἱ δὲ ὄχθαι αὗται, ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν, τρία ἢ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπείχον· ὁδὸς δὲ μία ἢ ὀρωμένη ἦν ἄγουσα ἄνω, ὥσπερ χειροποίητος· ταύτῃ ἐπειρῶντο διαβαίνειν οἱ Ἕλληνες. 6. ἐπεὶ δὲ πειρωμένοις τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλους λίθοις καὶ ὀλισθηροῖς, — καὶ οὐτ' ἐν τῷ ὕδατι τὰ ὅπλα ἦν ἔχειν, εἰ δὲ μὴ, ἥρπαζεν ὁ ποταμὸς· ἐπὶ τε τῆς κεφαλῆς τὰ ὅπλα εἴ τις φέροι, γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξεύματα καὶ τὰλλα βέλη, — ἀνεχώρησαν, καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ τὸν ποταμόν. 7. Ἐνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν ἐπὶ τοῦ ὄρους, ἐώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους ἐν τοῖς ὅπλοις. ἐνταῦθα δὲ πολλὴ ἀθυμία ἦν τοῖς Ἕλλησιν, ὁρώσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὁρώσι δὲ τοὺς διαβαίνειν κωλύσοντας, ὁρώσι δὲ τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδούχους ὀπισθεν. 8. ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι, αὗται δὲ αὐτῷ αὐτόμαται περιρρυῆναι, ὥστε λυθῆναι καὶ διαβαίνειν ὅποσον ἐβούλετο. ἐπεὶ δὲ ὀρθρὸς ἦν, ἔρχεται πρὸς τὸν Χειρίσοφον, καὶ λέγει ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι, καὶ διηγείται αὐτῷ τὸ ὄναρ. 9. ὁ δὲ ἡδέως τε καὶ ὡς τὰ

χιστα ἕως ὑπέβαινον, ἐθύοντο πάντες παρόντες οἱ στρατηγοί· καὶ τὰ ἱερὰ καλὰ ἦν εὐθὺς ἐπὶ τοῦ πρώτου. καὶ ἀπιόντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι.

10. Καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκω· ᾗδεσαν γὰρ πάντες ὅτι ἐξείη αὐτῷ καὶ ἀριστῶντι καὶ δειπνοῦντι προσελθεῖν, καὶ εἰ καθεύδοι ἐπεγείραντα εἰπεῖν, εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλεμον. 11. καὶ τότε ἔλεγον ὅτι τυγχάνοιεν φρύγανα συλλέγοντες ὥς ἐπὶ πῦρ, καὶ περὶ κατίδοιεν ἐν τῷ πέραν, ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν, γέροντά τε καὶ γυναῖκα καὶ παιδίσκας ὥσπερ μαρσίπους ἱματίων κατατιθεμένους ἐν πέτρᾳ ἀνθρώδει. 12. ἰδοῦσι δὲ σφισι δόξαι ἀσφαλὲς εἶναι διαβῆναι· οὐδὲ γὰρ τοῖς πολεμίοις ἱππεύσι προσβατὸν εἶναι κατὰ τοῦτο. ἐκδύντες δ' ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ὥς νευσόμενοι διαβαίνειν· πορευόμενοι δὲ πρόσθεν διαβῆναι πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβύντες καὶ λαβόντες τὰ ἱμάτια πάλιν ἤκειν. 13. Εὐθὺς οὖν ὁ Ξενοφὼν αὐτὸς τε ἔσπενδε, καὶ τοῖς νεανίσκοις ἐγχεῖν ἐκέλευε, καὶ εὐχεσθαι τοῖς φήνασι θεοῖς τὰ τε ὀνείρατα καὶ τὸν πόρον, καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. σπείσας δ' εὐθὺς ἤγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον, καὶ διηγούνται ταῦτά. 14. ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπονδὰς ἐποίει. σπείσαντες δὲ τοῖς μὲν ἄλλοις παρήγγελλον συσκευάζεσθαι, αὐτοὶ δὲ, συγκαλέσαντες τοὺς στρατηγοὺς, ἐβουλεύοντο ὅπως ἂν κάλλιστα διαβαίεν, καὶ τοὺς τε ἔμπροσθεν νικῶεν, καὶ ὑπὸ τῶν ὀπισθεν μηδὲν πᾶσχοιεν κακόν. 15. καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν ἡγεῖσθαι, καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δ' ἥμισυ ἔτι ὑπομένειν σὺν Ξενοφῶντι, τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων διαβαίνειν. 16. ἐπεὶ δὲ

καλῶς ταῦτα εἶχεν, ἐπορεύοντο· ἡγούντο δ' οἱ νεανίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμὸν· ὁδὸς δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέτταρες στάδιοι.

17. Πορευομένων δ' αὐτῶν ἀντιπαρήεσαν αἱ τάξεις τῶν ἱππέων. ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ ποταμοῦ, ἔθεντο τὰ ὄπλα, καὶ αὐτὸς πρῶτος Χειρίσοφος, στεφανωσάμενος καὶ ἀποδὺς, ἐλάμβανε τὰ ὄπλα, καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε, καὶ τοὺς λοχαγοὺς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀριστερᾷ, τοὺς δ' ἐν δεξιᾷ ἑαυτοῦ. 18. καὶ οἱ μὲν μάντις ἐσφαγιάζοντο εἰς τὸν ποταμὸν· οἱ δὲ πολέμιοι ἐτόξευόν τε καὶ ἐσφενδόνων· ἀλλ' οὐπω ἐξικνούντο. 19. ἐπεὶ δὲ καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι· πολλαὶ γὰρ ἦσαν ἐταῖραι ἐν τῷ στρατεύματι. 20. Καὶ Χειρίσοφος μὲν ἐνέβαινε, καὶ οἱ σὺν ἐκείνῳ· ὁ δὲ Ξενοφὼν, τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτάτους, ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἐκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη, προσποιούμενος ταύτῃ διαβάς ἀποκλείσειν τοὺς παρὰ ὄρη, προσποιούμενος ταύτῃ διαβάς ἀποκλείσειν τοὺς παρὰ τὸν ποταμὸν ἱππέας. 21. οἱ δὲ πολέμιοι, ὀρώντες μὲν τοὺς ἀμφὶ Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὀρώντες δὲ τοὺς ἀμφὶ Ξενοφῶντα θέοντας εἰς τοῦμπαλιν, δείσαντες μὴ ἀποκλεισθῆναι, φεύγουσιν ἀνὰ κράτος, ὥς πρὸς τὴν τοῦ ποταμοῦ ἄνω ἐκβασιν. ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ ὄρος. 22. Λύκιος δ' ὁ τὴν τάξιν ἔχων τῶν ἱππέων, καὶ Αἰσχίνης ὁ τὴν τάξιν τῶν πελταστῶν τῶν ἀμφὶ Χειρίσοφον, ἐπεὶ ἑώρων ἀνὰ κράτος φεύγοντας, εἶποντο· οἱ δὲ στρατιῶται ἐβόων μὴ ἀπολείπεσθαι, ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος. 23. Χειρίσοφος δ' αὖ ἐπεὶ διέβη, τοὺς μὲν ἱππέας οὐκ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς προσηκούσας ὄχθας ἐπὶ τὸν ποταμὸν ἐξέβαινε ἐπὶ τοὺς

ἄνω πολεμίους. οἱ δὲ ἄνω, ὁρῶντες μὲν τοὺς ἑαυτῶν ἱππέας φεύγοντας, ὁρῶντες δ' ὀπλίτας σφίσιν ἐπιόντας, ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

24. Ξενοφῶν δ', ἐπεὶ τὰ πέραν ἑώρα καλῶς γιγνόμενα, ἀπεχώρει τὴν ταχίστην πρὸς τὸ διαβαίνειν στρατεύμα· καὶ γὰρ οἱ Καρδοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδῖον καταβαίνοντες, ὡς ἐπιθησόμενοι τοῖς τελευταίοις. 25. καὶ Χειρίσοφος μὲν τὰ ἄνω κατεῖχε, Λύκιος δὲ σὺν ὀλίγοις ἐπιχειρήσας ἐπιδιώξαι ἔλαβε τῶν σκευοφόρων τὰ ὑπολειπόμενα, καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ ἐκπώματα. 26. καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος ἄκμην διέβαινε· Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρδούχους ἀντία τὰ ὄπλα ἔθετο, καὶ παρήγγειλε τοῖς λοχαγοῖς κατ' ἐνωμοτίας ποιήσασθαι ἕκαστον τὸν ἑαυτοῦ λόχον, παρ' ἀσπίδα παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχους πρὸς τῶν Καρδούχων ἵεναι, οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ. 27. Οἱ δὲ Καρδοῦχοι ὡς ἑώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου ψιλουμένους, καὶ ὀλίγους ἤδη φαινομένους, θάττον δὴ ἐπῆσαν ὥδ' αἱ τινες ἄδοντες. ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδονήτας καὶ τοξότας, καὶ κελεύει ποιεῖν ὅ τι ἂν παραγγέλλῃ. 28. ἰδὼν δὲ αὐτοὺς διαβαίνοντας, ὁ Ξενοφῶν πέμψας ἄγγελον κελεύει αὐτοῦ μέναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας· ὅταν δ' ἄρξωνται αὐτοὶ διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμβαίνειν ὡς διαβησομένους, διηγκυλωμένους τοὺς ἀκοντιστὰς, καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν. 29. τοῖς δὲ παρ' ἑαυτῷ παρήγγειλεν, ἐπειδὰν σφενδὸν ἔξικνῆται καὶ ἀσπίς ψοφῇ, παιανίσαντας θεῖν εἰς τοὺς πολεμίους· ἐπειδὰν δὲ ἀναστρέψωσιν οἱ πολέμιοι, καὶ ἐκ τοῦ ποταμοῦ

ὁ σαλπικτῆς σημήνῃ τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρυ ἡγείσθαι μὲν τοὺς οὐραγοὺς, θεῖν δὲ πάντας, καὶ διαβαίνειν ὅτι τάχιστα, ἢ ἕκαστος τὴν τάξιν εἶχεν, ὡς μὴ ἐμποδίζειν ἀλλήλους· ὅτι οὗτος ἄριστος ἔσοιτο, ὅς ἂν πρῶτος ἐν τῷ πέραν γένηται. 30. οἱ δὲ Καρδοῦχοι, ὁρῶντες ὀλίγους ἤδη τοὺς λοιποὺς, — πολλοὶ γὰρ καὶ τῶν μένιν τεταγμένων ὄχοντο, ἐπιμελησόμενοι οἱ μὲν ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δ' ἐταιρῶν, — ἐνταῦθα δὴ ἐπέκειντο θρασέως, καὶ ἤρχοντο σφενδονᾶν καὶ τοξεύειν. 31. οἱ δὲ Ἕλληνες παιανίσαντες ὥρμησαν δρόμῳ ἐπ' αὐτούς· οἱ δὲ οὐκ ἐδέξαντο· καὶ γὰρ ἦσαν ὀπλισμένοι ὡς μὲν ἐν τοῖς ὄρεσιν ἱκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ ἱκανῶς. 32. ἐν τούτῳ σημαίνει ὁ σαλπικτῆς· καὶ οἱ μὲν πολέμιοι ἔφευγον πολὺ ἔτι θάττον, οἱ δ' Ἕλληνες τὰναντία στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα. 33. τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἔδραμον ἐπὶ τὸν ποταμόν, καὶ τοξεύοντες ὀλίγους ἔτρωσαν, οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν Ἑλλήνων ἔτι φανεροὶ ἦσαν φεύγοντες. 34. οἱ δὲ ὑπαντήσαντες, ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ προϊόντες, ὕστερον τῶν μετὰ Ξενοφῶντος διέβησαν πάλιν· καὶ ἐτρώθησάν τινες καὶ τούτων.

IV. Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας, ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδῖον ἅπαν καὶ λείους γηλόφους, οὐ μείον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι, διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. 2. εἰς δὲ ἦν ἀφίκοντο κώμην μεγάλη τε ἦν, καὶ βασιλείον εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείεσταις οἰκίαις τύρσεις ἐπῆσαν· ἐπιτήδεια δ' ἦν δαψιλῇ. 3. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο παρασάγγας δέκα, μέχρι ὑπερήλθον τὰς πηγὰς τοῦ Τίγρητος

ποταμοῦ. ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς τρεῖς παρα-
 σάγγας πεντεκαίδεκα ἐπὶ τὸν Τηλεβόαν ποταμόν. οὗτος δ'
 ἦν καλὸς μὲν, μέγας δ' οὐ· κῶμαι δὲ πολλαὶ περὶ τὸν
 ποταμόν ἦσαν. 4. ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ
 πρὸς ἐσπέραν. ὕπαρχος δ' ἦν αὐτῆς Τιρίβαζος, ὁ καὶ
 βασιλεῖ φίλος γενόμενος, καὶ ὁπότε παρείη, οὐδεὶς ἄλλος
 βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν. 5. οὗτος προσήλασεν
 ἱππέας ἔχων, καὶ προπέμψας ἐρμηνέα εἶπεν ὅτι βούλοιο
 διαλεχθῆναι τοῖς ἄρχουσι. τοῖς δὲ στρατηγοῖς ἔδοξεν
 ἀκοῦσαι· καὶ προσελθόντες εἰς ἐπήκοον ἡρώτων τί θέλοι.
 6. ὁ δὲ εἶπεν ὅτι σπείσασθαι βούλοιο, ἐφ' ᾧ μήτε αὐτὸς
 τοὺς Ἕλληνας ἁδικεῖν, μήτε ἐκείνους κἀν τὰς οἰκίας, λαμ-
 βάνειν τε τὰπιτήδεια ὅσων δέοιντο. ἔδοξε ταῦτα τοῖς
 στρατηγοῖς, καὶ ἐσπείσαντο ἐπὶ τούτοις.

7. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς τρεῖς διὰ πεδίου,
 παρασάγγας πεντεκαίδεκα· καὶ Τιρίβαζος παρηκολούθει,
 ἔχων τὴν ἑαυτοῦ δύναμιν, ἀπέχων ὡς δέκα σταδίους· καὶ
 ἀφίκοντο εἰς βασιλεία καὶ κώμας περίξ πολλὰς πολλῶν
 τῶν ἐπιτηδείων μεστάς. 8. στρατοπεδευομένων δ' αὐτῶν,
 γίγνεται τῆς νυκτὸς χιὼν πολλή· καὶ ἔωθεν ἔδοξε διασκη-
 νῆσαι τὰς τάξεις καὶ τοὺς στρατηγούς κατὰ τὰς κώμας· οὐ
 γὰρ ἑώρων πολέμιον οὐδένα, καὶ ἀσφαλὲς ἐδόκει εἶναι διὰ
 τὸ πλῆθος τῆς χιόνος. 9. ἐνταῦθα εἶχον πάντα τὰ ἐπιτή-
 δεια ὅσα ἐστὶν ἀγαθὰ, ἱερεῖα, σίτον, οἶνους παλαιούς εὐώ-
 δεις, ἀσταφίδας, ὅσπρια παντοδαπά. τῶν δὲ ἀποσκεδαν-
 νυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι κατίδοιεν
 στράτευμα, καὶ νύκτωρ πολλὰ πυρὰ φαίνοιτο. 10. ἐδόκει
 δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηνοῦν, ἀλλὰ
 συναγαγεῖν τὸ στράτευμα πάλιν. ἐντεῦθεν συνήλθον·
 καὶ γὰρ ἐδόκει διαιθριάζειν. 11. νυκτερευόντων δ' αὐτῶν
 ἐνταῦθ' ἐπιπίπτει χιὼν ἄπλετος, ὥστε ἀπέκρυψε καὶ τὰ

ὄπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑποζύγια
 συνεπόδισεν ἡ χιὼν· καὶ πολὺς ὄκνος ἦν ἀνίστασθαι·
 κατακειμένων γὰρ ἁλεινὸν ἦν ἡ χιὼν ἐπιπεπτωκυῖα, ὅτῳ
 μὴ παρρυνεῖη. 12. ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς
 ἀναστὰς σχίζειν ξύλα, τάχ' ἀναστὰς τις καὶ ἄλλος, ἐκεί-
 νου ἀφελόμενος, ἔσχιζεν. ἐκ δὲ τούτου καὶ οἱ ἄλλοι ἀνα-
 στάντες πῦρ ἔκαον καὶ ἐχρίοντο. 13. πολὺ γὰρ ἐνταῦθα
 εὕρισκετο χρίμα, ᾧ ἐχρῶντο ἀντ' ἐλαίου, σύειον καὶ σησά-
 μινον καὶ ἀμυγδαλίνον ἐκ τῶν πικρῶν καὶ τερεβίνθινον. ἐκ
 δὲ τῶν αὐτῶν τούτων καὶ μύρον εὕρισκετο.

14. Μετὰ ταῦτα ἰδόκει πάλιν διασκηνητέον εἶναι εἰς τὰς
 κώμας εἰς στέγας. ἔνθα δὴ οἱ στρατιῶται σὺν πολλῇ
 κραυγῇ καὶ ἡδονῇ ἦσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια·
 ὅσοι δὲ, ὅτε τὸ πρότερον ἀπῆσαν, τὰς οἰκίας ἐνέπρησαν ὑπὸ
 τῆς αἰθρίας δίκην ἐδίδοσαν κακῶς σκηνοῦντες. 15. ἐν-
 τεῦθεν ἔπεμψαν νυκτὸς Δημοκράτην Τημνίτην, ἄνδρας
 δόντες, ἐπὶ τὰ ὄρη ἔνθα ἔφασαν οἱ ἀποσκεδαννύμενοι καθο-
 ρᾶν τὰ πυρὰ· οὗτος γὰρ ἰδόκει καὶ πρότερον πολλὰ ἤδη
 ἀληθεῦσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα καὶ τὰ μὴ ὄντα ὡς
 οὐκ ὄντα. 16. Πορευθεῖς δὲ, τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν,
 ἄνδρα δὲ συλλαβὼν ἦκεν ἄγων, ἔχοντα τόξον Περσικὸν καὶ
 φαρέτραν καὶ σάγαριν οἶανπερ καὶ Ἀμαζόνες ἔχουσιν.
 17. ἐρωτώμενος δὲ τὸ ποδαπὸς εἶη, Πέρσης μὲν ἔφη εἶναι,
 πορεύεσθαι δ' ἀπὸ τοῦ Τιριβάζου στρατεύματος, ὅπως ἐπι-
 τήδεια λάβοι. οἱ δ' ἡρώτων αὐτὸν τὸ στράτευμα ὁπόσον
 τε εἶη, καὶ ἐπὶ τίνι συνειλεγμένον. 18. ὁ δὲ εἶπεν ὅτι
 Τιρίβαζος εἶη, ἔχων τὴν τε ἑαυτοῦ δύναμιν καὶ μισθοφό-
 ρους Χάλυβας καὶ Ταόχους· παρεσκευάσθαι δὲ αὐτὸν
 ἔφη ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς στενοῖς, ἥπερ
 μοναχῇ εἶη πορεία, ἐνταῦθα ἐπιθησόμενον τοῖς Ἕλλησιν.
 19. ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα

συναγαγεῖν· καὶ εὐθὺς φύλακας καταλιπόντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον Στυμφάλιον, ἐπορεύοντο ἔχοντες ἡγεμόνα τὸν ἰλόντα ἄνθρωπον. 20. Ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτασταὶ, προϊόντες καὶ κατιδόντες τὸ στρατόπεδον, οὐκ ἔμειναν τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. 21. οἱ δὲ βάρβαροι, ἀκούσαντες τὸν θόρυβον, οὐχ ὑπέμειναν, ἀλλ' ἔφευγον· ὅμως δὲ καὶ ἀπέθανόν τινες τῶν βαρβάρων, καὶ ἵπποι ἤλωσαν εἰς εἴκοσι, καὶ ἡ σκηνὴ ἡ Τιριβάζου ἑάλω, καὶ ἐν αὐτῇ κλίνει ἀργυρόποδες καὶ ἐκπώματα, καὶ οἱ ἀρτοκόποι καὶ οἱ οἰνοχόοι φάσκοντες εἶναι. 22. ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν ὀπλιτῶν στρατηγοὶ, ἐδόκει αὐτοῖς ἀπιέναι τὴν ταχίστην ἐπὶ τὸ στρατόπεδον, μή τις ἐπίθεσις γένοιτο τοῖς καταλελειμμένοις. καὶ εὐθὺς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπήγσαν, καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

V. Τῇ δ' ὑστεραία ἐδόκει πορευτέον εἶναι ὅπῃ δύναιτο τάχιστα, πρὶν συλλεγῆναι τὸ στράτευμα πάλιν, καὶ καταλαβεῖν τὰ στενά. συσκευασάμενοι δ' εὐθὺς ἐπορεύοντο διὰ χιόνος πολλῆς, ἡγεμόνας ἔχοντες πολλούς· καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον ἐφ' ᾧ ἔμελλεν ἐπιτίθεσθαι Τιρίβαζος, κατεστρατοπεδεύσαντο. 2. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμὸν, καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὁμφαλόν. ἐλέγοντο δὲ αὐτοῦ αἱ πηγαὶ οὐ πρόσω εἶναι. 3. Ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου, σταθμοὺς τρεῖς, παρασάγγας πέντε. ὁ δὲ τρίτος ἐγένετο χαλεπός, καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει, παντάπασιν ἀποκάων πάντα καὶ πηγνὺς τοὺς ἀνθρώπους. 4. ἔνθα δὴ τῶν μάντεων τις εἶπε σφαγιάσασθαι τῷ ἀνέμῳ, καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς ἔδοξε λῆξαι τὸ

χαλεπὸν τοῦ πνεύματος. ἦν δὲ τῆς χιόνος τὸ βάθος ὀργυῖά· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπώλετο, καὶ τῶν στρατιωτῶν ὡς τριάκοντα. 5. Διεγέγοντο δὲ τὴν νύκτα πῦρ κάοντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλά· οἱ δὲ ὄψε προσιόντες ξύλα οὐκ εἶχον. οἱ οὖν πάλαι ἦκοντες καὶ τὸ πῦρ κάοντες οὐ προσίεσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μεταδοίεν αὐτοῖς πυρούς, ἢ ἄλλο τι εἴ τι ἔχοιεν βρωτόν. 6. ἔνθα δὴ μετεδίδοσαν ἀλλήλοις ὧν εἶχον ἕκαστοι. ἔνθα δὲ τὸ πῦρ ἐκάετο διατηκόμενης τῆς χιόνος, βόθροι ἐγίγνοντο μεγάλοι ἔστε ἐπὶ τὸ δάπεδον· οὐ δὴ παρὴν μετρεῖν τὸ βάθος τῆς χιόνος. 7. Ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὅλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίαςαν. Ξενοφῶν δ' ὀπισθοφυλακῶν, καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων, ἡγνόει ὅ τι τὸ πάθος εἴη. 8. ἐπειδὴ δὲ εἶπέ τις αὐτῷ τῶν ἐμπείρων ὅτι σαφῶς βουλιμιῶσι, κἂν τι φάγωσιν ἀναστήσονται, περιῶν περὶ τὰ ὑποζύγια, εἴ πού τι ὀρώη βρωτόν, διεδίδου, καὶ διέπεμπε διδόντας τοὺς δυνάμενους παρατρέχειν τοῖς βουλιμιῶσιν. ἐπειδὴ δὲ τι ἐμφαίγοιεν, ἀνίσταντο καὶ ἐπορεύοντο.

9. Πορευομένων δὲ, Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς τῇ κρήνῃ γυναῖκας καὶ κόρας καταλαμβάνει ἔμπροσθεν τοῦ ἐρύματος. 10. αὗται ἡρώτων αὐτοὺς τίνες εἶεν. ὁ δ' ἐρμηνεὺς εἶπε περσιιστὶ, ὅτι παρὰ βασιλέως πορεύονται πρὸς τὸν σατράπην. αἱ δὲ ἀπεκρίναντο ὅτι οὐκ ἐνταῦθα εἴη, ἀλλ' ἀπέχει ὅσον παρασάγγην. οἱ δ', ἐπεὶ ὄψε ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρυμα σὺν ταῖς ὑδροφόροις. 11. Χειρίσοφος μὲν οὖν, καὶ ὅσοι ἐδυνήθησαν τοῦ στρατεύματος, ἐνταῦθα ἐστρατοπεδεύσαντο, τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν ὁδὸν 31

ἐνυκτέρευσαν ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐνταῦθά τινες ἀπώλοντο τῶν στρατιωτῶν. **12.** Ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι τινες, καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἥρπαζον, καὶ ἀλλήλοις ἐμάχοντο περὶ αὐτῶν. ἐλείποντο δὲ τῶν στρατιωτῶν οἳ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμούς, οἳ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες. **13.** ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος, εἴ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν ἐπορεύετο, τῶν δὲ ποδῶν εἴ τις κινοῖτο καὶ μηδέποτε ἡσυχίαν ἔχοι καὶ εἰς τὴν νύκτα ὑπολύοιτο. **14.** ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύοντο εἰς τοὺς πόδας οἱ ἱμάντες, καὶ τὰ ὑποδήματα περιεπήγνυντο· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα, καρβάτιναι πεποιημένα ἐκ τῶν νεοδάρτων βοῶν. **15.** Διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντο τινες τῶν στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ ἐκλελοιπέναι αὐτοῖσι τὴν χιόνα, εἵκαζον τετηκέναι· καὶ τετήκει διὰ κρήνην τινὰ ἢ πλησίον ἦν ἀτμίζουσα ἐν νύπῃ. ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο, καὶ οὐκ ἔφασαν πορεύεσθαι. **16.** ὁ δὲ Ξενοφῶν ἔχων ὀπισθοφύλακας ὥς ἦσθετο, εἰδείτο αὐτῶν πύσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολείπεσθαι, λέγων ὅτι ἔπονται πολλοὶ πολέμοι συνειλεγμένοι, καὶ τελευτῶν ἐχαλέπαινε. οἱ δὲ σφάττειν ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. **17.** ἐνταῦθα ἔδοξε κράτιστον εἶναι τοὺς ἐπομένους πολεμίους φοβῆσαι, εἴ τις δύναιτο, μὴ ἐπίοιεν τοῖς κάμνουσι καὶ ἦν μὲν σκότος ἤδη, οἱ δὲ προσήεσαν πολλῷ θορύβῳ, ἀμφὶ ὧν εἶχον διαφερόμενοι. **18.** ἐνθα δὲ οἱ μὲν ὀπισθοφύλακες, ἅτε ὑγιαίνοντες, ἐξαναστάντες ἔδραμον εἰς τοὺς πολεμίους· οἱ δὲ κάμνοντες, ἀνακραγόντες ὅσον ἐδύναντο μέγιστον, τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. οἱ δὲ πολέμοι δείσαντες ἦκαν ἑαυτοὺς κατὰ τῆς χιόνος εἰς τὴν νύπην, καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγγατο.

19. Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, εἰπόντες τοῖς ἀσθενούσιν ὅτι τῇ ὑστεραίᾳ ἤξουσιν εἰς αὐτοὺς, πορευόμενοι, πρὶν τέτταρα στάδια διελθεῖν, ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθειστήκει· καὶ ἀνίστασαν αὐτούς. οἱ δ' ἔλεγον ὅτι οἱ ἔμπροσθεν οὐχ ὑποχωροῖεν. **20.** ὁ δὲ παριῶν, καὶ παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους, ἐκέλευε σκέψασθαι τί εἴη τὸ κωλύον. οἱ δὲ ἀπήγγελλον ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στρατεύμα. **21.** ἐνταῦθα καὶ οἱ ἀμφὶ Ξενοφῶντα ἠϋλίσθησαν αὐτοῦ, ἄνευ πυρός καὶ ἄδειπνοι, φυλακὰς οἷας ἐδύναντο καταστησάμενοι. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν πέμψας πρὸς τοὺς ἀσθενούντας τοὺς νεωτάτους, ἀναστήσαντας ἐκέλευεν ἀναγκάζειν προΐεναι. **22.** ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης, σκεψομένους πῶς ἔχοιεν οἱ τελευταῖοι. οἱ δὲ, ἄσμενοι ἰδόντες, τοὺς μὲν ἀσθενούντας τούτοις παρέδωκαν κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο, καὶ πρὶν εἴκοσι στάδια διεληλυθέναι ἦσαν πρὸς τῇ κώμῃ ἐνθα Χειρίσοφος ἠϋλίζετο. **23.** ἐπεὶ δὲ συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς εἶναι τὰς τάξεις σκηνοῦν. καὶ Χειρίσοφος μὲν αὐτοῦ ἔμενε, οἱ δὲ ἄλλοι διαλαχόντες ἅς ἐώρων κώμας ἐπορεύοντο. **24.** Ἐνθα δὲ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφίεναι ἑαυτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κώμην ἣν εἰλήχει Ξενοφῶν, καταλαμβάνει πάντας ἔνδον τοὺς κωμήτας καὶ τὸν κωμάρχην, καὶ πῶλους εἰς δασμὸν βασιλεῖ τρεφομένους ἑπτακαίδεκα, καὶ τὴν θυγατέρα τοῦ κωμάρχου, ἐνάτην ἡμέραν γεγαμημένην· ὁ δ' αὐτῆς λαγῶς ὥχετο θηράσων, καὶ οὐχ ἦλω ἐν ταῖς κώμας. **25.** αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα ὥσπερ φρέατος, κάτω δ' εὐρεῖαι· αἱ δὲ

εἰσοδοὶ τοῖς μὲν ὑποζυγίοις ὀρυκταί, οἱ δὲ ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. ἐν δὲ ταῖς οἰκίαις ἦσαν αἶγες, οἶες, βόες, ὄρνιθες, καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη πάντα χιλῶ ἔνδον ἐτρέφετο. 26. ἦσαν δὲ καὶ πυροὶ καὶ κριθαὶ καὶ ὄσπρια καὶ οἶνος κρίθινος ἐν κρατήρσιν. ἐνήσαν δὲ καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς, καὶ κάλαμοι ἐνέκειντο, οἱ μὲν μείζους οἱ δὲ ἐλάττους, γόνυατα οὐκ ἔχοντες. 27. τούτους δ' ἔδει ὅποτε τις διψῶν λαβόντα εἰς τὸ στόμα μύζειν. καὶ πάνυ ἄκρατος ἦν, εἰ μή τις ὕδωρ ἐπιχέοι· καὶ πάνυ ἡδὺν συμμαθόντι τὸ πῶμα ἦν. 28. Ὁ δὲ Ξενοφῶν τὸν ἄρχοντα τῆς κώμης ταύτης σύνδειπνον ἐποίησατο, καὶ θαρρεῖν αὐτὸν ἐκέλευε, λέγων ὅτι οὔτε τῶν τέκνων στερήσοιτο, τὴν τε οἰκίαν αὐτοῦ ἀντεμπλήσαντες τῶν ἐπιτηδείων ἀπίασιν, ἦν ἀγαθόν τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται, ἔστ' ἂν ἐν ἄλλῳ ἔθναι γένωνται. 29. ὁ δὲ ταῦτα ὑπισχνεῖτο, καὶ φιλοφρονούμενος οἶνον ἔφρασεν ἔνθα ἦν κατορυσγμένος. ταύτην μὲν οὖν τὴν νύκτα διασκηνήσαντες, οὕτως ἐκοιμήθησαν ἐν πᾶσιν ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες τὸν κωμάρχην καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς.

30. Τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενοφῶν λαβὼν τὸν κωμάρχην πρὸς Χειρίσοφον ἐπορεύετο· ὅπου δὲ παρίοι κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κώμαις, καὶ κατελύμβανε πανταχοῦ εὐωχομένους καὶ εὐθυμουμένους, καὶ οὐδαμόθεν ἀφίεσαν πρὶν παραθεῖεν αὐτοῖς ἄριστον. 31. οὐκ ἦν δ' ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέα ἄρνια, ἐρίφεια, χοίρεια, μόσχεια, ὀρνίθεια, σὺν πολλοῖς ἄρτοις τοῖς μὲν πυρίνοις τοῖς δὲ κριθίνοις. 32. ὅποτε δὲ τις φιλοφρονούμενός τῳ βούλοιτο προπιεῖν, εἶλκεν ἐπὶ τὸν κρατῆρα, ἔνθεν ἐπικύψαντα ἔδει ροφούντα πίνειν ὥσπερ βοῦν. καὶ τῷ κωμάρχει ἐδίδοσαν λαμβάνειν ὅ τι βούλοιτο. ὁ δὲ ἄλλο

μὲν οὐδὲν ἐδέχετο, ὅπου δὲ τινα τῶν συγγενῶν ἴδοι, πρὸς ἑαυτὸν αἰεὶ ἐλάμβανεν. 33. Ἐπεὶ δ' ἦλθον πρὸς Χειρίσοφον, κατελύμβανον κακείνους σκηνοῦντας, ἐστεφανωμένους τοῦ ξηροῦ χιλοῦ στεφάνοις, καὶ διακονοῦντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικαῖς στολαῖς· τοῖς δὲ παισὶν ἐδείκνυσαν ὥσπερ ἐνεοῖς ὅ τι δέοι ποιεῖν. 34. ἐπεὶ δ' ἀλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξενοφῶν, κοινῇ δὴ ἀνηρώτων τὸν κωμάρχην διὰ τοῦ περσίζοντος ἑρμηνέως, τίς εἴη ἡ χώρα. ὁ δ' ἔλεγεν ὅτι Ἀρμενία. καὶ πάλιν ἡρώτων τίνι οἱ ἵπποι τρέφοντο. ὁ δ' ἔλεγεν ὅτι βασιλεῖ δασμός· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν ὁδὸν ἔφραζεν ἡ εἴη. 35. καὶ αὐτὸν τότε μὲν ὥχετο ἄγων Ξενοφῶν πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον ὃν εἰλήφει παλαιότερον δίδωσι τῷ κωμάρχει ἀναθρέψαντι καταθῆναι, ὅτι ἤκουσεν αὐτὸν ἱερὸν εἶναι τοῦ Ἡλίου, δεδιὼς μὴ ἀποθάνῃ· ἐκεκάκωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πῶλων λαμβάνει, καὶ τῶν ἄλλων στρατηγῶν καὶ λοχαγῶν ἔδωκεν ἐκάστῳ πῶλον. 36. ἦσαν δ' οἱ ταύτη ἵπποι μέiones μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολὺ. ἐνταῦθα δὲ καὶ διδάσκει ὁ κωμάρχης περὶ τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυγίων σακία περιελεῖν, ὅταν διὰ τῆς χιόνης ἄγωσιν· ἄνευ γὰρ τῶν σακίων κατεδύνοντο μέχρι τῆς γαστροῦς.

VI. Ἐπεὶ δ' ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παραδίδωσι Χειρίσοφῳ, τοὺς δ' οἰκέτας καταλείπει τῷ κωμάρχει, πλὴν τοῦ υἱοῦ τοῦ ἄρτι ἡβάσκοντος· τοῦτον δ' Ἐπισθέναι Ἀμφιπολίτῃ παραδίδωσι φυλάττειν, ὅπως, εἰ καλῶς ἡγήσοιτο, ἔχων καὶ τοῦτον ἀπίοι. καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὥς ἐδύναντο πλείστα, καὶ ἀναζεύξαντες ἐπορεύοντο. 2. ἡγεῖτο δ' αὐτοῖς ὁ κωμάρχης λελυμένος διὰ χιόνης· καὶ ἤδη τε ἦν ἐν τῷ τρίτῳ σταθμῷ, καὶ Χειρίσοφος

αὐτῷ ἔχαλεπάνθη, ὅτι οὐκ εἰς κώμας ἤγαγεν. ὁ δ' ἔλεγεν ὅτι οὐκ εἶεν ἐν τῷ τόπῳ τούτῳ. ὁ δὲ Χειρίσοφος αὐτὸν ἔπαισε μὲν, ἔδῃσε δ' οὐ. 3. ἐκ δὲ τούτου ἐκείνος τῆς νυκτὸς ἀποδρὰς ὥχετο καταλιπὼν τὸν υἱόν. τοῦτό γε δὴ Χειρισόφῳ καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο, ἢ τοῦ ἡγεμόνος κύκωσις καὶ ἀμέλεια. Ἐπισθένης δὲ ἡρίσθη τοῦ παιδὸς, καὶ οἴκαδε κομίσας πιστοτάτῳ ἐχρήτο. 4. Μετὰ τοῦτο ἐπορεύθησαν ἐπτὰ σταθμούς, ἀνὰ πέντε παρασύγγας τῆς ἡμέρας, παρὰ τὸν Φᾶσιν ποταμόν, εὖρος πλεθριαῖον. 5. ἐντεῦθεν ἐπορεύθησαν σταθμούς δύο παρασύγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδῖον ὑπερβολῇ ἀπήντησαν αὐτοῖς Χάλυβες καὶ Τάοχοι καὶ Φασιανοί. 6. Χειρίσοφος δ' ἐπεὶ κατείδε τοὺς πολεμίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέχων εἰς τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγων πλησιάσῃ τοῖς πολεμίους· παρήγγειλε δὲ καὶ τοῖς ἄλλοις παράγειν τοὺς λόχους, ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα. 7. ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφύλακες, συνεκάλεσε στρατηγούς καὶ λοχαγούς, καὶ ἔλεξεν ὧδε· Οἱ μὲν πολέμιοι, ὡς ὁράτε, κατέχουσι τὰς ὑπερβολὰς τοῦ ὄρους· ὦρα δὲ βουλευέσθαι ὅπως ὡς κάλλιστα ἀγωνιούμεθα. 8. ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς δὲ βουλευέσθαι εἴτε τήμερον εἴτε αὔριον δοκεῖ ὑπερβάλλειν τὸ ὄρος. 9. Ἐμοὶ δέ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, ἐπὰν τάχιστα ἀριστήσωμεν, ἐξοπλισαμένους ὡς τάχιστα ἰέναι ἐπὶ τοὺς ἄνδρας. εἰ γὰρ διατρίψομεν τὴν τήμερον ἡμέραν, οἳ τε νῦν ἡμᾶς ὀρώντες πολέμιοι θαρραλεώτεροι ἔσονται, καὶ ἄλλους εἰκὸς τούτων θαρρούντων πλείους προσγενέσθαι.

10. Μετὰ τοῦτον Ξενοφὼν εἶπεν· Ἐγὼ δ' οὕτω γιγνώσκω. εἰ μὲν ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι, ὅπως ὡς κράτιστα μαχούμεθα· εἰ δὲ βου-

λόμεθα ὡς ῥᾶστα ὑπερβάλλειν, τοῦτό μοι δοκεῖ σκεπτέον εἶναι, ὅπως ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν. 11. τὸ μὲν οὖν ὄρος ἐστὶ τὸ ὀρώμενον πλεόν ἢ ἐφ' ἐξήκοντα στάδια, ἄνδρες δ' οὐδαμῶς φυλάττοντες ἡμᾶς φανεροί εἰσιν, ἀλλ' ἢ κατ' αὐτὴν τὴν ὁδόν· πολὺ οὖν κρεῖττον τοῦ ἐρήμου ὄρους καὶ κλέψαι τι πειρᾶσθαι λαθόντας, καὶ ἀρπάσαι φθάσαντας, ἢν δυνώμεθα, μᾶλλον ἢ πρὸς ἰσχυρὰ χωρία καὶ ἄνδρας παρεσκευασμένους μάχεσθαι. 12. πολὺ γὰρ ῥᾶον ὄρθιον ἀμαχεῖ ἰέναι ἢ ὁμαλὲς ἐνθεν καὶ ἐνθεν πολεμίων ὄντων, καὶ νύκτωρ ἀμαχεῖ μᾶλλον ἢ τὰ πρὸ ποδῶν ὀρώη τις ἢ μεθ' ἡμέραν μαχόμενος, καὶ ἢ τραχεῖα τοῖς ποσὶν ἀμαχεῖ ἰοῦσιν εὐμενεστέρα ἢ ὁμαλὴ τὰς κεφαλὰς βαλλομένοις. 13. καὶ κλέψαι δ' οὐκ ἀδύνατόν μοι δοκεῖ εἶναι, ἐξὸν μὲν νυκτὸς ἰέναι, ὡς μὴ ὁρᾶσθαι, ἐξὸν δὲ ἀπελθεῖν τοσοῦτον ὡς μὴ αἰσθησιν παρέχειν. δοκοῦμεν δ' ἂν μοι ταύτῃ προσποιούμενοι προσβαλεῖν ἐρημοτέρῳ ἢ τῷ ἄλλῳ ὄρει χρῆσθαι· μένοιεν γὰρ αὐτοῦ μᾶλλον ἀθρόοι οἱ πολέμιοι. 14. ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι; ὑμᾶς γὰρ ἔγωγε, ὦ Χειρίσοφε, ἀκούω τοὺς Λακεδαιμονίους, ὅσοι ἐστὲ τῶν ὁμοίων, εὐθὺς ἐκ παιδῶν κλέπτειν μελετᾶν, καὶ οὐκ αἰσχρὸν εἶναι ἀλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει νόμος. 15. ὅπως δὲ ὡς κράτιστα κλέπτῃτε καὶ πειρᾶσθε λανθάνειν, νόμιμον ἄρα ὑμῖν ἐστίν, ἐὰν ληφθῇτε κλέπτοντες, μαστιγοῦσθαι. νῦν οὖν μάλα σοι καιρὸς ἐστίν ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μὴ ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὡς μὴ πληγὰς λάβωμεν.

16. Ἀλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, καὶ γὰρ ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινούς εἶναι κλέπτειν τὰ δημόσια, καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ κλέπτοντι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἴπερ ὑμῖν οἱ κράτιστοι ἄρχειν

ἀξιοῦνται· ὥστε ὦρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν. **17.** Ἐγὼ μὲν τοίνυν, ἔφη ὁ Ξενοφῶν, ἔτοιμός εἰμι τοὺς ὀπισθοφύλακας ἔχων, ἐπειδὴν δειπνήσωμεν, ἰέναι καταληψόμενος τὸ ὄρος. ἔχω δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνήτες τῶν ἐπομένων ἡμῖν κλωπῶν ἔλαβόν τινας ἐνεδρεύσαντες· τούτων καὶ πυνθάνομαι ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμεται αἰξὶ καὶ βουσίν· ὥστε εἴανπερ ἄπαξ λάβωμέν τι τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται. **18.** ἐλπίζω δὲ οὐδὲ τοὺς πολεμίους μενεῖν ἔτι, ἐπειδὴν ἴδωσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι καταβαίνειν ἡμῖν εἰς τὸ ἴσον. **19.** Ὁ δὲ Χειρίσοφος εἶπε. Καὶ τί δεῖ σὲ ἰέναι καὶ λιπεῖν τὴν ὀπισθοφυλακίαν; ἀλλὰ ἄλλους πέμψον, ἂν μὴ τινες ἐθελοῦσι φαίνωνται. **20.** Ἐκ τούτου Ἀριστῶννος Μεθυδριεὺς ἔρχεται ὀπλίτας ἔχων, καὶ Ἀριστεὺς Χίος γυμνήτας, καὶ Νικόμαχος Οἰταῖος γυμνήτας· καὶ σύνθημα ἐποίησαντο, ὅποτε ἔχοιεν τὰ ἄκρα, πυρὰ κάειν πολλά. **21.** ταῦτα συνθέμενοι ἡρίστων· ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος τὸ στράτευμα πᾶν ὥς δέκα σταδίους πρὸς τοὺς πολεμίους, ὅπως ὥς μάλιστα δοκοίη ταύτῃ προσάξειν.

22. Ἐπειδὴ δὲ ἐδείπνησαν καὶ νύξ ἐγένετο, οἱ μὲν ταχθέντες ὥχοντο, καὶ καταλαμβάνουσι τὸ ὄρος, οἱ δὲ ἄλλοι αὐτοῦ ἀνεπαύοντο. οἱ δὲ πολέμιοι ἐπεὶ ἤσθοντο ἐχόμενον τὸ ὄρος, ἐγρηγόρεσαν καὶ ἔκαον πυρὰ πολλὰ διὰ νυκτός. **23.** ἐπειδὴ δὲ ἡμέρα ἐγένετο, Χειρίσοφος μὲν θυσάμενος ἦγε κατὰ τὴν ὁδόν, οἱ δὲ τὸ ὄρος καταλαβόντες κατὰ τὰ ἄκρα ἐπήεσαν. **24.** τῶν δ' αὖ πολεμίων τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος δ' αὐτῶν ἀπὴντα τοῖς κατὰ τὰ ἄκρα. πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς ἀλλήλων, συμμιγνύασιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἕλληνες καὶ διώκουσιν. **25.** ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου

οἱ μὲν πελτασταὶ τῶν Ἑλλήνων δρόμῳ ἔθεον πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις. **26.** οἱ δὲ πολέμιοι οἱ ἐπὶ τῇ ὁδῷ, ἐπειδὴ τὸ ἄνω ἐώρων ἡττώμενον, φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρρα δὲ πάμπολλα ἐλήφθη· ἃ οἱ Ἕλληνες ταῖς μαχαίραις κόπτοντες ἀχρεῖα ἐποίουν. **27.** ὥς δ' ἀνέβησαν, θύσαντες καὶ τρόπαιον στησάμενοι, κατέβησαν εἰς τὸ πεδῖον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν γεμούσας ἦλθον.

VII. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους, σταθμοὺς πέντε παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλιπε· χωρία γὰρ ὥκουν ἰσχυρὰ οἱ Τάοχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι. **2.** ἐπεὶ δ' ἀφίκοντο πρὸς χωρίον ὃ πόλιν μὲν οὐκ εἶχεν οὐδ' οἰκίας, συνεληλυθότες δ' ἦσαν αὐτόσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλὰ, Χειρίσοφος μὲν πρὸς τοῦτο προσέβαλλεν εὐθὺς ἦκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἄλλη προσῆι καὶ αὐτῇ ἄλλη· οὐ γὰρ ἦν ἀθρόοις περιστῆναι, ἀλλὰ ποταμὸς ἦν κύκλῳ. **3.** ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ πελτασταῖς καὶ ὀπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος· Εἰς καλὸν ἦκετε· τὸ γὰρ χωρίον αἰρετέον· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια· εἰ μὴ ληψόμεθα τὸ χωρίον. **4.** Ἐνταῦθα δὴ κοινῇ ἐβουλεύοντο· καὶ τοῦ Ξενοφώντος ἐρωτῶντος τί τὸ κωλύον εἴη εἰσελθεῖν, εἶπεν ὁ Χειρίσοφος· Μία αὕτη πάροδος ἐστὶν ἣν ὀρᾷς· ὅταν δὲ τις ταύτῃ πειράται παριέναι, κυλίνδουσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας· ὅς δ' ἂν καταληφθῇ, οὕτω διατίθεται. ἅμα δ' ἔδειξε συντετριμένους ἀνθρώπους καὶ σκέλη καὶ πλευράς. **5.** Ἦν δὲ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὀρῶμεν εἰ μὴ

ὀλίγους τούτους ἀνθρώπους, καὶ τούτων δύο ἢ τρεῖς ὀπλισμένους. **6.** τὸ δὲ χωρίον, ὡς καὶ σὺ ὄρᾳς, σχεδὸν τρία ἡμίπλεθρά ἐστιν, ὃ δεῖ βαλλομένους διελθεῖν. τούτου δὲ ὅσον πλέθρον δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἐστηκότες ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν κυλινδομένων; τὸ λοιπὸν οὖν ἤδη γίγνεται ὡς ἡμίπλεθρον, ὃ δεῖ ὅταν λωφίσωσιν οἱ λίθοι παραδραμεῖν. **7.** Ἀλλὰ εὐθύς, ἔφη ὁ Χειρίσοφος, ἐπειδὴν ἀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι πολλοί. Αὐτὸ ἂν, ἔφη, τὸ δέον εἶη· θάπτον γὰρ ἀναλώσουσι τοὺς λίθους. ἀλλὰ πορευώμεθα ἔνθεν ἡμῖν μικρόν τι παραδραμεῖν ἔσται, ἣν δυνώμεθα, καὶ ἀπελθεῖν ῥάδιον, ἣν βουλώμεθα.

8. Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ Καλλίμαχος Παρράσιος λοχαγός· τούτου γὰρ ἡ ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνῃ τῇ ἡμέρᾳ. οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ. μετὰ τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἄνθρωποι ὡς ἐβδομήκοντα, οὐκ ἀθρόοι ἀλλὰ καθ' ἕνα, ἕκαστος φυλαττόμενος ὡς ἐδύνατο. **9.** Ἀγασίας δὲ ὁ Στυμφάλιος καὶ Ἀριστώνυμος Μεθυδριεύς, καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δὲ, ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλές ἐν τοῖς δένδροις ἐστάναι πλέον ἢ τὸν ἕνα λόχον. **10.** ἔνθα δὲ Καλλίμαχος μηχανᾶται τι· προέτρεχεν ἀπὸ τοῦ δένδρου ὑφ' ᾧ ἦν αὐτὸς δύο ἢ τρία βήματα· ἐπεὶ δὲ οἱ λίθοι φέροντο, ἀνεχάζετο εὐπετῶς· ἐφ' ἐκάστης δὲ προδρομῆς πλέον ἢ δέκα ἅμαξαι πετρῶν ἀνηλίσκοντο. **11.** ὁ δὲ Ἀγασίας, ὡς ὄρᾳ τὸν Καλλίμαχον ἃ ἐποίει, καὶ τὸ στράτευμα πᾶν θεώμενον, δείσας μὴ οὐ πρῶτος παραδράμοι εἰς τὸ χωρίον, οὔτε τὸν Ἀριστώνυμον πλησίον ὄντα παρακαλέσας, οὔτε Εὐρύλοχον τὸν Λουσιέα, ἐταίρους ὄντας, οὔτε

ἄλλον οὐδένα, χωρεῖ αὐτὸς, καὶ παρέρχεται πάντας. **12.** ὁ δὲ Καλλίμαχος, ὡς ὄρᾳ αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς ἵτιος· ἐν δὲ τούτῳ παραθεῖ αὐτοὺς Ἀριστώνυμος Μεθυδριεύς, καὶ μετὰ τοῦτον Εὐρύλοχος Λουσιεύς· πάντες γὰρ οὗτοι ἀντεποιούντο ἀρετῆς, καὶ διηγωνίζοντο πρὸς ἀλλήλους· καὶ οὕτως ἐρίζοντες αἰροῦσι τὸ χωρίον. ὡς γὰρ ἅπαξ εἰσέδραμον, οὐδεὶς πέτρος ἄνωθεν ἠνέχθη. **13.** Ἐνταῦθα δὲ δεινὸν ἦν θέαμα. αἱ γὰρ γυναῖκες, ῥίπτουσαι τὰ παιδία, εἶτα καὶ ἑαυτὰς ἐπικατερρίπτουν, καὶ οἱ ἄνδρες ὡσαύτως. ἔνθα δὲ καὶ Αἰνέας Στυμφάλιος λοχαγὸς ἰδὼν τινα θεόντα ὡς ῥίψοντα ἑαυτὸν, στολὴν ἔχοντα καλὴν, ἐπιλαμβάνεται ὡς κωλύσων. **14.** ὁ δὲ αὐτὸν ἐπισπᾶται, καὶ ἀμφοτέροι ὥχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον. ἔντεῦθεν ἄνθρωποι μὲν πάνυ ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ, καὶ πρόβατα.

15. Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων, σταθμοὺς ἑπτὰ παρασύγγας πεντήκοντα. οὗτοι ἦσαν ὧν διήλθον ἀλκιμώτατοι, καὶ εἰς χεῖρας ἦσαν. εἶχον δὲ θώρακας λινοῦς μέχρι τοῦ ἥτρου, ἀντὶ δὲ τῶν πτερύγων σπύρτα πυκνὰ ἐστραμμένα. **16.** εἶχον δὲ καὶ κνημίδας καὶ κρίνη, καὶ παρὰ τὴν ζώνην μαχαίριον ὅσον ξυλήν Λακωνικὴν, ᾧ ἔσφαττον ὧν κρατεῖν δύναιντο, καὶ ἀποτέμνοντες ἂν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο, καὶ ἦδον καὶ ἐχόρευον ὅποτε οἱ πολέμιοι αὐτοὺς ὄψεσθαι ἔμελλον. εἶχον δὲ καὶ δόρυ ὡς πεντεκαίδεκα πήχεων, μίαν λόγχην ἔχον. οὗτοι ἐνέμενον ἐν τοῖς πολίσμασιν. **17.** ἐπεὶ δὲ παρέλθοιεν οἱ Ἕλληες, εἶποντο αἰεὶ μαχόμενοι. ὥκουν δὲ ἐν τοῖς ὀχυροῖς, καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι ἦσαν· ὥστε μηδὲν λαμβάνειν αὐτόθεν τοὺς Ἕλληνας, ἀλλὰ διетράφησαν τοῖς κτήνεσιν ἃ ἐκ τῶν Ταόχων ἔλαβον.

18. Ἐκ τούτου οἱ Ἕλληες ἀφίκοντο ἐπὶ Ἀρπασον

ποταμὸν, εὖρος τεττάρων πλέθρων. ἐντεῦθεν ἐπορεύθησαν διὰ Σκυθινῶν, σταθμοὺς τέτταρας παρασύγγας εἴκοσι, διὰ πεδίου εἰς κώμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο. **19.** ἐντεῦθεν διήλθον σταθμοὺς τέτταρας παρασύγγας εἴκοσι, πρὸς πόλιν μεγάλην καὶ εὐδαίμονα καὶ οἰκουμένην, ἣ ἐκαλεῖτο Γυμνιάς. ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῖς Ἑλλησιν ἡγεμόνα πέμπει, ὅπως διὰ τῆς αὐτῶν πολεμίας χώρας ἄγοι αὐτούς. **20.** ἐλθὼν δ' ἐκεῖνος λέγει ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον ὅθεν ὄψονται θάλατταν· εἰ δὲ μὴ, τεθνάναι ἐπηγγείλατο. καὶ ἡγούμενος, ἐπειδὴ ἐνέβαλεν εἰς τὴν αὐτοῦ πολεμίαν, παρεκελεύετο αἶθειν καὶ φθείρειν τὴν χώραν· ὧ καὶ δῆλον ἐγένετο ὅτι τούτου ἕνεκα ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας.

21. Καὶ ἀφικνοῦνται ἐπὶ τὸ ὄρος τῇ πέμπτῃ ἡμέρᾳ· ὄνομα δὲ τῷ ὄρει ἦν Θήχης. ἐπεὶ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους καὶ κατείδον τὴν θάλατταν, κραυγὴ πολλὴ ἐγένετο. **22.** ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες ὤηθησαν ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· εἶποντο γὰρ καὶ ὀπισθεν οἱ ἐκ τῆς καομένης χώρας, καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτεινάν τέ τινας καὶ ἐξώγησαν ἐνέδραν ποιησάμενοι, καὶ γέρρα ἔλαβον δασειῶν βοῶν ὠμοβόεια ἀμφὶ τὰ εἴκοσιν. **23.** ἐπειδὴ δὲ βοὴ πλείων τε ἐγίγνετο καὶ ἐγγύτερον, καὶ οἱ αἰεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς αἰεὶ βοῶντας, καὶ πολλῶ μείζων ἐγίγνετο ἢ βοὴ ὅσῳ δὴ πλείους ἐγίγνοντο, ἐδόκει δὴ μείζον τι εἶναι τῷ Ξενοφῶντι. **24.** καὶ ἀναβὰς ἐφ' ἵππον, καὶ Λύκιον καὶ τοὺς ἱππέας ἀναλαβὼν, παρεβोधέει· καὶ τάχα δὴ ἀκούουσι βοῶντων τῶν στρατιωτῶν θάλαττα, θάλαττα, καὶ παρεγγυώντων. ἔνθα δὴ ἔθεον πάντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἡλαύνετο καὶ οἱ ἵπποι. **25.** ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλή-

λους καὶ στρατηγούς καὶ λοχαγούς δακρύοντες. καὶ ἑξαπίνης, ὅτου δὴ παρεγγυήσαντος, οἱ στρατιῶται φέρουσι λίθους καὶ ποιούσι κολωνὸν μέγαν. **26.** ἐνταῦθα ἀνέτιθεσαν δερμάτων πλήθος ὠμοβοείων, καὶ βακτηρίας, καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ ἡγεμὼν αὐτός τε κατέτεμνε τὰ γέρρα καὶ τοῖς ἄλλοις διεκελεύετο. **27.** μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἕλληνες ἀποπέμπουσι, δῶρα δόντες ἀπὸ κοινοῦ, ἵππον καὶ φιάλην ἀργυρᾶν καὶ σκευὴν Περσικὴν καὶ δαρεικοὺς δέκα· ἥτει δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. κώμην δὲ δείξας αὐτοῖς οὐ σκηνήσουσι, καὶ τὴν ὁδὸν ἣν πορεύσονται εἰς Μάκρωνα, ἐπεὶ ἐσπέρα ἐγένετο, ὥχετο τῆς νυκτὸς ἀπιών.

VIII. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ Μακρώνων, σταθμοὺς τρεῖς παρασύγγας δέκα. τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὠρίζε τὴν τῶν Μακρώνων καὶ τὴν τῶν Σκυθινῶν. **2.** εἶχον δ' ὑπερδέξιον χωρίου οἶον χαλεπώτατον, καὶ ἐξ ἀριστερᾶς ἄλλον ποταμὸν, εἰς ὃν ἐνέβαλλεν ὁ ὀρίζων, δι' οὗ ἔδει διαβῆναι. ἦν δὲ οὗτος δασὺς δένδρεσι, παχέσι μὲν οὐ, πυκνοῖς δέ. ταῦτα ἐπεὶ προσῆλθον οἱ Ἕλληνες ἔκοπτον, σπεύδοντες ἐκ τοῦ χωρίου ὡς τάχιστα ἐξελθεῖν. **3.** οἱ δὲ Μάκρωνες, ἔχοντες γέρρα καὶ λόγχας καὶ τριχίνους χιτῶνας, καταντιπέρας τῆς διαβάσεως παρατεταγμένοι ἦσαν, καὶ ἀλλήλοις διεκελεύοντο καὶ λίθους εἰς τὸν ποταμὸν ἐρρίπτουν· ἐξικνοῦντο δὲ οὐ, οὐδ' ἐβλαπτον οὐδέν.

4. Ἐνθα δὴ προσέρχεται τῷ Ξενοφῶντι τῶν πελταστῶν τις ἀνὴρ, Ἀθήνησι φάσκων δεδουλευκέναι, λέγων ὅτι γινώσκουσι τὴν φωνὴν τῶν ἀνθρώπων. καὶ οἶμαι, ἔφη, ἐμὴν ταύτην πατρίδα εἶναι· καὶ εἰ μὴ τι κωλύει, ἐθέλω αὐτοῖς διαλεχθῆναι. **5.** Ἄλλ' οὐδὲν κωλύει, ἔφη, ἀλλὰ διαλέγου καὶ μάθε πρῶτον τίνες εἰσίν. οἱ δ' εἶπον ἐρωτή-

σαντος ὅτι Μάκρωνες. Ἐρώτα τοίνυν, ἔφη, αὐτοὺς, τί ἀντι-
τετάχεται καὶ χρήσουσιν ἡμῖν πολέμιοι εἶναι. **6.** Οἱ δ'
ἀπεκρίναντο· Ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν
ἔρχεσθε. Δέγειν ἐκέλευον οἱ στρατηγοὶ ὅτι οὐ κακῶς γε
ποιήσונτες, ἀλλὰ βασιλεῖ πολεμήσαντες ἀπερχόμεθα εἰς
τὴν Ἑλλάδα, καὶ ἐπὶ θάλατταν βουλόμεθα ἀφικέσθαι.
7. ἡρώτων ἐκεῖνοι εἰ δοῖεν ἂν τούτων τὰ πιστά. οἱ δ'
ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλιν. ἐντεῦθεν διδόασιν
οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἕλλησιν, οἱ δὲ
Ἕλληνες ἐκείνοις Ἑλληνικὴν· ταῦτα γὰρ ἔφασαν πιστὰ
εἶναι· θεοὺς δὲ ἐπεμαρτύραντο ἀμφοτέρω.

8. Μετὰ δὲ τὰ πιστὰ εὐθύς οἱ Μάκρωνες τὰ δένδρα
συνεξέκοπτον, τὴν τε ὁδὸν ὠδοποιοῦν ὥς διαβιβάσοντας, ἐν
μέσοις ἀναμεμιγμένοι τοῖς Ἕλλησι· καὶ ἀγορὰν οἷαν ἐδύ-
ναντο παρείχον, καὶ παρήγαγον ἐν τρισὶν ἡμέραις ἕως ἐπὶ
τὰ Κόλχων ὄρια κατέστησαν τοὺς Ἕλληνας. **9.** ἐνταῦθα
ἦν ὄρος μέγα, προσβατὸν δέ· καὶ ἐπὶ τούτου οἱ Κόλχοι
παρατεταγμένοι ἦσαν. καὶ τὸ μὲν πρῶτον οἱ Ἕλληνες
ἀντιπαρετάξαντο κατὰ φύλαγχα, ὥς οὕτως ἄξοντες πρὸς
τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλευσάσθαι
συλλεγεῖσιν, ὅπως ὥς κάλλιστα ἀγωνιοῦνται. **10.** Ἐλεξεν
οὖν Ξενοφῶν, ὅτι δοκεῖ παύσαντας τὴν φύλαγχα λόχους
ὀρθίους ποιῆσαι· ἡ μὲν γὰρ φύλαγξ διασπασθήσεται εὐ-
θύς· τῇ μὲν γὰρ ἀνοδὸν, τῇ δὲ εὐοδὸν εὐρήσομεν τὸ ὄρος·
καὶ εὐθύς τοῦτο ἀθυμίαν ποιήσῃ, ὅταν τεταγμένοι εἰς φύ-
λαγχα ταύτην διεσπασμένην ὀρώσιν. **11.** ἔπειτα ἦν μὲν
ἐπὶ πολλοὺς τεταγμένοι προσάγωμεν, περιττεύουσιν ἡμῶν
οἱ πολέμιοι, καὶ τοῖς περιττοῖς χρήσονται ὅτι ἂν βούλων-
ται· εἰ δὲ ἐπ' ὀλίγων τεταγμένοι ἴωμεν, οὐδὲν ἂν εἴη
θαυμαστὸν εἰ διακοπείη ἡμῶν ἢ φύλαγξ ὑπὸ ἀθρόων καὶ
βελῶν καὶ ἀνθρώπων πολλῶν ἐμπεσόντων· εἰ δὲ πῃ τοῦτο

ἔσται, τῇ ὅλῃ φύλαγχι κακὸν ἔσται. **12.** ἀλλὰ μοι δοκεῖ
ὀρθίους τοὺς λόχους ποιησαμένους, τοσοῦτον χωρίον κατα-
σχεῖν διαλείποντας τοῖς λόχοις, ὅσον ἔξω τοὺς ἐσχάτους
λόχους γενέσθαι τῶν πολεμίων κεράτων· καὶ οὕτως ἐσώ-
μεθα τῆς τε τῶν πολεμίων φύλαγγος ἔξω οἱ ἐσχατοὶ λόχοι,
καὶ ὀρθίους ἄγοντες οἱ κράτιστοι ἡμῶν πρῶτον προσίασιν,
ἢ τε ἂν εὐοδὸν ἦ, ταύτῃ ἕκαστος ἄξει ὁ λόχος. **13.** καὶ εἰς
τε τὸ διαλείπον οὐ ῥάδιον ἔσται τοῖς πολεμίοις εἰσελθεῖν,
ἐνθεν καὶ ἐνθεν λόχων ὄντων, διακόψαι τε οὐ ῥάδιον ἔσται
λόχον ὀρθιον προσιόντα· εἰάν τε τις πιέζηται τῶν λόχων,
ὁ πλησίον βοηθήσει· ἦν τε εἰς πῃ δυνηθῇ τῶν λόχων ἐπὶ
τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνῃ τῶν πολεμίων.
14. ταῦτα ἔδοξε, καὶ ἐποιοῦν ὀρθίους τοὺς λόχους. Ξενο-
φῶν δὲ ἀπὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ, ἔλεγε τοῖς
στρατιώταις· Ἄνδρες, οὗτοί εἰσιν οὓς ὁράτε μόνοι ἔτι ἡμῖν
ἐμποδῶν τὸ μὴ ἤδη εἶναι ἐνθα πάλαι ἐσπεύδομεν· τούτους,
ἦν πῶς δυνώμεθα, καὶ ὠμούς δεῖ καταφαγεῖν.

15. Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο, καὶ τοὺς
λόχους ὀρθίους ἐποίησαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν
ἀμφὶ τοὺς ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς
ἐκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τριχῇ ἐποιή-
σαντο, τοὺς μὲν τοῦ εὐωνύμου ἔξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς
δὲ κατὰ μέσον, σχεδὸν ἑξακοσίους ἑκάστους. **16.** Ἐκ
τούτου παρηγγύησαν οἱ στρατηγοὶ εὐχεσθαι· εὐξάμενοι δὲ
καὶ παιανίσαντες ἐπορεύοντο. καὶ Χειρίσοφος μὲν καὶ
Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν πολεμίων
φύλαγγος ἔξω γενόμενοι ἐπορεύοντο. **17.** οἱ δὲ πολέμιοι
ὥς εἶδον αὐτοὺς, ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν, οἱ
δὲ ἐπὶ τὸ εὐώνυμον, διεσπάρσθησαν καὶ πολὺ τῆς αὐτῶν φύ-
λαγγος ἐν τῷ μέσῳ κενὸν ἐποίησαν. **18.** ἰδόντες δὲ αὐτοὺς
διαχάζοντας οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταί, ὧν ἦρχεν

Αἰσχίνης ὁ Ἀκαρνᾶν, νομίσαντες φεύγειν ἀνὰ κράτος ἔθεον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουσι· συνεφείπετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὃν ἦρχε Κλεάνωρ ὁ Ὀρχομένιος. **19.** οἱ δὲ πολέμιοι, ὡς ἤρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἐτράπετο. οἱ δὲ Ἕλλη-
νες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κώμαις καὶ τὰπιτήδεια πολλὰ ἐχούσαις. **20.** Καὶ τὰ μὲν ἄλλα οὐδὲν ἦν ὅ τι καὶ ἐθαύμασαν· τὰ δὲ σμήνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν πάντες ἄφρονές τε ἐγίγνοντο, καὶ ἤμουν, καὶ κάτω διεχώρει αὐτοῖς, καὶ ὀρθὸς οὐδεὶς ἠδύνατο ἵστασθαι· ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες σφόδρα μεθύουσιν ἐώκεσαν, οἱ δὲ πολὺ, μαινομένοις, οἱ δὲ καὶ ἀποθνήσκουσιν. **21.** ἔκειντο δὲ οὕτω πολλοὶ ὥσπερ τροπῆς γεγεννημένης, καὶ πολλὴ ἦν ἀθυμία. τῇ δ' ὑστεραίᾳ ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν που ὥραν ἀνεφρό-
νουν· τρίτῃ δὲ καὶ τετάρτῃ ἀνίσταντο ὥσπερ ἐκ φαρμα-
κοποσίας.

22. Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμοὺς παρασάγ-
γας ἑπτὰ, καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα, πόλιν Ἑλληνίδα, οἰκουμένην ἐν τῷ Εὐξείνῳ Πόντῳ, Σινωπέων ἀποικίαν, ἐν τῇ Κόλχων χώρα. ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα, ἐν ταῖς τῶν Κόλχων κώμαις· κἀντεῦ-
θεν ὁρμώμενοι ἐλθίζοντο τὴν Κολχίδα. **23.** ἀγορὰν δὲ παρείχον τῷ στρατοπέδῳ Τραπεζοῦντιοι, καὶ ἐδέξαντό τε τοὺς Ἕλληνας, καὶ ξένια ἔδωσαν βοῦς καὶ ἄλφιστα καὶ οἶνον. **24.** συνδιεπράττοντο δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων, καὶ ξένια καὶ παρ' ἐκείνων ἦλθον βόες.

25. Μετὰ δὲ τοῦτο τὴν θυσίαν ἣν εὗξαντο παρεσκευά-
ζοντο· ἦλθον δ' αὐτοῖς ἱκανοὶ βόες ἀποθύσαι τῷ Διὶ τῷ Σωτήρι, καὶ τῷ Ἡρακλεῖ ἡγεμόσυνα, καὶ τοῖς ἄλλοις θεοῖς

ἃ εὗξαντο. ἐποίησαν δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὄρει ἐνθαπερ ἐσκήνουν. εἵλοντο δὲ Δρακόντιον Σπαρτιάτην, ὃς ἔφυγε παῖς ὢν οἴκοθεν, παῖδα ἄκων κατακανὼν ξυήλη πατάξας, δρόμου τ' ἐπιμεληθῆναι καὶ τοῦ ἀγῶνος προστα-
τήσαι. **26.** ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέ-
δωσαν τῷ Δρακοντίῳ, καὶ ἡγεῖσθαι ἐκέλευον ὅπου τὸν δρόμον πεποιηκὼς εἴη· ὁ δὲ δείξας οὐπὲρ ἐστηκότες ἐτύγ-
χανον, Οὗτος ὁ λόφος, ἔφη, κάλλιστος τρέχειν ὅπου ἂν τις βούληται. Πῶς οὖν, ἔφασαν, δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεῖ οὕτως; ὁ δ' εἶπε, Μᾶλλον τι ἀνιάσεται
ὁ καταπεσών. **27.** ἡγωνίζοντο δὲ παῖδες μὲν στάδιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ Κρήτες πλείους ἢ ἐξήκοντα ἔθεον, πάλην δὲ καὶ πυγμὴν καὶ παγκράτιον ἕτεροι. καὶ καλὴ θέα ἐγένετο· πολλοὶ γὰρ κατέβησαν, καὶ, ἅτε θεωμένων τῶν ἐταίρων, πολλὴ φιλονεικία ἐγίγνετο. **28.** ἔθεον δὲ καὶ ἵπποι, καὶ ἔδει αὐτοὺς κατὰ τοῦ πρανοῦς ἐλάσαντας, ἐν τῇ θαλάττῃ ἀναστρέψαντας, πάλιν ἄνω πρὸς τὸν βωμὸν ἄγειν. καὶ κάτω μὲν οἱ πολλοὶ ἐκυλινδοῦντο· ἄνω δὲ πρὸς τὸ ἰσχυρῶς ὀρθιον μόλις βάδην ἐπορεύοντο οἱ ἵπποι· ἐνθα πολλὴ κραυγὴ καὶ γέλως καὶ παρακέλευσις ἐγίγνετο αὐτῶν.

SOME OF THE IMPORTANT DATES OF GREEK HISTORY.

Legislation of Solon	B. C. 594
Tyranny of Pisistratus and his Sons	560-510
Conquest of Asia Minor by Cyrus	546
Hippias, son of Pisistratus, expelled	510
Democratic Constitution of Clisthenes	507
Ionic Revolt in Asia Minor	500
Defeat of the Revolt: Miletus taken	494
First Persian Invasion: Battle of Marathon	490
Invasion of Xerxes: Thermopylae and Artemisium (July), Salamis (September)	480
Battles of Plataea and Mycale	479
Athens fortified by Themistocles	478
Confederacy of Delos	(about) 477
Cimon banished: Ascendency of Pericles	461
Thirty Years' Truce between Athens and Sparta	445
PELOPONNESIAN WAR	431-404
Death of Pericles	429
Seditions at Coreyra	427
Pylus and Sphacteria	425
Peace of Nicias (Truce for Fifty Years)	421
Sicilian Expedition	415-413
Revolution at Athens: Oligarchy of 400	411
Sea-Fight at Arginusae	406
Battle of Aegospotami	405
Capture of Athens: Thirty Tyrants	404
Athenian Democracy restored	403
Retreat of the Ten Thousand	400
Death of Socrates	399
Battle of Leuctra: Spartans defeated by Epaminondas	371
Battle of Mantinea: Death of Epaminondas	362
Accession of Philip of Macedon	360
Phocian or Sacred War	357-346
Amphiscean Sacred War	339
Battle of Chaeronea: Death of Isocrates	338
Death of Philip: Accession of Alexander	336
Campaign of Alexander: Conquest of Persia	334-330
Death of Alexander	323
Death of Demosthenes	322

NOTES.

XENOPHON: ANABASIS.

THE Expedition of Cyrus the Younger against his brother Artaxerxes to wrest from his possession the throne of Persia—the ANABASIS—was made in the year 401 B. C. The march from Sardis began in the spring, and about six months later a battle was fought at the village of Cunaxa, some forty or fifty miles from Babylon. In this battle Cyrus was killed in a hand-to-hand encounter with his brother; and the Greeks, though victorious over that part of the opposing force which they had attacked, suffered virtual defeat in losing their leader. They had marched more than 1800 miles from Ephesus to Cunaxa. (See ii. 2. 6.) But this route, the only one with which they were acquainted, was closed to them; for the first part of it lay through the desert of Arabia, in which, had they undertaken to return as they came, they would have perished of hunger. They set out, therefore, northward under the guidance of Ariaeus, who had been the commander of the barbarian forces of Cyrus; but subsequently they entered into negotiations with the King which led to a treaty. By the terms of this treaty Tissaphernes, one of the King's four generals in the battle, was to lead them back in safety to Ionia. Beyond the Tigris, however, Tissaphernes treacherously entrapped five of the generals, four of whom were soon after put to death. Great dejection fell in consequence upon the army; but recovering their courage, especially under the exhortations of Xenophon, they elected new generals, and began their retreat along the upper waters of the Tigris and through the highlands of Armenia to the Greek colonies on the Black Sea. This "Retreat of the Ten Thousand" from the river Zapatas to Trapezus was one of incredible hardship,—a constant fight for about 700 miles through an enemy's country in the winter-time. The account of it by Xenophon contains by far the most vivid picture that has ever been given of the temper, discipline, and endurance of those citizen-soldiers who constituted the armies of Greece; and along with that an authentic and most interesting account of the tribes of

Asiatic mountaineers, who lived just outside the circle of the then civilized world. The Greeks reached Trapezus, the modern Trebizond, at the end of the winter of 400 B. C., and after a month's halt proceeded westward, partly by land and partly by sea, to Chrysopolis on the Thracian Bosphorus opposite Byzantium, which they reached in the summer. After passing over into Thrace and subsequently returning to Asia, in the spring of 399 B. C. they joined the army of Thibron, and, as the "Ten Thousand," disappeared from history. Consult more at length, on the events here described, Smith's *History of Greece*, Chap. XXXVI., or the three excellent chapters of Grote, LXIX. - LXXI. The last constitute a good running commentary on the *Anabasis*.

Cyrus the Younger, the unfortunate leader of this expedition, was the second of the four sons of Darius II., who was the grandson of Xerxes I. In 407 B. C. he was made by his father satrap of Lydia, Phrygia the Greater, and Cappadocia, and military commander (κάρανος) of the forces that mustered at Castölus (*Anab.* i. 1. 2). He could not have been at this time more than seventeen years of age at most, for he was born after his father's accession to the throne. The commission given him by Darius is found in *Hell.* i. 4. 3: καὶ Κύρος (sc. ἀπήντησεν), ἄρξων πάντων τῶν ἐπὶ θαλάττῃ καὶ συμπολεμήσων Λακεδαιμονίοις, ἐπιστολὴν τε ἔφερε τοῖς κάτω πᾶσι τὸ βασιλεῖον σφράγισμα ἔχουσαν, ἐν ᾗ ἐνῆν καὶ τάδε, Καταπέμψω Κύρον κάρανον τῶν εἰς Καστωλὸν ἀθροισμένων. His high position made it possible for him to aid the Lacedaemonians in the war they were then waging with Athens. And he did this, partly at the direction of his father, who had sent with him large sums of money for this purpose, and partly from his own desire. For there is evidence that even at this time he aspired to the throne, and that foreseeing as possible what eventually took place, the succession of his brother, he was preparing to wrest the government from him by violence if need be. He became the warm friend of Lysander; and, on being summoned to his father's bedside at Babylon in 405 B. C., he turned over to the Spartan admiral the money which he had in hand, and placed at his disposal his entire personal revenue from the province of which he was satrap. The timely aid thus rendered to the Lacedaemonians did much to hasten the end of the Peloponnesian War. As to the fact that funds were furnished by Cyrus, see Thucydides ii. 65: Κύρῳ τε (sc. ἀντείχον) ὕστερον βασιλέως παιδί προσγενομένῳ, ὃς παρέιχε χρήματα Πελοποννησίοις ἐς τὸ ναυτικόν. An account of him from this time until his death is given in the first book of the *Anabasis*. Consult further Smith's *Dict. of Biography and Mythology*, s. v. CYRUS THE YOUNGER.

Xenophon, the historian of the expedition, was an Athenian gentleman of culture, the pupil and friend of Socrates the philosopher. Neither the date of his birth nor that of his death is known with certainty. It is generally believed, however, that he lived to be more than ninety years of age. From a story that was current in antiquity that he fought at Delium in 424 B. C., it has been concluded that at the time of the expedition of Cyrus he must have been past forty; but judging from the internal evidence afforded by the *Anabasis* itself, he could not have been at this time more than thirty. He himself relates (*Anab.* iii. 1) the circumstances under which he came to join the army of Cyrus. His friend Proxenus was already with the Persian prince, and invited Xenophon to come and join him at Sardis, promising to introduce him to Cyrus. Xenophon did this after consulting the oracle at Delphi, and at the urgent solicitations of Cyrus he joined the expedition. He does not appear, however, with any prominence until after the murder of the generals, when his rare qualities became known and he became the inspiration of the army. During their perilous retreat northward to the sea, he always showed that high-born courage and endurance that have since won the admiration of posterity as they then gained him the complete confidence of his fellow-soldiers. When in 399 B. C. the "Ten Thousand" became incorporated with the forces of Thibron, Xenophon appears to have returned to Athens, but in 396 B. C. he was again in Asia, and in 394 B. C. fought at the battle of Coronæa with the Spartans against the allies. Though an Athenian, he was anti-democratical, and much more in sympathy with the institutions of Sparta than with those of his native city. He was now banished, and took up his residence in Scillus in Elis, where in entertaining his friends, hunting, and writing, he is reported to have lived a happy life. He was subsequently expelled from Scillus by the Elæans and went to Corinth, where he died. Though the decree of banishment against him was eventually repealed, there is no evidence that he ever returned to Athens. Xenophon was a prolific writer. His most celebrated works besides the *Anabasis* are the *Memorabilia* (Memorials of Socrates) in 4 books, the *Hellenica* (a continuation of the history of Thucydides) in 7 books, and the *Cyropædia* (an historical novel) in 8 books. His style is perspicuous and unaffected. Consult also Smith's *Dict. of Biography and Mythology*, s. v. XENOPHON; and on the question of his age at the time of the *Anabasis*, an interesting article by Professor Morris in the *Proceedings of the American Philological Association* for 1874.

BOOK FIRST.

THE LEVYING OF AN ARMY.—THE MARCH TO THE NEIGHBORHOOD OF
BABYLON.—THE BATTLE AT CUNAXA AND DEATH OF CYRUS.

CHAPTER I.

SYNOPSIS: Darius, falling dangerously sick, summons to him his two sons, Artaxerxes and Cyrus (1, 2). On the King's death the former succeeds to the throne, and being persuaded by the satrap Tissaphernes that his brother is plotting against him, he has him arrested. Cyrus, saved from death only by his mother's entreaty, returns disgraced to his province and conceals measures against the king (3, 4). He conciliates all who come to him, sees to his own native troops (5), and secretly collects Greek mercenaries. A part of this army he enlists in western Asia Minor, alleging as a reason that the Greek cities which have put themselves under his protection are in danger from the machinations of Tissaphernes, and lays siege to Miletus (6-8). Other Greek mercenaries are enlisted in the Thracian Chersonesus (9), in Thessaly (10), and in Greece (11).

1. *Δαρείου*, Darius II. or Nothos (*νόθος*, *bastard*), a natural son of Artaxerxes I., and a man of feeble character. He died late in 405 B. C., after a reign of nineteen years. For the case, a predicate gen. of possession, see G.* 169, 1. — *Παρυσάτιδος*, *Parysatis*, the half-sister, as well as wife, of Darius, a woman of an intriguing and cruel disposition, and of great influence with her husband. — *γίγνονται*, *were born*. For this use of the pres., see G. 200, N. 1. — *δύο*: there were other sons (thirteen children in all), but these are the two now prominently in the mind of the writer. — *πρεσβύτερος* . . . *Kyros*, *Artaxerxes (being) the elder, Cyrus the younger*.^x These were Artaxerxes II., surnamed *Mnemon* (*μνήμων*), on account of his great memory, and *Cyrus the Younger*, so named to distinguish him from *Cyrus the Great*, founder of the Persian empire. — *ἡσθένει*, *was sick*, the impf. to denote the continuance of the state (G. 200). The aor. *ἡσθένησε* would mean *fell sick* (G. 200, N. 5 b). *ἀσθενέω* is a denominative verb (G. 128, 2 b; 130, 2) from *ἀσθενής*, *weak*, and this from *α-* priv. (G. 131, 4 a) and *σθένος*, *strength*. — *ὑπώπτευε*: peculiar in augment (G. 105, 1, N. 2). Give its derivation (G. 130, 4) and Latin equivalent. — *τοῦ*, *his* (G. 141, N. 2). — *τῷ παιδί*: dual, but above, the pl. (G. 33, 1). For the case, see G. 134, 2. — *παρ-εἶναι*, *to be by (him)*, i. e. at Babylon, where he died.

2. *μὲν* . . . *δέ*: used to correlate the two sentences. See the lexicon, and cf. the case in § 1. *μὲν* is not to be translated. — *οὖν*, *now*, is here continuative, not inferential. Cf. *igitur* in Lat. — *παρὼν ἐτύγχανε*, *was, as it happened, (already) there* (G. 279, 4). — *μετα-πέμπεται*, *sends for, sends after* (G. 191, VI. 3, end), *summons*. — *ἀπὸ τῆς ἀρχῆς*, *from his province*.

* The references under G. are to the sections of Goodwin's *Greek Grammar*, revised and enlarged edition.

^x an elder, Artaxerxes, and a younger, Cyrus

For the prep. *ἀπὸ*, see G. 191, I. 2. — *σατράπην*: pred. acc. (G. 166). The satrap was a *viceroys*, but with great discretionary powers. According to Herod. (iii. 89), Darius I. divided the Persian empire into twenty satrapies. — *ἐποίησε*, *had made*. The Greek was content simply to refer the action to the past, without specifying the time as exactly as we do by the plup. — *καὶ* . . . *δὲ* . . . *ἀπέδειξε*, and (*δέ*) *he had also (καὶ) appointed him*, etc., a transition from a relative to an independent clause; not uncommon in Greek. *καὶ* adds the new particular of the investment of Cyrus with military authority (the office of satrap was at first chiefly a civil one); *δέ* is the conjunctive word, and the word between the two is emphatic. — *πάντων*: accent (G. 25, 3, N. 1). — *οσοι*, *who*, lit. (*so many*) *as*, the rel. of quantity or number (G. 87, 1). — *εἰς* . . . *ἀθροίζονται*, *muster in the plain of Castolus*, lit. *gather themselves into*, etc. For the prep. *εἰς*, see G. 191, III. 1. *ἀθροίζονται* is not the historical pres., but pres. to denote a standing fact. It is derived from *ἀθρόος*, *close together* (G. 130, 6). The position of the plain of Castolus, a large and level tract of land in which the troops were annually reviewed, is uncertain, though probably it was in Lydia. — *ἀναβαίνει*, *ἀνέβη*: this change of tense from the historical pres. to the aor. is common. Note the chiasmic arrangement (*χiasmós*, *crossing*, named from the letter *χ*), *ἀναβαίνει λαβὼν Τισσαφέρνην, ἔχων ὅπλιτας ἀνέβη*. — *ὁ Κύρος*: proper name with the art. (G. 141, N. 1 a). — *λαβὼν*: the part. denotes the attendant circumstance (G. 277, 6). So *ἔχων* following. — *ὡς φίλον*: Tissaphernes, at this time satrap of Caria, whom Cyrus had superseded on becoming satrap himself, was in fact his enemy, and Cyrus had him accompany him, probably because he feared to leave him behind. He proved, however, a dangerous companion. — *καὶ* . . . *δέ*: see above. — *τῶν Ἑλλήνων ὅπλιτας* *τριακοσίους*: a body-guard selected from the Greeks then in his service. Cyrus knew well the superiority of the Greeks over the Persians as soldiers. The *hoplite*, lit. *heavy-armed (foot) soldier* (*ὅπλον*), was armed with shield, helmet, breastplate, greaves, spear, and sword. Note the suffix *της*, signifying in denominatives *one who has to do with* (G. 129, 2 b). — *ἀρχοντα*: appos. (G. 137, N. 4). — *Παρράσιον*: Parrhasia was a district of Arcadia (in the Peloponnesus) about Mt. Lycæus.

3. *ἐτελεύτησε*, *had ended (his life), died*. See note on *ἐποίησε* in § 2. This use of the aor. for the plup. is especially common after particles of time like *ἐπεὶ*, etc. Cf. the Lat. historical (aoristic) perf. with *postquam*. *τελευτάω* (G. 130, 1) is derived by successive steps from *τέλος*: *τέλος*, *τελέω*, *τελευτή*, *τελευτάω*. — *καὶ κατέστη* . . . *Ἀρταξέρξης*, and Artaxerxes *had been established in the kingdom*, lit. *settled into*, and so *εἰς* with the acc. — *διαβάλλει*, *falsely accuses*. The current story, that Cyrus had planned to kill Artaxerxes at the time of his coronation, Xenophon evidently believed to be false. For the prep. *πρός*, see G. 191, VI. 6. — *ὡς ἐπιβουλευοί*: opt. by quot. after the idea of *saying* in *διαβάλλει* (G. 243; 201, Rem.). Give the dir. form. — *αὐτῷ*: after the compound verb (G. 187). — *ὁ δέ*, *but he* (G. 143, 1, N. 2). — *συλλαμβάνει*: cf. *comprehendere* in Lat. — *ὡς ἀποκτενῶν*, *with the avowed object of putting him to death* (G. 277, 3, and N. 2 a). — *ἐξαίτησα*

μένη . . . πάλιν: note the diff. between the Greek and English idioms. In Eng., *rescues (ἐξ) him by entreaty and sends him off again*; but in Greek, *having rescued* (G. 277, 1), lit. *begged him off, sends him, etc.* The use of the part. is much more frequent in Greek than in Eng., and in translating this fact must be constantly kept in mind. — ἐπὶ τὴν ἀρχήν: for the prep. ἐπὶ, see G. 191, VI. 2.

4. ὁ δέ: cf. note on ὁ δέ in § 3. — ὥς, *as, when*, rel. adv. of time. — ἀπῆλθε: accent (G. 26, N. 1). — ἀτιμασθεὶς: ἀτιμάζω is derived (G. 130, 5) from ἀ-τιμος (*without honor*). Cf. τιμή, τίω. — βουλευέται . . . ἐκείνου, *plans that he may never* (G. 283, 2) *in future be* (G. 217) *in the power of* (G. 191, VI. 2, 2, end) *his brother, but if possible may be king* (G. 223) *in his stead*. For the accent of δύνηται, see G. 122, 2, N. 2. For the prep. ἀντί, see G. 191, I. 1. — μέν: correl. to δέ, § 5; his mother's support is contrasted with the steps taken by Cyrus himself to bring about the desired end. — ὑπῆρχε, *supported*, followed by the dat. (G. 184, 2). ὑπάρχω, *to be a foundation or beginning* (ἀρχή): τὰ ὑπάρχοντα, *what one can depend on*. So fond was Parysatis of Cyrus, who in energy and spirit probably resembled her much more than did his brother, that she had endeavored before the death of Darius to induce him to name Cyrus as his successor to the throne, on the ground that he was the first son born after his own succession. It was on this ground, that he was the first son of the King, that Xerxes I. obtained the sovereignty. — βασιλεύοντα: the simple attributive part. (G. 276, 1) modifying as an adj. the foll. noun.

5. ἀφικνεῖτο: common usage would require ἀφικνοῖτο (G. 233, N. 1: *Moods and Tenses*, § 62, N. 1). — παρὰ βασιλέως, *from the presence of the King*, is used with τῶν as an adj., the noun ἄνδρες being omitted (G. 141, N. 3). The whole expression is compressed and would read in full: ὅστις δ' ἀφικνεῖτο παρὰ βασιλέως τῶν παρὰ βασιλεῖ, κ. τ. λ. For the prep. παρὰ, see G. 191, VI. 4. — βασιλέως: βασιλεύς, when used to designate the king of Persia, commonly omits the art. — πάντας: pl., because of the distributive force of ὅστις. — οὕτω διατιθεῖς . . . ὥστε, *so dis-posing (them) that*, etc. With δια-τίθημι, cf. Lat. dispono. — αὐτῷ: case (G. 185). So αὐτῷ below at the end. — εἶναι: result (G. 266, 1). — καὶ . . . δέ: this position of δέ, so far from the beginning of the sent., is rare. — τῶν βαρβάρων: to give a substantive a more emphatic position, it is often transferred, generally with change of case, from the dependent to the principal clause. E. g. ὁρῶ τὸν ἄνδρα, ὅστις ἐστίν, and in Eng., "See the learned Bellario how he writes." So here, normally, we should have ἐπεμελεῖτο ὥς οἱ παρ' ἐαυτῷ βάρβαροι πολεμεῖν, κ. τ. λ. For the case of βαρβάρων as it stands, see G. 171, 2. — πολεμεῖν: with ἱκανοί (G. 261, 1). — ὥς εἶσαν, ἔχουσιν: object clause with ὥς and the opt. (G. 217, N. 1). — εὐνοϊκῶς ἔχουσιν: ἔχω and an adverb are often joined in the sense of the verb *to be* and an adj., as καλῶς ἔχει = καλὸν ἐστιν, *it is well*, lit. *it has (itself) well*, bene habet. For the formation and derivation of εὐ-νοϊκῶς, see G. 74, 1; G. 129, 13 a.

6. τὴν δὲ . . . βασιλίᾳ, *and he collected his* (G. 141, N. 2) *Greek force as secretly as possible* (lit. *concealing himself*, G. 277, 2, *as most he was able*),

that he might catch the King as unprepared as possible. Cyrus knew that an army of Greeks was his only hope for wresting the throne from his brother with all the resources of the empire at his command. Cf. i. 7. 3. — Ἐλληνικήν: a denom. in κός (G. 129, 13 a).

Page 2. — ὅτι ἀπαρσκευότατον: ὅτι or ὥς is very often prefixed in this way to the superlative to strengthen it. (Cf. *quam maxime*.) In these constructions there is an ellipsis of some form of δύναμαι. Sometimes in the case of the superlative with ὥς the verb is expressed, as in iii. 4. 48, ὥς ἐδύνατο τάχιστα ἐπορεύετο. Cf. with this the simple ὥς τάχιστα in i. 3. 14. Cf. also with ὅτι πλείστους, *as many as possible*, in this section, ὥς ἂν δύνῃται πλείστους in i. 3. 3. — ὅπως λάβοι: purpose (G. 216). — ὅδε, *in the following manner*. — ἐροῖετο: middle (G. 199, 2). — συλλογήν: from συλλέγω. — φυλακᾶς: antecedent attracted (G. 154). Normally τῶν φυλακῶν ὁπόσων (G. 153) εἶχε, κ. τ. λ. The accent shows that φυλακᾶς is from φυλακή, and not from φύλαξ (G. 25, 1). State the difference in meaning of the two nouns, and for the suffix of φυλακή, see G. 129, 1. — ἐν ταῖς πόλεσι: for the prep. ἐν, see G. 191, II. 1. — φρουράρχοις: φρουρός, *watcher, guard* (πρό and ὁράω), and ἀρχω (G. 131, 1 & 3). — λαμβάνειν, *enlist*. — ὥς . . . πόλεσι, *on the ground that Tissaphernes was plotting against the cities* (G. 278, 1). Compare ὥς ἀποκτενῶν in § 3. — καὶ γάρ . . . τὸ ἀρχαῖον, *and (this was a plausible reason), for the cities of Ionia had originally* (τὸ ἀρχαῖον, G. 160, 2) *belonged to Tissaphernes* (G. 169, 1). ἦσαν: impf. used with τὸ ἀρχαῖον of a time prior to the main action. ἀρχαῖος is derived from ἀρχή, *beginning* (G. 129, 12; cf. 128, 2 b). — ἐκ βασιλέως δεδομένα, *having been given* (G. 277, 6) *him by* (ἐκ to express the agent) *the King*. For the prep. ἐκ, see G. 191, I. 3. — ἀφειστήκεισαν: the perfect of ἵστημι was originally σῆ-στη-κα, which with the ε of the plup. (G. 101, 4) prefixed would become ε-σῆ-στη-καν. The σ was then transposed and became τ, and from this form by contraction came εἰστήκειν. The form ἐστήκειν also occurs (G. 101, 4, N.). — Μιλήτου: case (G. 191, I. 5). Cyrus had not been invested by his father with the command of the Greek cities of Ionia (Grote, Chap. LXIX.), but these remained, so far as they were subject to Persian control, under the charge of Tissaphernes. When, however, after the accession of Artaxerxes, trouble arose between Cyrus and Tissaphernes, these Greek cities revolted to the former with the single exception of Miletus. See i. 9. 8, 9. This was greatly to the advantage of Cyrus, as it kept his way open to the sea. See the map.

7. προαισθόμενος, *having become aware* (or in Eng. more commonly, *becoming aware*) *beforehand*. — τὰ αὐτά: distinguish carefully from the following ταῦτα (G. 79, 2). In the pl., because the Greek looked at the action of revolting with reference to its parts; but in Eng., *this same thing*. — ἀποστήναι: βουλευομένους (sc. τινάς) is in indirect discourse (G. 280). — ἀποστήναι: in app. to the preceding τὰ αὐτά ταῦτα. — τοὺς μὲν . . . τοὺς δέ: relic of the original demon. meaning of the art. (G. 143, 1). — αὐτῶν: part. gen. (G. 168). — ὑπολαβὼν τοὺς φεύγοντας is subordinated to συλλέξας ἱπολι-

ὄρκει, when he had taken the fugitives under his protection, he collected an army and laid siege, etc. ὑπολαβὼν καὶ (mark the conjunction) συλλέξας ἐπολιόρκει would mean when he had taken, etc., and had collected, etc., he laid siege, etc. — ἐπολιόρκει: continued action. From πόλις and εἶργω, to hem in. — καὶ κατὰ γῆν καὶ κατὰ θάλατταν, both by land and sea. For the prep. κατὰ, see G. 191, IV. 2. — ἐκβάλλω, to eject, banish; φεύγω, to flee, be in banishment; κατὰγω, to lead back, restore from banishment; ἐκπίπτω, to fall out, be banished. — καὶ αὕτη . . . στράτευμα, and in this again he had (G. 184, 4) another pretext for collecting (G. 262, 2) an army. αὕτη in agreement with the noun in the pred., since otherwise it would be τοῦτο.

8. ἤξιον . . . αὐτοῦ: he urged (ἄξιόν, to think ἄξιον, to claim) on the ground that he was (G. 277, 2) a brother of his, etc. — δοθῆναι: obj. of ἤξιον (G. 260, 1), with πόλις for its subj. — οἱ: the indir. reflex. (G. 144, 2). Accented because it is emphatic (G. 28, N. 1). — ἀρχαν: parallel in const. to δοθῆναι, i. e. he thought it right rather that the cities should be given to him than (he thought it right) that Tissaphernes should control them. — αὐτῶν: case (G. 171, 3). — συνέπραττεν . . . αὐτῷ, co-operated with him in this, lit. did this with (σύν) him. Why is ταῦτα in the pl.? See note on τὰ αὐτά in § 7. — πρὸς ἑαυτόν: used adj. (G. 141, N. 3). πρὸς of personal relation that is hostile (G. 191, VI. 6, 3 δ). — ὥστε ἥσθάνετο: ὥστε with the ind. after a full stop (G. 237). Cf. ὥστε εἶναι in § 5. — Τισσαφέρνει . . . δαπανᾶν, but thought that he (αὐτόν, i. e. Cyrus) was incurring expense (G. 260, 2) about his forces, because he was at war (G. 277, 2) with Tissaphernes (G. 186, N. 1). For the prep. ἀμφί, see G. 191, VI. 1. — ὥστε . . . πολέμου, consequently he was not at all (οὐδέν, G. 160, 2) displeased at their being at war (G. 278, 1). — καὶ γάρ, and (the more) because, involving an ellipsis, as always. Cf. § 6. — ἀποπέμπω, to send what is due (ἀπό), remit. — ὧν: assimilation in case (G. 153). — ἐτύγγχανεν ἔχων, had previously, as it happened, possessed. Cf. παρὼν ἐτύγγχανε in § 2. For the tense of ἐτύγγχανεν, cf. ἦσαν in § 6. Note throughout this sect. the use of the impf. to express continuance.

9. ἐν Χερρονήσῳ: the Thracian Chersonesus (χέρσος, later χέρρος, dry land, as opposed to water, and νήσος, island; Lat. peninsula). See map. — Ἀβύδου: case (G. 182, 2). — τόνδε τὸν τρόπον, in the following (G. 148, N. 1) manner (G. 160, 2), equal to ὡς in § 6. — Κλέαρχος: the general most trusted by Cyrus. An account is given of him in ii. 6. 1-15. — ἡγάσθη, came to admire (G. 200, N. 5 δ), aor. of ἀγαμαι. — δίδωσιν: change to the historical pres. Cf. ἀναβαίνει, ἀνέβη in § 2 and N. — δαρυκεύς: the darics mentioned here were gold coins worth about \$5.40. See note on i. 7. 18. — χρυσίον, gold money, more lit. a gold piece, der. from χρυσός with the suffix ιο- (see G. 129, 8). — ἀπό, by means of. — συνέλεξεν, ἐπολέμει: note the diff. in tense. — τοῖς Θραξὶ τοῖς . . . οἰκοῦσι: position of the attributive adj. phrase (G. 142, 2). Cf. ἐν Χερρονήσῳ τῇ, κ. τ. λ., above. The acc. Ἑλλησποντον with reference to a preceding state of motion, as in the phrase εἰς τόπον οἰκᾶν, to (go into and) dwell in a place. For the prep. ὑπέρ, see G. 191, IV. 3. — εἰς, for, of purpose (G. 191, III 1 d).

— ἐκοῦσαι: to be translated by an adv. (G. 138, N. 7). — τοῦτο . . . στράτευμα, and in this way again this army was secretly supported (G. 279, 4) for him.

Page 3. — 10. ξένος: in the sense often of guest-friend, a citizen of another state with whom one has a treaty of hospitality, used of both parties, though commonly, as here, of the guest as contrasted with the host. The word often means also simply stranger, and again, as below, hired soldier, mercenary. — ὑπό: for this prep., here used to express agency, see G. 191, VI. 7. — οἰκοί: used as adj. (G. 141, N. 3). For its accent, see G. 22, N. 1. — ἀντι-στασιωτῶν, opponents, antagonists. στασιώτης from στάσις, faction (ἵ-στα-μαι), the suffix σι- signifying action (see G. 129, 3). On the force of the suffix τα-, cf. ὀπλίτας in § 2 and note. — αἰτεῖ . . . μισθόν, asks him for pay for (εἰς) 2000 mercenaries (and) for three months (G. 167, 5). Sometimes rendered, asks him for about (εἰς, cf. note on εἰς, i. 2. 3) 2000 mercenaries, etc., but it seems impossible that Cyrus should have been willing to send off 4000 Greeks on so distant an expedition, when his whole aim was to gather Greek troops about him as rapidly as possible. On the other hand, it was an easy matter for him to furnish Aristippus the means for collecting this number. — ὡς . . . ἀντιστασιωτῶν, on the ground that (cf. the use of ὡς with ἐπιβουλεύοντος in § 6) in this way he would get the better of his opponents. περιγενόμενος ἄν (G. 277, 2) would, if expressed by a finite mood, be περιγένοιτο ἄν (G. 211). The prot. to this apod. is contained in οὕτω (G. 226, 1). — μή: with the inf. (G. 283, 3). — καταλύσαι, to end (sc. his quarrel). — πρὶν ἄν συμβουλευῆται: πρὶν with the subj. (G. 240, 1 and 2).

11. Πρόξενον: the particular friend of Xenophon, at whose invitation the latter took part in the expedition. An account is given of him in ii. 6. 16-20. — ὡς βουλόμενος, ὡς παρεχόντων: the first ὡς shows that βουλόμενος, κ. τ. λ., gives the cause assigned by Cyrus for his command to Proxenus, the second ὡς shows that παρεχόντων does the same for βουλόμενος, while ὡς further on before πολέμῳ shows that this part. gives the purpose declared by Cyrus for ἐκέλευσεν, κ. τ. λ. The further idea, implied in the first and third cases, that the cause and the purpose were not the true grounds of his action, is derived from the context and is not necessarily implied by this use of ὡς. Neither is there any conditional force in the part. with ὡς. Cf. with these three cases of ὡς with the part., the places where it occurs in §§ 3, 6, and 10. — εἰς, into the country of. — Πισίδας: the Pisidians were a marauding race, occupying the western range of Mt. Taurus. See map. — ξένους . . . τούτους, these (G. 137) also being guest-friends (G. 136) of his. — σὺν τοῖς φύγασιν, with the aid of the exiles. Cf. with this the simple dat. Τισσαφέρνει that precedes (G. 186, N. 1), and for the prep. σὺν, see G. 191, II. 2. — As stated in the prefatory note, Cyrus, on coming down to the coast as satrap, had used all the means in his power to get the good-will of the Lacedaemonians. On the termination of the Peloponnesian War in the spring of 404 B. C., many men whose lives had been wholly spent under arms were left without employment. This made it

the easier now for Cyrus to collect the army that he wished, an army of trained veterans that could be thoroughly depended upon in a dangerous enterprise. Some of those who accompanied him were, like Xenophon, men of a superior grade, disheartened by the political condition of things that followed the war, and drawn into this expedition by personal admiration for the prince, or personal attachment to some of his officers.

CHAPTER II.

SYNOPSIS: Cyrus, being now ready to set out inland, assembles his troops at Sardis, announcing, in order to conceal his real object, his intention of expelling the Pisidians from their territory (1-4). The king, informed of the real facts by Tissaphernes, makes ready to meet him. Cyrus sets out from Sardis and marches through Lydia across the Maeander to Colossae in Phrygia, where he is joined by Menon (5, 6). Thence he proceeds to Celaenae, a city which the historian describes at some length, where he waits a month and is joined by the rest of his Greek troops. He reviews and numbers these (7-9). Thence he proceeds northwest through Peltae to Κεραμῶν ἀγορά (11), and then east to Καύστρου πεδίον, where Epyaxa, the wife of the king of Cilicia, meets him and furnishes him money with which to pay his troops (11, 12). Thence southeast to Thymbrium and Tyriaeum, where he reviews his whole army (13-18). Thence through Iconium into Lycaonia (19). From here Menon, accompanied by Epyaxa, proceeds due south into Cilicia; Cyrus northeast to Dana (20). After some delay caused by the king of Cilicia, Cyrus himself crosses the mountains and enters Tarsi, which had been abandoned by the king (21-24). Menon had reached this city five days before, having lost two companies in the passage of the mountains (25). Syennesis the king finally obeys a summons from Cyrus, and they seal their compact of friendship with gifts (26, 27).

1. ἐπεὶ . . . ἄνω, but when at length it seemed good (not simply it seemed, cf. note on i. 3. 11) to him to proceed (G. 202, with 1) inland. More than a year had been spent in preparation. ἄνω, up, inland, from the coast. So ἀνα-βαίνω, ἀνά-βασις. — τὴν μὲν . . . βουλόμενος, he gave as his pretext indeed (that he was going) because he wished. Note the voice of ἐποιεῖτο (G. 199, 2). μὲν implies the clause with δέ, which if expressed might be, τῇ δ' ἀληθείᾳ ἐπὶ βασιλέα ἐπορεύετο. On ὡς βουλόμενος, cf. the note on ὡς βουλόμενος in i. 1. 11. — ἐκβαλεῖν ἐκ: prep. repeated, as often. — παντά-πασιν: der. — ὡς ἐπὶ τούτους, avowedly against these. — τὸ βαρβαρικόν: sc. στράτευμα. So with τὸ Ἑλληνικόν. Note the suffix κός (G. 129, 13 a), and cf. ξενικόν, below. — ἐνταῦθα καὶ ἦκαν, to come there also, i. e. to Sardis, § 4. — λαβόντι, with (G. 277, 6). — ὅσον . . . στράτευμα, whatever troops he had. Cf. ὅσας εἶχε φυλακὰς in i. 1. 6, with the note, and δ εἶχε στράτευμα, below. This attraction of the antecedent (G. 154) is a common const. in Eng. also. — Ἀριστίππῳ: Aristippus did not come in person, but sent Menon (i. 2. 6, and ii. 6. 28). — συναλλαγῆντι: cf. for the meaning καταλῦσαι in i. 1. 10. — ἀπο-πέμψαι: cf. note on ἀπέπεμπε in i. 1. 8. — τοῦ ξενικοῦ: sc. στρατεύματος, and for the case

see G. 171, 3. — λαβόντι: so far removed from ξενία, with which we should expect it to agree (cf. λαβόντι and συναλλαγῆντι, above), that it takes the case of the (unexpressed) subject of ἦκαν. See G. 138, n. 8 b (Dat.). — πλήν: sc. τοσούτων (G. 191, I. 5) as antecedent to ὅποσοι (G. 87, 1). — ἀκροπόλεις: show how ἀκρό-πολις came to have the meaning of citadel.

2. ἐκάλεσε: short vowel of the stem retained (G. 109, 1, n. 2 b). — ἐκέλευσε, urged. Note the chiasmic arrangement, ἐκάλεσε δὲ τοὺς πολιορκούντας καὶ τοὺς φυγάδας ἐκέλευσε. — ὑποσχόμενος . . . οἴκαδε, promising (see ὑπισχνέομαι) them, if he should successfully accomplish the objects (G. 152) for which he was taking the field, not to stop until he should restore them to their homes (οἴκαδε, G. 61). Verbs of promising (G. 203, n. 2) may take the infinitive either in indirect discourse (i. e. the future), or not in indirect discourse (G. 202) as here. (The fut. παύσεσθαι here has only the authority of a correction in one MS.) The dependent verbs, however, except ἐστρατεύετο, are constructed on the principles of indirect discourse (G. 248, 1), and we might have had εἰν καταπράξῃ and πρὶν ἂν καταγάγῃ, representing εἰν καταπράξω and πρὶν ἂν καταγάγω of the direct form. On the other hand, ἐστρατεύετο, for which, on the principles of indirect discourse, we might have had either στρατεύοιτο or στρατεύεται (as representing στρατεύομαι of the direct form), is not included in the indirect discourse, but is constructed like an ordinary past verb (like those mentioned in G. 243, n. 2); for a fuller explanation of this, see *Moods and Tenses*, § 77, 1, n. 2; § 74, 2, n. 2; § 70, n. 2. — πρόσθεν πρὶν: cf. i. 1. 10, and *Moods and Tenses*, § 67, n. 4. — ἡδέως: adv. der. from ἡδύς (G. 74, 1).

Page 4. — αὐτῷ: dat. of indir. obj. (G. 184, 2). — παρήσαν εἰς, arrived at, i. e. came to (εἰς) Sardis and were by (παρ-ῆσαν) it. The army was encamped probably outside the city, so that εἰς means simply to. Sardis was the capital of Lydia and at this time the residence of Cyrus as satrap. See map.

3. τοὺς ἐκ τῶν πόλεων: cf. τῶν παρὰ βασιλέως in i. 1. 5, and the n. — εἰς, to the number of, with numerals (G. 191, III. 1, c). This word and ἀμφί, about (G. 191, VI. 1, 3), when used in this sense, are still prepositions and take the numeral in the accus. Cf. πελτασταὶ ἀμφὶ τοὺς δισχιλίους, about two thousand (acc.) peltasts (nom.) below in § 9, where ἀμφί . . . δισχιλίους is an adj. phrase. ὥς and ὅσον, on the other hand, are in this sense adverbs and do not affect the case of the numeral that follows. — γυμνήτας: the accent determines the dec. to which the noun belongs, the termination -ας being long in the first dec. and short in the third (G. 22, 2). The term γυμνής, light-armed soldier (der. from γυμνός, with which cf. the use of ψιλοί in iii. 3. 7), as opposed to hoplite, is generic, and comprehends the πελταστής, targeteer, τοξότης, bowman, and σφενδονήτης, slinger. — ὥς, about, see note on εἰς, above. — Μεγαρεύς: for the suffix see G. 129, 10. — ἦν: in agreement with the nearer subj. (G. 135, n. 1). — τῶν στρατευομένων: pred. part. gen. (G. 169, 1).

4. οὗτοι μὲν: in contrast with those who joined him later (§ 6 and § 9). Sentences in Greek begin in general, contrary to the practice in Eng., with a conjunction. The exceptions to this principle in Xen. are mainly such

sentences as begin with demonstratives or adverbs of place; cf. οὗτοι μὲν, κ. τ. λ., here, τούτου τὸ εὔρος, κ. τ. λ., in § 5, τούτον διαβάς, κ. τ. λ. and ἐνταῦθα ἔμεινεν, κ. τ. λ., in § 6, etc. Such sentences are called cases of *asyndeton* (ἀ-σύν-δετον, δέω, to bind). — αὐτῷ: dat. of advantage (G. 184, 3). — Τισσαφέρνης πορεύεται, κ. τ. λ.: he declares this himself in ii. 3. 19. — κατα-νοήσας, remarking, seeing. — ἡγησάμενος: der. from the same root as ἄγω. It has, like *duco* in Lat., the two general meanings of *to lead* and *to think*. — εἶναι: quoted inf. (G. 260, 2). — μέλιονα ἢ ὥς, too extensive to be, lit. greater than as (it would be, if), etc. — ὥς before βασιλεία, to, used only with the acc. of a person (G. 191, III. 2). — βασιλεία: cf. note on βασιλεύς in i. 1. 5. — ἥ... τάχιστα, as rapidly as possible, lit. in what way (sc. ὁδῷ, G. 188, 1) he could most quickly. — ἱππέας: a denominative in εὐς (G. 129, 2 a).

5. ἤκουσε: with double obj. (G. 171, 2, N. 1). — οὓς: antec. omitted (G. 152). — ὥρματο: the march began in the spring of 401 B. C. — ἀπό: not ἐξ, out of, because the army was not encamped within the city. — διά, through (G. 191, IV. 1). — σταθμούς τρεῖς, three days' journey (G. 161). The σταθμός was properly the halting (ἵσταμαι) place (cf. Lat. *sta-bulum*), and so the day's journey or march that preceded. — παρασάγγας: acc. of extent of space (G. 161). The *parasang* was a Persian measure equal to 30 stadia (ii. 2. 6), or about a league (3½ statute miles). — ἔκοσι καὶ δύο: note the conj. (G. 77, 2, N. 2). This made their rate of travel greater than ordinary; according to vii. 8. 26, the average rate was 5½ parasangs per day. — Μαλιάνδρον: position (G. 142, 2, N. 6). Give the Eng. der. See map. — πλίθρα: the *plethrum* measured about 101 Eng. feet. — γέφυρα... ἐπτά, and there was a pontoon-bridge over (it) made of seven boats (G. 188, 1).

6. διαβάς: relatively past (G. 204). Still we render loosely, crossing this, etc. — οἰκουμένην, inhabited, many of the cities of Asia being then, as now, deserted, ἔρημοι. — εὐδαίμονα, prosperous. Give its der. — ἡμέρας: acc. of extent of time (G. 161). — Μένων: the general sent by Aristippus. An unfavorable account of him is given in ii. 6. 21-29.

7. ἐνταῦθα... ἦν, there Cyrus had (G. 184, 4) a palace. — βασίλεια: sc. δώματα. With the pl. used in this way of the separate buildings composing the palace, cf. *aedes* in Lat. Distinguish this word from βασίλεια and βασιλεία (both of the first dec.) respectively. — ἦν: agreeing with the nearer subj. (G. 135, 2, and N. 1). — παράδεισος: a Persian word meaning properly a walled place. What is the Eng. der.? — θηρίων: limiting πλήρης (G. 180, 1; 172, 1). — ἀπὸ ἵππου, on horseback, lit. from a horse, because in hunting the attack upon the animal hunted proceeds from the horse. Where this relation is not to be expressed, the phrase is ἐφ' ἵππου, as in iii. 4. 49, ἐπὶ τοῦ ἵππου ἦγεν, he led them on horseback. — ὁπότε βούλοιτο: a cond. rel. sent. expressing a gen. supposition in past time (G. 233). — διὰ... παραδείσου, and through the middle (G. 142, 4, N. 4) of the park, etc. — αὐτοῦ: in the pred. pos. (G. 142, 4, N. 3 a). — πηγὰς εἰσιν ἐκ τῶν βασιλείων: the more precise statement would be ἐν τοῖς βασιλείοις, but the gen. is used with ἐκ with reference to the subsequent flowing of the water out from (under) the palace.

Page 5. — 8. ἔστι: accent (G. 28, N. 1 (1), end). — ἐπὶ, close upon, with the dat. and a verb of rest. So ὑπὸ (next line), under, at the foot of. — καὶ οὗτος, this also, i. e. the Marsyas as well as the Maeander. — ἐμβάλλει, empties, intransitively. — ποδῶν: pred. gen. of measure (G. 169, 3). — λέγεται... ἐκδεῖραι, Apollo is said to have flayed, etc., the pers. const. for the impers., λέγεται Ἀπόλλωνα ἐκδεῖραι. The dir. form of the anecdote would be ἐνταῦθα Ἀπόλλων ἐξεδείρε... ἐκρέμασε (G. 246, with note). Μαρσύαν: Marsyas is said to have challenged Apollo to a musical contest, on the terms that the vanquished should be at the mercy of the victor. When Apollo gained the day, he punished Marsyas for his insolence by hanging him to a tree and flaying him alive. (See *Marsyas* in a Class. Dict.) — ἐρίζοντα (G. 277, 2), in a contest. — οἱ as indir. reflexive (G. 144, 2 a) refers to Apollo. — περὶ: properly around (G. 191, VI. 5). So in a derived sense here, concerning, Lat. *de*. — σοφίας, musical skill, lit. wisdom, der. from σοφός (G. 129, 7). — δέρμα: note the suff. ματ-, signifying the result of the action (G. 129, 4), and for the stem cf. ἐκ-δεῖραι (δερ-), above. δείρω shows the same root that the Eng. word *tear* does. — ὅθεν, whence, for ὅθι or οὐ, where (G. 87, 2). Cf. εἰσιν ἐκ τῶν βασιλείων in § 7 and note. — διὰ: with the acc. on account of (G. 191, IV. 1, 2). — Μαρσύας: pred. nom. (G. 136).

9. τῇ μάχῃ, in the well-known (τῇ) battle (G. 188, 1), that of Salamis, 480 B. C. For the suffix of μάχη, see G. 129, 1. — λέγεται οἰκοδομησάι: cf. λέγεται ἐκδεῖραι in § 8 and the note. — τοξότας Κρήτας: the Cretan bowmen were celebrated in antiquity. — Σοφαίνετος: if this is the general mentioned in § 3, the purpose for which he had been left behind must remain in doubt. The numbers given in the preceding sections and the sum total given here (at the end of the section) will not tally. — εξέτασιν: from ἐξ-ετάζω, to examine thoroughly, ἐτάζω, from ἐτεός, real. — ἐγένοντο οἱ σύμπαντες, the whole together amounted to. — ὀπλῖται, πελτασταί: a case of part. appos. (G. 137, N. 2). The second of these nouns is used generically for light-armed troops in general, including the γυμνήτες (§ 3) and the τοξόται (mentioned in this section). — ἀμφὶ τοὺς δισχιλίους: see note on εἰς in § 3.

10. Up to this time the march has been southeast. Cyrus now turns back and marches northwest as far as Κεραμῶν ἀγορά, probably with the double object of increasing his supplies and getting on the main high-road to the east. — ἐν αἰς: sc. ἡμέραις. — τὰ Λύκαια ἔθυσε, celebrated the Lycaea with sacrifice, a festival in honor of Ζεὺς Λυκαῖος, so named from Mt. Lycaeus in Arcadia. τὰ Λύκαια is a cogn. acc. (G. 159). Cf. the phrase πέμπειν Βοηδρομία, to celebrate the Boedromia by a procession. — ἦσαν: in agreement with the pred. nom. (G. 135, N. 4). — στλεγγίδες: a sort of tiara, made of gold, as here stated, and worn as an ornament for the head. — χρυσαῖ: der. from χρυσός (G. 129, 14). — Κεραμῶν: probably the gen. of Κεραμοί, the Ceramians, though this is uncertain. With Κεραμῶν ἀγορά cf. the Eng. *Newmarket*. — ἰσχύτην πρὸς, the last bordering on, on the road to.

11. The rate at which Cyrus marched these three days was very rapid.

His object probably was to meet Epyaxa before his troops became clamorous for their pay. — **Καυστρον πεδίον**, the name of a town (lit. *plain of the Cayster*), a compound noun like **Κεραμῶν ἀγορά**, above. Cf. the Eng. names of places, *Dartmoor* and *Springfield*. — **ᾠφείλετο**, *there was due*. — **πλέον**: used indeclinably for **πλεόνων**. — **θύρας**, *quarters*, just as **ἐπὶ ταῖς βασιλέως θύραις** in i. 9. 3 means *at court*. — **ὁ δὲ . . . διήγε**, *but he continually put them off with the hope (of getting their pay)*. — **ἀνιόμενος**: quoted after **δῆλος ἦν** (G. 280, N. 1). — **πρός**, *in accordance with* (G. 191, VI. 6, 1 a). — **τοῦ Κύρου τρόπον**: the article limits **τρόπον** (G. 142, 1). — **ἔχοντα**, *when able* (G. 138, N. 8 b).

Page 6. — **ἀπ-ήτουν, ἀπο-διδόναι**: note the force of the preposition. But in § 12 simply **δοῦναι**, because Cyrus had in fact no claims on Epyaxa.

12. Syennesis is said to have pursued a double policy and to have endeavored to propitiate both Cyrus and Artaxerxes, determined to keep his throne whichever of the two prevailed. The kings of Cilicia were at this time tributary to Persia. On the Ionic gen. in **Συεννέσιος**, see G. 53, 1, N. 3. — **τοῦ βασιλέως**: note the article. — **ἔλεγετο δοῦναι**: the pers. const., but below **ἔλεγετο συγγενίσθαι Κῦρον**. — **οὖν**, *at any rate*, i. e. however he got the money, he *at any rate* certainly had it to pay his troops with. Cf. **οὖν**, below, in §§ 22, 25. — **στρατιᾷ**: his *Greek* army. — **φύλακας**: note the accent, and cf. the note on **φυλακάς** in i. 1. 6.

13. **παρά**: with the acc. because of the course of the water, after it has left the **κρήνη**, *along by* the road. Cf. **πηγαὶ ἐκ τῶν βασιλείων** in § 7 and the note. — **κρήνη . . . καλουμένη**, *the so-called* (G. 276, 1) *spring of Midas*, lit. *the spring called (that) of Midas*. — **τὸν Σάτυρον**: Midas, the proverbially wealthy king of Phrygia, is said to have caught the satyr Silenus (the early protector and constant companion of Bacchus) by making the fountain here mentioned flow with wine, instead of water. Another form of the story appears in the account of the "Gardens of Midas," placed by Herodotus (viii. 158) in Macedonia, in which Silenus is said to have been made prisoner by garlands of roses. — **οἶνῳ . . . αὐτήν**, *by mixing wine in it*, lit. *by mixing it with wine* (the means, G. 188, 1).

14. **Κύρου**: genitive object of **δεηθῆναι** (G. 172, N. 1). The object inf. **ἐπιδειξάι** (G. 260, 1) is in this case the acc. — **βουλόμενος**: Cyrus was the more willing to gratify her, since he saw the advantage of giving Syennesis a vivid impression of the strength of his army. — **τῶν Ἑλλήνων καὶ τῶν βαρβάρων**: the article repeated, because the Greeks and barbarians are not viewed as a single army, but as separate forces.

15. **ὡς . . . μάχην**, *as their custom (was) for battle* (sc. **ταχθῆναι**). **νόμος**, *regulation, custom, law*, from **νέμω**, *to distribute, portion out*. — **στήναι**, *to take their places, not to stand*. — **ἑκαστον**: sc. **στρατηγόν**. — **ἐπὶ τεττάρων**, *four deep*. This made the front of the army very extended. — **εἶχε**: in agreement with the nearer subj. (G. 135, N. 1). — **τὸ μὲν δεξιόν, κ. τ. λ.**: the positions were respectively *the right, the left, and the centre*, named in the order of danger and honor. *The right* was the most honorable position, because a flank attack on this side left the soldier unprotected, the shield

being carried on the left arm. — **εὐώνυμον**: **εὖ** and **ὄνομα**, properly *of good name or omen*. Hence *left*, used euphemistically to avoid the ill-omened word **ἀριστερός**, omens from the left being unlucky with the Greeks.

16. **πρώτον μὲν**: correlated by **εἰτα δέ** in the next line. For the comparison of **πρώτος**, see G. 73, 2. — **κατ' ἑας . . . τάξεις**, *by* (G. 191, IV. 2, 2 c) *troops and companies*, respectively of cavalry and infantry. — **τάξις** (**ταγ-σις**), properly *a drawing up*, as of troops, see G. 129, 3. — **τοὺς Ἕλληνας**: governed by **ἐθεώρει**, above. — **παρελαύνων**: Cyrus rode by the Greeks with Epyaxa rather than have them march by him, probably because in this way they presented a more solid and imposing front. — **ἄρμα**, *chariot* (two-wheeled); **ἄμαξα**, *wagon*; **ἄρμ-άμαξα**, *easy-carriage* (four-wheeled), for women and children. — **χαλκᾷ**: derived from **χαλκός** (G. 129, 14). — **ἐκκεκαλυμμένας**, *uncovered*, a circumstantial part. of manner (G. 277, 2).

17. **στήσας**: first aorist and so transitive; for its relation to **πέμψας**, see note on **ὑπολαβών** in i. 1. 7. — **πρό**, *before* (G. 191, I. 4 a). — **μέσης**: cf. **μέσον** in § 7 and note. — **προβαλίσθαι τὰ ὅπλα**, *to present (throw before themselves their) arms*. — **δλην τὴν φάλαγγα**, *the phalanx in a body* (G. 142, 4, N. 5). — **οἱ δέ**, *but they* (G. 143, 1, N. 2). — **ἐσάλπιγξε**: an impers. verb (G. 134, N. 1 d). — **ἐκ δὲ . . . σκηνάς**, *and they* (sc. **αὐτῶν**, G. 278, 1) *after this* (G. 191, I. 3 b) *advancing more and more rapidly with a shout, of their own accord the soldiers* (G. 184, 4) *began to run toward the camp*.

Page 7. — **αὐτόματος**, *acting of one's own will* (**αὐτός** and **μάω**, *to desire eagerly*), Eng. *automaton*. — **ἐπὶ τὰς σκηνάς**: to give the barbarians the impression that they intended an attack. In the next section the Greeks, it is said, **ἐπὶ τὰς σκηνάς ἦλθον**, *dispersed to their own tents*.

18. **βαρβάρων**: subjective gen. (G. 167, 2). With **φόβος**, sc. **ἦν**. — **καὶ . . . τε . . . καὶ**: the first **καὶ** connects the statement that precedes with the double (**τε . . . καὶ**, both . . . and) one that follows. — **οἱ ἐκ τῆς ἀγορᾶς ἔφυγον**, i. e. **οἱ ἐν τῇ ἀγορᾷ ἐκ τῆς ἀγορᾶς ἔφυγον**. Cf. § 3, and i. 1. 5. — **λαμπρότητα**: from **λαμπρός** (see G. 129, 7). — **τὴν τάξιν τοῦ στρατεύματος**: position (G. 142, 2, N. 2, end). — **ἦσθη**: see **ἦδομαι**. — **τὸν . . . ἰδών**, *seeing the terror with which the Greeks inspired the barbarians* (G. 141, N. 3).

19. **ταύτην . . . Ἑλλήσιν**, *this country he gave over to the Greeks to plunder* (G. 265). It is at this point that Cyrus first gets out of his own satrapy. — **πολέμιος**: from **πόλεμος** (G. 129, 12). — **ὡς οὖσαν**, *on the ground that it was* (G. 277, N. 2).

20. **τὴν ταχίστην ὁδόν**, *by the shortest road* (G. 159, N. 5), peculiar use of the cogn. acc. (G. 159) to include the road or way over which motion proceeds. — **ἀποπέμπει, συνέπεμψεν**: cf. note on **ἀναβαίνει, ἀνέβη**, i. 1. 2. — **στρατιώτας**: without the article, as if attracted into the rel. clause, **οὓς στρατιώτας, κ. τ. λ.** (G. 154). — **αὐτόν**, *himself*, i. e. Menon. — **μετά**: properly *among* (G. 191, VI. 3). Here *in company with*. — **Δάνα**: a neut. pl. See map for the two routes into Cilicia here mentioned. — **ἐν ᾧ**: sc. **χρόνῳ**, and cf. **ἐν αἷς** in § 10. — **φοινικιστὴν βασιλεῖον**, *a wearer of the royal purple* (**φοῖνιξ**), i. e. a nobleman of the highest rank. — **καὶ ἕτερον . . . δυνάστην**, *and a certain other powerful man of his subordinates*. In i. 8. 5

Ariaeus is called ὑπαρχος (lit. subordinate commander). Give the Eng. der. from δυνάστης. — ἐπιβουλεύειν αὐτῷ: his charge was, ἐπιβουλεύουσιν ἡμοί (G. 260, 2).

21. ἡ εἰσβολή: the so-called Πύλαι τῆς Κιλικίας. — ἀμαξ-ιτός: give the der. and cf. G. 131, 1. — ἀμήχανος . . . στρατεύματι, impracticable for an army (G. 184, 3) to enter (261, 1). — εἴ τις ἐκώλυεν, if there was anybody to oppose (lit. trying to prevent, G. 200, n. 2) them. — εἶναι ἐπὶ τῶν ἁκρῶν: not with the intention of real opposition, but to give color to his asserted allegiance to the king. — εἶναι: quoted (G. 246). — διὸ, wherefore, i. e. διὰ δ. — ὑστεραίᾳ: sc. ἡμέρᾳ. For the case, see G. 189. — ὅτι λελοιπῶς εἶη, κ. τ. λ.: the messenger's announcement continues to the end of the section. He said, λελοιπε, or λελοιπῶς ἐστὶ (see G. 118, 4), Συέννης, κ. τ. λ., Syennesis has left the heights since (ἐπεὶ) he learned, etc., and because (καὶ ὅτι) he heard, etc. The clause beginning ὅτι τὸ Μένωνος is quoted after ἦσθετο (see on this form G. 247, with n. 2), ἦν occurring where εἶη or ἐστὶ would be more regular (G. 243, n. 2). The order of the last of the sentence is, ὅτι ἦκουε (G. 247) Ταμῶν (G. 42, 2) ἔχοντα (G. 280) τριήρεις περιπλεούσας. The τριήρεις περιπλεούσας, being a much more important fact than the Ταμῶν ἔχοντα, is put first, and seems to be the clause quoted after ἦκουε, but is not.

22. οὖν, at any rate, i. e. whatever the reason was that Syennesis left the heights. Cf. § 12. — οὐδενὸς κωλύοντος, without hindrance, manner (G. 278, 1). — τὰς σκηνάς, the camp, antecedent of the relative adverb οὐ, where.

Page 8. — ἐφύλαττον: cf. ἦσαν in i. 1. 6, ἐτύγγανεν in i. 1. 8. — ἀνέβη, κατέβαιναν: mark the change of tense. — ἐπίρρυντον: der.? see G. 15, 2. — δένδρων: with σύμπλεων (G. 180, 1). — σύμπλεων: Attic second dec. (G. 64). — πολὺ: agreement (G. 138, n. 1 a). — φέρει: not the hist. pres. Cf. note on ἀθροίζονται, i. 1. 2. — ὄρος (Mt. Taurus) δ' αὐτὸ (i. e. τὸ πεδῖον) περιέχει, κ. τ. λ.: see the map.

23. Ταρσοῦς, Tarsi or Tarsus, the birthplace of St. Paul. — ἦσαν: irregular agreement (G. 135, 2). Cf. § 7. — μέσον: neut. of μέσος used as a noun, as in the phrase μέσον ἡμέρας, midday. The following gen. is part. (G. 167, 6). — ὄνομα, εὐρος: acc. of specification (G. 160, 1). — πλέθρων: limits ποταμός (G. 167, 5), not εὐρος.

24. οἱ ἐνοικοῦντες: substantively (G. 276, 2). — εἰς, ἐπὶ: with the acc. in each case, because of the subsequent motion implied in ἐξέλιπον, abandoned the city for (and fled into) a stronghold up on the mountains. — πλὴν οἱ . . . ἔχοντες: sc. οὐκ ἐξέλιπον. — οἱ παρὰ . . . οἰκοῦντες: cf. τοῖς ὑπὲρ Ἑλλησποντον οἰκοῦσι, i. 1. 9 and note. Those that remained did so for purposes of trade with the army and fleet respectively.

25. προτέρα . . . ἀφίκετο, reached Tarsi five days (G. 188, 2) before (G. 138, n. 7) Cyrus (G. 175, 1). For the comparison of πρότερος, see G. 73, 2. — εἰς τὸ πεδῖον: adjectively (G. 142, 1 n. & 2). — οἱ μὲν . . . οἱ δέ, some . . . others (G. 143, 1). — ἀρπάζοντάς τι κατακοπήναι, had been cut to pieces (G. 260, 2) while committing some act of plunder (G. 159, n. 2). — τὸ ἄλλο, the rest of (G. 142, 2, n. 3). — εἴτα, then, taking up the two pre-

ceding participles. — οὖν, however that was. Cf. § 22. — ἑκατόν: ordinarily a single λόχος numbered 100 men.

26. οἱ δ' ἄλλοι, i. e. of Menon's army. Emphatic position, as also below, Κῦρος δὲ ἐπεὶ, κ. τ. λ. — τοὺς Ταρσοῦς: appositive (G. 137). — διήρπασαν: mark the force of the prep. — μετεπέμπετο πρὸς ἑαυτόν, summoned repeatedly to himself. Cf. μεταπέμπεται ἀπὸ τῆς ἀρχῆς, i. 1. 2. — ὁ δ' οὔτε . . . οὔτε . . . ἤθελε, but he both declared that he had never before, etc., and was then unwilling, etc. The Greek often says οὐκ ἔφη ἐλθεῖν, where we say he said that he did not go, οὐ φημι having the sense I deny. Here οὔτε . . . ἔφη . . . οὔτε . . . ἤθελε, lit. he neither declared (i. e. he denied) nor wished, is perfectly regular, though it cannot be translated literally. In οὔτε . . . ἔφη the direct discourse was ἦλθον (G. 246); in οὔτε . . . ἤθελε there is no indirect discourse. — οὐδενὶ (G. 283, 9): the dat. follows εἰς χεῖρας means to come to a conflict with some one, and here properly to come into close relations with (or into the hands of) some one. See Lidd. and Scott, s. v. χεῖρ, II. d. — ἔναι: sc. εἰς χεῖρας. — πρὶν ἐπεισε, εἶλαβε (G. 240, 1). Note the change of subject in εἶλαβε.

27. Κῦρος δέ: sc. ἔδωκε. — παρὰ βασιλεῖ, at court, i. e. at the great King's, the article being omitted. — χρυσο-χάλινον, with gold-studded bridle (χαλινός). — ἀκινάκην, a short sword.

Page 9. — ἀφαρπάξασθαι: one of the obj. of ἔδωκε supplied above (G. 260, 1). So ἀπολαμβάνειν in the next line. — τὰ δὲ . . . ἀπολαμβάνειν, and (the privilege of) taking back the slaves that had been seized, if they (i. e. Syennesis and the Cilicians) should fall in with them (i. e. the slaves) anywhere (G. 223). The apodosis is the inf. (fut. in time) ἀπολαμβάνειν. In place of ἦν που ἐντυγχάνουσιν we might have had εἴ που ἐντυγχάνοιεν (G. 248, 1).

CHAPTER III.

SYNOPSIS: A delay of 20 days at Tarsi is caused by the Greek soldiers, who now suspect that they are being led against Artaxerxes and refuse to go farther. Clearchus, who attempts to force his own troops forward, narrowly escapes being stoned to death. Afterwards, seeming to yield to their wishes, he calls them together and after shedding many hypocritical tears (1-3) details the benefits he has received at the hands of Cyrus, but nevertheless declares his intention to desert him and accompany them wherever they may go (4-6). More than 2000 men desert Xenias and Pasion, and encamp with Clearchus (7). Cyrus sends for Clearchus, who refuses to go but returns an encouraging message (8). Clearchus again assembles his soldiers, and in a cunningly constructed address points out to them the difficulties which lie in the way of their withdrawal from Cyrus (9-12). He is followed by several others (13), one of whom proposes a plan at some length which another immediately proves to be nonsense, both acting at the secret suggestion of Clearchus. They finally agree to send to Cyrus and ask his designs (14-19). Cyrus answers that he wishes to march against Abrocōmas, and promises them half again as much pay as before, whereupon they agree to follow him (20, 21).

1. οὐκ ἔφασαν ἰέναι, *refused to go, said they would not go*. Cf. i. 2. 26, and note, and μισθωθῆναι δὲ οὐκ ἔφασαν, below. — τοῦ πρόσω, *forward*, a prose use of the gen. of place (G. 179, 2), like the adverbs in ου, as ποῦ, *where*, ὁμοῦ, *in the same place, together*, etc. — ὑπώπτευν: cf. i. 1. 1. — ἐπὶ τούτῳ, *for this* (G. 191, VI. 2, 2 a). — πρῶτος: he was the first to do it; πρῶτον would mean, he did this first, and something else afterwards. πρῶτον μὲν, on the other hand (correl. to εἰτα δέ below in § 2), means *in the first place*. Cf. i. 2. 16. — ἐβιάζετο: *attempted action* (G. 200, N. 2). But below the aor. ἤρξατο, (*actually*) *began to move forward*. Clearchus is said in ii. 6. 8 to have been a man of stern will. — ἐβαλλον, *stoned*, sc. τοῖς λίθοις (G. 188, 1), as appears from καταπετρωθῆναι in § 2.

2. μικρόν, *by a little, narrowly* (G. 160, 2). — μή: added to the inf. to strengthen the neg. idea contained in ἐξέφυγε (G. 283, 6). — καταπετρωθῆναι, *being stoned to death* (κατά). — ἔγνω, *had come to know* (cf. note on ἐτελεύτησε, i. 1. 3), and so *perceived*. — ὅτι δυνήσεται: quoted (G. 243; 280, N. 3). — ἐκ-κλησία (καλέω): the Eng. der.! — ἐδάκρυε . . . ἐστῶς, *stood* (G. 124, 1) and *wept a long time* (G. 161). — τοιάδε: with ref. to what follows (G. 148, N. 1).

3. ἄνδρες στρατιῶται, *fellow-soldiers*, ἄνδρες prefixed as a term of respect, as in the phrase of the courts, ἄνδρες δικασταί. Clearchus deals with the difficulty with great skill. — μὴ θαυμάζετε: pres. imperative in prohibition (G. 254). — χαλεπῶς . . . πράγμασιν, *am greatly distressed* (φέρω intrans.) *on account of the present troubles* (G. 188, 1). πράγ-μα is properly *the thing done* (G. 129, 4). — ξένος: cf. note on ξένος in i. 1. 10. — ἐγένετο, *became*, not *was*, cf. i. 1. 9. — τά τε . . . καί, *both honored in other ways* (G. 160, 1) and *in particular*, etc. — οὐς . . . οὐκ . . . ἑδαπάνων, *which I did not, when I had received them, lay up for myself* (used reflexively) *for private use* (or, more freely, *did not devote to my own personal use*), and (lit. but) *did not even squander in pleasure* (κατά, ἡδύς, πάσχω), *but expended* (impf.) *on you*.

4. ὑπέρ, *for, in behalf of* (G. 191, IV. 3, 1 b). — ἐτιμωρούμην (sc. αὐτούς), *took vengeance upon or punished* (them). τιμωρεῖν = *to avenge*, τιμωρεῖσθαι (mid.) = *to avenge one's self upon* (some one). — ἀφαιρεῖσθαι: double obj. (G. 164, with N. 2). — ἵνα . . . ἐκείνου, *that, in case he should have* (we might have had εἰάν τι δέχεται, G. 248, N.; *Moods and Tenses*, § 55, 2) *any* (G. 172, N. 1) *need (of me)*, *I might aid* (G. 216, 1) *him in return for the benefits I had received from him*, i. e. ἀντὶ τούτων ὧν (G. 153, with N. 1) εὖ ἔπαθον (G. 165, N. 12) ὑπ' ἐκείνου.

5. ὑμεῖς: emphatic (G. 144, 1). So ἐγώ, below. Cf. also the beginning of § 6. — ἀνάγκη: sc. ἐστί. — φίλις: an instrumental dat. (G. 188, 1, N. 2). — εἰ, *whether* (G. 282, 4). — δίκαια: der. from δίκη (G. 129, 12). — οὖν: cf. note on οὖν, i. 2. 12. — ὅ τι ἂν δέη (sc. πάσχειν): a cond. rel. sent. (G. 232, 3). — οὐποτε οὐδέις: emphatic negation (G. 283, 9). — ὡς εἰλόμην: quoted without change of mood (G. 243). Give the form of the verb in dir. disc. — ἀγαγόν, προδούς: for the relation of the two participles, see the note on ὑπολαβὼν τοὺς φεύγοντας in i. 1. 7, and cf. στήσας . . . πέμψας . . . ἐκέλευσε in i. 2. 17.

Page 10. — 6. ἐμοί: dat. of indir. obj. (G. 184, 2). — ὅ τι . . . πείσομαι: for the use of the moods, cf. § 5, above. — καὶ . . . καὶ . . . καί, *equally . . . and . . . and*. — σὺν ὑμῖν, i. e. *if I should remain with you*, is the prot. (G. 226, 1) to the following ἂν εἶναι, which stands by quot. (G. 246) for ἂν εἶην. In the alternative sentence that follows, the prot. to ἂν εἶναι lies in ἔρημος ὧν, = εἰ . . . εἶην (G. 226, 1; 277, 4). The cond. rel. clause ὅπου ἂν ᾧ, *ubique ergo*, presents the supposed future case more vividly than the more regular ὅπου εἶην would have done, — *wherever I may be*, for *wherever I might be*. See *Moods and Tenses*, § 63, 4, (a). The opt. with ἂν, it should be remembered, is sometimes merely a softened expression for the fut. indic. (G. 226, 2, N. 1). — τίμιος: der. from the same stem with τιμή (G. 129, 12). — ὑμῶν: gen. after an adj. of want (G. 180, 1). — οὐκ ἂν ἱκανὸς εἶναι (= οὐκ ἂν ἱκανὸς εἶην): ἂν (still belonging to εἶναι) is repeated after οὐτε before each of the dependent infinitives (G. 212, 2). — ὠφελῆσαι, ἀλέασθαι: infinitives limiting ἱκανός (G. 261, 1). — ὡς . . . ἔχετε, *be of this opinion, therefore, that I shall go*, etc.; or more lit., to show the force of the causal gen. abs. with ὡς (G. 278, 12, end), *since, therefore, I shall* (as I say, ὡς) *go*, etc., *be of this mind*. — ὅπη ἂν καὶ ὑμεῖς: sc. ἴητε (*Moods and Tenses*, § 42, 3, N. 22).

7. ταῦτα: with reference to what precedes (G. 148, N. 1). — οἱ τε, the art. receiving the accent from the following enclitic. — ὅτι . . . πορεύεσθαι: explanatory of ταῦτα (G. 243). The direct discourse of οὐ φαίη πορεύεσθαι would be οὐ φημι πορεύεσθαι, *I deny that I am going* (see note on i. 2. 26). — πλείους for πλείονες (G. 72, 2, N. 1). — ἐστρατοπεδεύσαντο: der. from στρατόπεδον (G. 131, 1). — Note that παρά occurs in this section with each of the three cases (G. 191, N. 1).

8. τούτοις: dat. of cause (G. 188, 1). — στρατιωτῶν: gen. with adverb (G. 182, 2, end). — αὐτῷ: indir. obj. (G. 184, 1). — ἔλεγε θαρρεῖν, *bade him not to be discouraged* (G. 260, 1): λέγω in this use is equivalent to κελύω; so εἶπον when used with the inf. (G. 260, 2, N. 1). — ὡς . . . δέον, *since this matter would be settled* (G. 278, 12) *in the right way* (G. 139); ὡς (G. 277, N. 2) shows that the participial sentence gives the ground on which Clearchus bade Cyrus to be encouraged. — μεταπέμπεσθαι, *to continue to send* archus bade Cyrus to be encouraged. — μεταπέμπεσθαι, *to continue to send for* (him). — αὐτὸς . . . ἰέναι, *but for himself* (modifies subj. of ἰέναι, G. 138, N. 8) *he said he should not go*. αὐτός marks the opposition of the two persons, the thought being: "You continue to send for me, but still I'll not go."

9. μετὰ δέ ταῦτα, *after this* (G. 191, VI. 3, 3 b). — θ', i. e. τε (G. 17, 1). τῶν . . . βουλόμενον, *any one of the rest* (G. 168) *that wished* (G. 276, 2). — τὰ Κύρον: πράγματα omitted (G. 141, N. 4). — δῆλον: sc. ἐστί. — οὕτως . . . ἐκείνον, i. e. *his relations to us are in just* (περ in ὥσπερ) *the same position as ours to him*. — ἐπεὶ γε, *since at any rate*. — ἡμῖν: with the following noun (G. 185). — μισθο-δότης: compound noun expressing the agent (G. 131, 1; 129, 2 b).

10. μέντοι: used in sinister sense: "Though our relations are at an end, he may, however, not be done with us." — καὶ μεταπεμπομένου αὐτοῦ, *though*

he continues to send, etc. (G. 277, N. 1b). — τὸ μὲν μέγιστον, chiefly (G. 160, 2): the correl. follows in ἔπειτα καί. — αἰσχυρόμενος, from shame. — ἐψευσμένος: quoted after σύννοια (G. 280, N. 2). — μὴ . . . ἐπιθῆ: obj. clause (G. 218). — δίκην ὧν . . . ἡδικῆσθαι, punishment for those things (sc. τούτων limiting δίκην, G. 153, N. 1) in which (ὧν for ἃ, cognate acc., G. 159, N. 2) he thinks he has been wronged (G. 260, 2) by me, — i. e. punishment for the wrongs he thinks he has suffered from me.

11. ἐμοί . . . καθεύδων, the time, therefore, does not seem to me to be (one) for sleeping (G. 261, 1). δοκέω in the sense simply of to seem takes the inf. in indir. disc. (G. 246). In the sense of to seem good or best, as in the phrase δοκεῖ ἀπίναι, below, the accompanying inf. is not in indir. disc. In either case it is the subj. (not obj.) of δοκέω. Cf. the uses of videor in Lat. — ἡμῶν αὐτῶν, ourselves (G. 80; 171, 2). — ὅ τι χρῆ: an indir. question (G. 149, 2^b). — ἐκ τούτων, next (G. 191, I. 3 b), expressing time (sequence) with an implied idea of consequence, in consideration of, in consequence of, the present circumstances. — ἕως μένομεν αὐτοῦ, as long as, while, we are staying here (αὐτοῦ, adv.). ἕως with the pres. ind. never can mean until. — σκεπτόν εἶναι: in the dir. form (G. 246) σκεπτόν ἐστί (G. 281, 2). — ἀσφαλέστατα: superlative adv. (G. 75). — ὅπως μένωμεν: an obj. clause after a verb of caring for with the subj. (G. 217, N. 1). But in the alternative sentence we have the reg. constr. (G. 217), ὅπως ἀπιμεν (G. 200, N. 3 b), ὅπως ἔχομεν. Many editions have μενούμεν for μένωμεν by conjecture.

Page 11. — ἀνευ, without (G. 191, I. 5). — οὔτε . . . οὐδέν, neither general (G. 167, 1) nor private is of any use.

12. ὁ δ' ἀνὴρ . . . φίλος ἦ, but the man (i. e. Cyrus) is a valuable (lit. worth much, G. 178, N.) friend, to whomsoever he is a friend (G. 233). — ἐχθρός, πολέμιος, i. e. whomsoever he is at war with (ἐν πολέμῳ), he comes to hate as a personal enemy, so earnest is he. — ναυτικήν: from ναύτης, a sailor, and that from ναῦς. Note the suff. in each case, ικός, τής. — ὁμοίως: with πάντες, which we all alike. — δοκοῦμέν μοι καθῆσθαι: cf. δοκεῖ in § 11, and the note. — αὐτοῦ: construe with πόρρω, at a distance from him (G. 182, 2). — ὥρα (sc. ἐστί): cf. § 11, above.

13. ἐκ τούτου, after this, upon this. — ἐκ τοῦ αὐτομάτου: cf. ἀπὸ τοῦ αὐτομάτου, i. 2. 17. — λέγοντες, to say (G. 277, 3); in the next line ἐπιδεικνύτες, showing (G. 277, 3 and 6; Moods and Tenses, § 109, 5, last ex.). — ἐκείνου, i. e. Clearchus. — εἴη: indir. question (G. 243). — ἀπορία: give its derivation. — μέναν, ἀπίναι: with ἀπορία (G. 261, 1).

14. εἰς δὲ δὴ εἶπε, but one in particular proposed. Both this man and the one who answered him in § 16 doubtless spoke at the instigation of Clearchus. — ἐλέσθαι: with εἶπε, with which in the sense of propose or command the inf. is not in indirect disc. (Moods and Tenses, § 15, 2, N. 3). Cf. § 8. The six following infinitives, beginning with ἀγοράζεσθαι, have the same construction with ἐλέσθαι. The conditional sentences dependent on these inf., εἰ μὴ βούλεται and εἰ μὴ διδῶ (bis), — being dependent clauses in indirect discourse, — might have been each in the opt. (G. 248, 1), although εἰ βούλοιτο would have been ambiguous. So ὅπως μὴ φθάσωσι might have

been opt., like ὡς ἀποπλέοιεν, above (G. 248, N.). — ἡ δ' ἀγορά . . . στρατεύματι: thrown in parenthetically by the historian to show the absurdity of the proposition. — αἰτεῖν: with two accs. (G. 164). — πλοῖα: transport-vessels, boats. — εἰ μὴ διδῶ: the verb of the apod. is αἰτεῖν, which after εἶπε, proposed, is fut. in force. See G. 223. — φίλῃς (sc. οὐσης): pred. adj. (G. 138, Rem.). — ὅστις ἀπάξει: purpose (G. 236). — μηδέ, not even (G. 283, 2). — συντάττεσθαι, ἀγοράζεσθαι, συσκευάζεσθαι: the three uses of the mid. voice (G. 199, 1, 2, 3). — τὴν ταχίστην: adv. acc. (G. 160, 2). — προκαταληψομένους: sc. ἀνδρας. The part. expresses purpose (G. 277, 3). — τὰ ἄκρα, i. e. of Mt. Taurus, the pass by which they had entered Cilicia. — ὅπως φθάσωσι: purpose (G. 216). Note the three ways in which purpose has been expressed in this section. — ὅπως . . . καταλαβόντες, might not seize them first (G. 279, 4). — ὧν (the antec. is οἱ Κίλικες) is a part. gen. with πολλούς, but a poss. gen. with χρήματα (G. 167, 1 and 6). — πολλούς καὶ πολλὰ χρήματα, many men (as captives) and much property. — ἔχομεν ἀνηρπακότες = ἀνηρπάκαμεν καὶ ἔχομεν: notice the sudden change to direct discourse. — τοσοῦτον, so much only (as follows). This refusal to take the lead would embarrass them still more.

15. ὡς μὲν . . . λεγέτω, let no one speak of me as likely to be general on this occasion; the part. with ὡς after λεγέτω on the analogy of the constr. explained in G. 280. See also Moods and Tenses, § 113, N. 10, (c). — στρατηγίαν: cogn. acc. (G. 159). — μηδεὶς: prohibition (G. 254). — ἐν-ορῶ, see in the undertaking. — ποιητέον: sc. ἐστί (G. 281). Since τοῦτο is in the neut. sing. the construction may be regarded either pers. or impers. at pleasure. — ὡς πείσομαι: sc. οὕτω λέγετε from the preceding μηδεὶς λεγέτω. — ὃν ἂν ἐλησθε (G. 232, 3), quemcunque elegeritis. We might have had ὃ ἂν (G. 153), for which there is slight MS. authority. — ἡ δυνατόν μάλιστα, to the best of my ability; μάλιστα belonging to πείσομαι, and ἡ, as (G. 87, 2), to ἐστί understood with δυνατόν. Cf. ὡς μάλιστα, ὡς τάχιστα, and note on ὅτι ἀπαρασκευότατον, i. 1. 6. — ἵνα εἰδῆτε: purpose (G. 216). — ὅτι καὶ . . . ἀνθρώπων, that I know how also to submit to authority as well as any other man that lives; μάλιστα ἀνθρώπων, in the highest degree (best of all men, G. 168), belongs to ἐπίσταμαι, and is really superfluous to the sense after ὡς τις καὶ ἄλλος, (as well) as any other man whatsoever (καὶ being emphatic). For the latter, εἰ τις καὶ ἄλλος is more common (see i. 4. 15).

16. εὐθήθειαν: from εὐθήης, simple-minded, from εὖ and ἦθος. Note the suffix (G. 129, 7). — ὥσπερ . . . ποιουμένου, just as (we might ask for them, G. 277, N. 3), if Cyrus should make his expedition back again, i. e. should give up his plans and return home, so as not to need the boats longer. Κύρου ποιουμένου = εἰ Κύρος ποιοίτο. — ὡς εὐθες εἶη, that it was silly (G. 243), corresponding to τὴν εὐθήθειαν in the clause with μὲν. In the dependent clause ὃ λυμαινόμεθα there is a change to direct discourse (otherwise we should have λυμαίνονται or λυμαίνοντο, G. 247), which continues to the close of the speech in § 19. — παρὰ τούτου: in the place of the simple τούτον. (Cf. the const. with αἰτεῖν in § 14). — ᾧ: dat. of dis-

advantage (G. 184, 3). — *πράξις*, i. e. *πραγ-σις* (G. 129, 3), i. e. *plan of operations*.

Page 12. — *εἰ πιστεύομεν* (G. 221, N.), *if we propose to trust*; not equivalent to *ἐὰν πιστεύσωμεν*, *if we shall trust*. — *τί κωλύει . . . προκαταλαμβάνειν* (ironical): the order is *τί κωλύει* (sc. *ἡμᾶς*) *καὶ κελεύειν Κ. προκ. τὰ ἄκρα ἡμῖν*; The meaning is, that if they propose to trust Cyrus's guide, they might as well show still greater confidence in Cyrus himself, and tell him to secure the heights for them!

17. *ἐγώ*: emphatic. — *γάρ*: the sect. states the grounds for the distrust of Cyrus which the speaker would entertain under the conditions supposed. — *ἂν δοίη*: cond. rel. clause (G. 232, 4); so also *ᾧ* (G. 153) *δοίη*, following. — *μὴ καταδύση*: obj. clause after a verb of *fearing* (G. 218); so *μὴ ἀγάγη*, following. — *αὐταῖς ταῖς τριήρεσι*, *triremes and all* (G. 188, 5). The trireme (*τρεῖς, ἄρῳ*; Lat. *tri-rēmis*) was a war-vessel with three banks of oars. It is hardly possible that the *πλοῖα*, *transports* for troops, here mentioned, can be soberly called *triremes*; it is probable that *αὐταῖς ταῖς τριήρεσι* is added to *καταδύση* to heighten the absurdity, — "*fleet and all*," as we sometimes say "*horse, foot, and dragoons*" or "*bag and baggage*." There is, however, some MS. authority for omitting *αὐταῖς*, in which case *ταῖς τριήρεσι* will mean *by his own triremes*. — *φοβοίμην*: a stronger word than *δκνέω*, used to indicate a climax of feeling. — *ᾧθεν*, i. e. *ἐκείσε ᾧθεν*, *to the place from which*. — *οὐχ οἷόν τε ἔσται*, *it will not be possible* (G. 151, N. 4²). The antecedent of *ᾧθεν* is obviously definite (note the neg., G. 230). If he had wished to speak less vividly he would have said, *ᾧθεν οὐκ ἂν οἷόν τε εἴη*. — *ἀπὶ ὧν* = *ἐκ ἀπὶοιμι* (G. 277, 4). — *ἄκοντος Κύρου*, sc. *δντος*: the adjs. *ἐκόν* and *ἄκων* are often used in this way without *ᾧν*, as if themselves participles. — *λαθεῖν . . . ἀπελθόν*, *to get off without his knowing it* (G. 279, 4).

18. *ἄνδρας*: subj. of *ἐρωτᾶν*. The whole sentence from *ἄνδρας* to the end of § 19 (except the parenth. *οὕτω . . . ἀπὶοιμεν*) is the subj. of *δοκεῖ*. — *οἷτινες*, *such as are* (sc. *εἰσὶ*). — *τί . . . χρῆσθαι*, *what* (G. 149, 2²) *use he wishes to make of us* (G. 188, 1, N. 2, entire). The same use of the cases in *οἷα περ* (for *οἷαν περ* by assimilation, G. 153) . . . *τοῖς ξένοις*. — *πρόσθεν*: for the time referred to, cf. i. 1. 2.

19. *τῆς πρόσθεν*, *than the former one*, sc. *πράξεως* (G. 175, 1). — *ἐὰν φαίνεται, ἀξιοῦν*: note the not infrequent use of the inf. in a future sense as the apod. of this class of cond. sentence (G. 223). A case just precedes in § 18 in *ἐὰν ᾧ πισθῇ*, and another follows in *ὅτι δ' ἂν λέγῃ ἀναγγεῖλαι* (G. 232, 3). — *ἀξιοῦν*, *demand*, i. e. the deputies (*ἄνδρας*) mentioned in § 18. *ἀναγγεῖλαι* has the same subj.; but *βουλευέσθαι* has *ἡμᾶς* expressed. — *πέισαντα*: e. g. by means of greater pay. Cf. § 21. — *πρὸς φίλαν*, *in friendship*. — *ἐπόμενοι, ἀπρόντες*: these might be respectively *ἐκ ἐπόμεθα*, *ἐκ ἀπρόντες* (G. 277, 4). — *φίλοι, πρόθυμοι*: pred. adjs. Give the der. of *πρό-θυμος*. — *πρὸς ταῦτα*, *with respect to this* (G. 191, VI. 6, 3 c).

20. *ἔδοξε ταῦτα*, *this was approved*. The ordinary beginning of an Athenian decree was *ταῦτα ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ*, i. e. *be it enacted by the*

Senate and the People. — *ἡρώτων τὰ δόξαντα*, *made the inquiries agreed upon* (i. e. *ἂν ἔδοξεν*). For the dat. with *δοκέω* in this sense (*to seem good or best*), see G. 184, 2. — *ὅτι ἀκούει*: he said *ἀκούω*, *I have heard*, etc. The Greek, like other languages, often uses the pres. of such verbs as *I hear*, *I learn*, *I say*, even when their action is strictly finished (*Moods and Tenses*, § 10, 1, N. 5). — *ἐχθρὸν ἄνδρα*: note the difference between *ἐχθρός* and *πολέμιος* (see note on § 12, above). — *εἶναι*, *was*, as a matter of hearsay, while *δντα* would have implied more responsibility for the fact on the part of the speaker (G. 280, with N. 3). — *ἀπέχοντα . . . σταθμοῖς*, *twelve stages off or distant* (*ἀπέχοντα* with *Ἀβροκόμαν*, G. 276, 1). — *πρὸς τοῦτον*, *to him*, with an implied sense of *against*, which would be expressed properly by *ἐπὶ*. — *χρηζέιν ἐπιθεῖναι*: give the dir. form. — *ἡμεῖς ἐκεῖ, κ. τ. λ.*: the quot. here becomes direct. It should be noted with what remarkable ease the Greek, contrary to the Eng. idiom, allows this transition from the indirect to the direct form. Cf. § 16.

21. *αἰρετοί*: verbal from *αἰρέω* (G. 117, 3). — *τοῖς δὲ . . . ἦν*, *but they had*, etc. (G. 143, 1, N. 2; 184, 4). — *ὑποψία*: the suff. expresses action (cf. G. 129, 3). — *ὅτι ἄγει*: quoted without change of mood after *τοῖς δὲ ὑποψία ἦν* = *ὑπώπτευν δέ*. But below, after *ἤκουσεν*, with change of mood, *ὅτι ἄγοι* (G. 243). — *πρὸς βασιλέα*: as *πρὸς τοῦτον* in § 20. — *ἔδοκει*: why *ἔδοκει* here, but *ἔδοξε* (aor.) in § 20? — *προσαιοῦσι μισθόν*, *ask additional* (*πρός*) *pay*. — *ἡμι-δλίον*: der.? — *δώσειν*: note the tense (G. 203, N. 2). — *οὐ*, i. e. *τούτου οὐ*, *than that which*, *οὐ* for *ὅ* by attraction: cf. *ᾧ* in § 17 and *οἷα περ* in § 18. The gen. goes with *ἡμιόλιον*, which has the force of a comparative, *a half more* (G. 175, 1, N. 1). — *δαιρεικοῦ*: see note on i. 7. 18. — *τοῦ μηνός*, *each month* (G. 179, 1). — *ἐν τῷ φανερωῖ* = *φανερῶς* (G. 139, 2). This implies that there was a secret understanding of the real facts on the part of some. The soldiers accuse the generals of this in i. 4. 12. — By the expedient here described Cyrus led the Greeks nineteen stages farther inland (in place of the twelve proposed in § 20) before announcing publicly his real purpose.

CHAPTER IV.

SYNOPSIS: Cyrus proceeds to the river Psarus, thence to the river Pyramus, and finally reaches Issi upon the sea-coast, the last city in Cilicia (1). Here he remains three days, during which time his fleet arrives. He is also joined by the Greek mercenaries who desert from Abrocomas (2, 3). Hence he proceeds to the Gates of Cilicia and Syria. Abrocomas does not attempt to bar his passage, but retreats towards Babylon (4, 5). Cyrus advances through Syria, and is deserted at Myriandrus by Xenias and Pasion. It is rumored that he will pursue them (6, 7); but calling his Greek generals together, he announces that he shall not do so. This decision pleases the Greeks, and they accompany him with greater alacrity (8, 9). He crosses the Psarus and reaches the sources of the Dardas, where he burns the palace of the Syrian governor (9, 10). At Thapsacus on the Euphrates he announces the real object of his expedition (11).

The troops refuse to go on without extra pay (12), which Cyrus agrees to give them. Menon, in the mean time, urges his troops to cross the Euphrates before the others decide, and so win the favor of Cyrus by seeming most forward in his service (13-15). They comply, and Cyrus expresses his satisfaction (16). He then crosses the Euphrates with the rest of his troops, and proceeds to the Araxes, where he remains three days (17-19).

Page 13. — 1. It is now the last of spring, and the army has been on the march four months. The distance from Sardis thus far travelled is 222 parasangs. Review on the map the route travelled up to Tarsi. — **στάδιον**: the common Greek standard of length, equal to 606½ Eng. feet, somewhat less than a furlong. This was the length of the **στάδιον**, or course for foot-races, at Olympia, which measured exactly 600 Greek feet. The noun is *heterogeneous* (G. 60, 2): cf. **στάδιοι** in § 4. — **ἐσχάτην**: without the art., where we should use it. Cf. i. 2. 10. — **ἐπὶ . . . οἰκουμένην**, *situated* (lit. *being inhabited*) *close upon the sea*.

2. **Κύρῳ**: for the case cf. **αὐτῷ** in i. 2. 4, and note. The fleet is the one already mentioned in i. 2. 21. — **ἐπ' αὐταῖς**, *over them*, but below in § 3 **ἐπὶ τῶν νεῶν** (**ἐπὶ** with the gen.), *on board the ships*. — **ναύ-αρχος**, *admiral* (for **ναυ-** see G. 131, 1, N.). — **ἡγεῖτο δ' αὐταῖς**, *conducted them* (G. 171, 3, N.). — **ἐτέρας**, *besides*. So often **ἄλλος**. — **ἐπολιόρκει**, *had been besieging*; so **συνεπολέμα**: the subj. of both of these verbs is a pronoun referring to Tamos. Cf. for the tense **ἐτύγχανεν**, i. 1. 8. — **ὅτε ἦν**, *since it had been* (G. 250). — **αὐτόν**, i. e. Tissaphernes.

3. **μετάπεμπτος**, *sent for* (G. 117, 3), equal to **μεταπεμφθείς**, and so followed by **ὑπὸ Κύρου** (G. 197, 1). Chrisophus was sent with these troops from Sparta in return for the aid rendered the Lacedaemonians by Cyrus during the Peloponnesian War. He became in the retreat senior commander. — **ὧν . . . Κύρου**, *the command of whom he (now) held under Cyrus*. — **ῥομουν**, *lay at anchor*, from **δρομος**, *a roadstead*. The quarters of Cyrus, it would appear, were pitched close upon the sea. — **οἱ παρ' Ἀβροκόμα**: cf. **τῶν παρὰ βασιλέως** in i. 1. 5, and note. For the gen. **Ἀβροκόμα**, see G. 39, 3. This Doric gen. in Attic is found chiefly in foreign proper names. — **μισθο-φόροι**: give its der. (G. 131, 1).

4. **πύλας**: the article omitted, the noun being used almost as a proper name. The pass itself is here meant. — **ἦσαν δὲ ταῦτα**, *and these (gates) consisted of*: **ταῦτα** for **αὐταῖς** because of **τείχη**, and **ἦσαν** for **ἦν** (G. 135, 2) because the *two* walls were in the writer's mind. — **τὸ . . . τὸ πρὸ τῆς Κιλικίας**: position of the attrib. phrase (G. 142, 2). After **ἴστωθεν**, sc. **τείχος**. — **εἶχε**: not, of course, in person. — **διὰ μέσου τούτων**: cf. **διὰ μέσου τῆς πόλεως**, i. 2. 23, and note. — **ἅπαν τὸ μέσον**, *the entire distance between*. — **τειχῶν**: poss. gen. (G. 167, 1). — **ἦσαν** agrees with **στάδιοι** (G. 135, N. 4). — **καθήκοντα**: to be connected with **ἦν**, **ἦν καθήκοντα** being equivalent to **καθήκει**. — **ὑπερθεν**, i. e. *overhanging* the pass. — **ἔφειστήκεσαν πύλαι**, *gates had been set in each wall*. Here **πύλαι** has its proper meaning of *gates*, large and double like those in a city wall.

5. **ἐνεκα**, *on account of* (G. 191, I. 5). Commonly placed after the word it governs, or one of the modifiers of that word (as here). — **ἀποβιβάσειεν**, *παρέλθοιεν*: change of subj. Diff. between **βιβάζω** and **βαίνω**? — **εἴσω καὶ ἔξω**, i. e. on both sides of the *Syrian* wall, that he might attack A. both in front and rear. The distance between the two walls was over a third of a mile (three stades). — **εἰ φυλάττοιεν**: if the preceding optatives were subjunctives (G. 216, 2) this clause might be **ἐὰν φυλάττωσιν**.

Page 14. — **ὅπερ**, *just the thing which*, referring to the clause just preceding. — **ἔχοντα**, *since he had* (G. 277, 2). — **ὄντα**: quoted (G. 280). Cf. **ἀκούει εἶναι** in i. 3. 20, and note. — **ὡς ἐλέγετο**: probably personal, *as he was said*. Cf. i. 2. 8, note. — **μυριάδας**: Eng. der.?

6. **ἐμπόριον**, *mart*, Lat. and Eng. *emporium*, from **ἐμπορος** (**περάω**, cf. **πορεύω**), *a traveller, merchant*, distinguished from the **κάπηλος** (cf. **τὰ καπηλεία**, i. 2. 24) by his importing goods in person. — **ἦν**: we might have had **ἔστί**. Cf. **ἀθροίζονται** in i. 1. 2, and note. — **τὸ χωρίον**: the subject; the predicate noun (here **ἐμπόριον**) generally omits the article. — **αὐτόθι**: formed with the suff. **θι** (G. 61). — **ὀλκάς** is (properly) *a ship that is towed* (**ἔλκω**), *merchantman*.

7. **Μεγαρεύς**: a gentile noun (see G. 129, 10). — **τὰ . . . ἐνθέμενοι**, *putting on board* (G. 199, 3) *their most valuable effects*. — **ὡς μὲν**, κ. τ. λ.: the correl. clause with **δέ** is omitted; but **μὲν** implies that there was another opinion in the camp. — **ἐδόκουν**: personal; cf. note on **δοκεῖ**, i. 3. 11. — **φιλοτιμηθέντες**, *since they were jealous* (G. 277, 2): **ὅτι . . . εἰα Κύρος** is also causal (G. 250). — **ἀπελθόντας**: see i. 3. 7. — **ὡς ἀπionτας**: purpose (G. 277, 3; 200, N. 3 b). Cf. **ὡς ἀποκτενῶν**, i. 1. 3. — **καὶ οὐ**: sc. **λόντας** from the preceding **ἀπionτας**. — **διήλθε λόγος**, *a report went abroad*. — **ὅτι διώκοι**: quoted (G. 243). — **τριήρεσι**: the means (G. 188, 1). — **ὡς δειλούς**, *quoted* (G. 243). — **ληφθῆναι**, *that they might be captured, because* (in the opinion of **οἱ μὲν**, . . . **ληφθῆναι**, *they were cowards*. — **εἰ ἀλώσονται**: fut. of **ἀλίσκομαι**. For the mood, G. 226, 4, N. 1; 248, 2. For **εἰ ἀλώσονται** of the direct form, see G. 223, N. 1. Cyrus had already shown how severe he could be. Cf. i. 2. 20. A striking general instance of this is given in i. 9. 13.

8. **ἀλλ' . . . ἐπιστάσθωσαν**, *but, however, let them well* (emphasized by **γέ**) *know*. — **ἀποδεδράκασιν**, **ἀποπεφεύγασιν**: the first means *to escape by stealth*, like a runaway slave; the second, *to escape by rapid flight*, so as not to be caught. The clauses that follow make this distinction clear. — **δπη οἰχονται**, *in what direction* (G. 87, 2) *they are gone* (G. 200, N. 3). — **τριήρεις**, **πλοῖον**: cf. note on i. 3. 17. — **ὥστε εἰλεῖν**: result (G. 266, 1). — **μὰ τοὺς θεούς**: note that the oath is neg. (G. 163). — **οὐδ' . . . οὐδεὶς**: emphatic neg. (G. 283, 9). — **ὥς ἂν παρῇ τις**, *as long as any one stays by me*, general suppos. in pres. time (G. 233). So **ἐπειδὴν βούληται**. — **αὐτούς**: pl. though referring to **τὸς**. Cf. **πάντας**, i. 1. 5, and note. — **κακῶς ποιῶ**, *mal-treat* (G. 165, N. 1¹). — **περί**, *in respect to, to*. — **φρουρούμενα**, *guarded*, i. e. under the protection of the resident garrison. Though the modifier of both **τέκνα** and **γυναῖκας**, **φρουρούμενα** is neut., since these are looked upon as articles of property. For **Τρῆλλας**, see the map, Lydia. — **τούτων στερήσονται**:

the passive (G. 197, 1) of the const. explained in G. 164, N. 2. — By this unlooked-for clemency Cyrus got the good-will of the Greeks (cf. what immediately follows) and lost little; for though the generals deserted, their troops remained, numbering some 5000 or 6000.

9. *εἰ τις . . . ἀνάβασιν*, if (there was) any one (who) was even somewhat discouraged in regard to the expedition. — *τὴν ἀρετὴν*, the magnanimity.

Page 15. — *μετὰ ταῦτα*: mark the asyndeton. — *ὄντα*, which was (G. 276, 1). — *πλέθρου*: pred. gen. of measure (G. 169, 3) after *ὄντα* modifying *ποταμόν*, *τὸ εὖρος* being an acc. of spec. (G. 160, 1); but below in § 10 *τὸ εὖρος* is the subj. of *ἦν* understood, *πλέθρου* having the same const. that it has here. For still another const., see i. 2. 5. — *πραίων*, tame (G. 70, N. 2). — *ἐνόμιζον*, *εἶων*: cf. *ἦν* in § 6, and the note. For the two accs. after *ἐνόμιζον*, see G. 166. — *ἀδικεῖν*: sc. *τινά* as subj. — *Παρυσάτιδος . . . δεδομένα*, belonged to Parysatis (G. 169, 1), having been given her for girdle-money (cf. our "pin-money").

10. *Δάρδατος*: the Dardas. See the map. Cyrus now gets into the valley of the Euphrates, but does not cross this river until eight days later at Thapsacus. — *ἦσαν*: cf. for the number, i. 2. 23, and note. — *ἀρξάντος*: note the tense. Belšys had probably fled on the approach of Cyrus, who in consequence treated the country as that of an enemy. — *αὐτὸν ἐξέκοψε*, cut it off; *ἐκ-κόπω* means lit. to cut trees out of a wood. — *κατέκαυσεν*: *κατα-καίω*, to burn down (or, as we sometimes say, to burn up); but *ἀνα-καίω*, to kindle (kindle up), with reference to the direction of the flames.

11. Cyrus now openly declares the real object of the expedition, which must have already been apparent to the Greeks for some time. Cf. i. 3. 20, and i. 4. 5. They had continued on, however, intending at the Euphrates to demand higher pay (§ 12), which Cyrus now agrees (§ 13) to give them. — *οὐκ ἴσοιτο*: note the tense and give the dir. form (G. 243). — *εἰς βαβυλῶνα*: not at Babylon, but connect with *ἡ ὁδὸς ἴσοιτο* directly.

12. *ποιήσαντες ἐκκλησίαν*: cf. *συνήγαγεν ἐκκλησίαν* in i. 3. 2. — *ἐχαλέπαινον*: a denom. verb in *αἰνώ* (G. 130, 7) from *χαλεπός*. This anger of the soldiers was, doubtless, more or less feigned, to force from Cyrus the greater pay. — *στρατηγοῖς*: case (G. 184, 2). — *αὐτοὺς . . . κρύπτειν*: what they said (speaking of them) was *πάλαι ταῦτ' εἰδότες κρύπτουσι* (G. 200, N. 4), though they have known (G. 277, 5) this for a long time, they have been keeping it secret (G. 246); or, if they addressed them directly, which is more spirited, *πάλαι ταῦτ' εἰδότες κρύπτετε*. Eng. der. from *κρύπτω*? — *οὐκ ἔφασαν ἔναι*: cf. the same phrase i. 3. 1, and note. — *τις*: Cyrus, of course. — *χρήματα*: it was not an increase of their regular pay (*μισθός*) that they demanded, but a bounty. — *ὥσπερ*: sc. *ἔδωκε*, as he had given it. — *προτέροις*: pred. to *ἀναβάσι* (G. 138, 7); the verbal form would be *οἱ ἀνέβησαν πρότεροι*. Cf. *πρότερα*, i. 2. 25. The reference is to the 300 Greeks who accompanied Cyrus to Babylon at the time of his father's death. — *καὶ ταῦτα*, and that too, sc. *ἐποίησε*. — *λόντων*: sc. *ἐκείνων*, referring to the *οἱ ἀναβάντες*. The part. *λόντων* is concessive (G. 277, 5), but *καλοῦντος* causal (G. 277, 2); the latter is opposed to *ἐπὶ μάχην*, not to *λόντων*.

13. *ὑπέσχετο δάσκειν*: he might have used *δοῦναι* or *διδόναι* (G. 203, N. 2). — *πέντε μνᾶς*: about \$90.00. The *μνᾶ* of 100 drachmas was $\frac{1}{60}$ of a talent; the latter was a weight of silver which at the present day would be worth about \$1080. — *ἀργυρίου*: genitive of material (G. 167, 4). — *ἐπὶ ἡκωσι*: cond. rel. clause (G. 232, 3). So *μέχρι ἂν καταστήσῃ* (G. 239, 2). — *τὸν μισθόν*: a daric and a half a month (i. 3. 21). — *ἐντελῆ*: predicate adj. The der. of *ἐν-τελής*? — *τὸ πολὺ*, the greater part (G. 142, 2, N. 3 b). — *πρὶν εἶναι*, before it was (G. 274). This const. occurs again in § 14 (in exactly the words used here) and in § 16. — *πότερον . . . ἢ*: double indir. quest. (G. 282, 5). — *οὐ*: accented at the end of the sentence (G. 29, N. 1). The meaning of the word *proclitic*? — *τῶν ἄλλων*: case (G. 182, 2). — Give the dir. form of all the quoted sentences in this and the preceding section.

Page 16. — 14. *πεισθήτε*: the aor. mid. of this verb is not used, but the aor. pass. has the sense of the mid., obey. — *οὔτε . . . πονήσαντες*, without either toil or danger (G. 277, 2). — *τῶν ἄλλων*: with *στρατιωτῶν*, the rest of the soldiers (G. 142, 2, N. 3). The gen. is in a sort of double const., first with *πλέον* (G. 175, 1), and then with *προ-τιμήσεσθε* (G. 177). The object is to emphasize the great advantage over the rest to be gained by following his advice. *προτιμήσεσθε* is a mid. with pass. force. — *τοὺς ἑλ-ληνας*: subj. of *ἐπεσθαι*, which in turn is the obj. of *δείται*.

15. *ψηφίσωνται*, to vote, properly by depositing the white or black pebble (*ψηφός*) in the urn, but in fact of much broader application: *ψηφός*, a worn stone, pebble, from *ψάω*, to rub. — *ὕμεις . . . διαβαίνειν*, you (emphatic) will have credit of being the cause of it, since you were the first to cross (G. 262, 2; 171, 1). — *ὕμιν . . . ἀποδώσει*: *χάριν οἶδα* (fut. *εἰσομαι*) is the Lat. *gratiam habeo*, *χάριν ἀποδίδωμι* is *gratiam refero*. Transl. *Cyrus will feel his obligation to you and meet it*. — *ἐπίσταται*: sc. *χάριν ἀποδιδόναι*. — *εἰ τις καὶ ἄλλος*: cf. the clause at the end of i. 3. 15. — *ἀπο-ψηφίσωνται*, vote "No." — *τοῦμπαλιν*, i. e. *τὸ ἔμπαλιν* (G. 11). — *ὥς . . . πειθομένοις* (G. 277, N. 2) because (as he will feel) you alone carried out his wishes. — *πιστοτάτοις χρήσεται*, will treat you as most trustworthy: see note on *τῶν πιστῶν*, i. 5. 15. — *λοχαγίας*: from *λοχ-αγός*, as *στρατηγία* from *στρατ-ηγός*. — *ἄλλου . . . δέησθε* (G. 232, 3), whatever else you may want: *ἄλλου* (for *ἄλλο*) agrees with *οὐτινος* by inverted assimilation (G. 153, N. 4); it may, however, be explained as a genitive after *τεύξεσθε* (G. 171, 1), although *τυγχάνω* generally takes the accus. when a gen. of the source is added (G. 176, 1), as *Κύρου* here.

16. *ἐπείθοντο, διέβησαν*: note the diff. in tense. — *διαβεβηκότες*, that they had crossed (G. 280). — *ἦσθη*: see i. 2. 18. — *Γλοῦς*, Glus, son of the admiral Tamos, ii. 1. 3. — *Ἐγὼ μὲν . . . μελήσει*: note the frequent expression of the pers. pron. in this section to emphasize the contrast. — *ὅπως ἐπαινέσετε*: this obj. clause (G. 217) is in fact here a gen. (G. 171, 2, N. 2).

17. *εὐτυχῆσαι*: from *εὐ-τυχής*, fortunate (G. 130, 2). — *ἐλέγετο πέμψαι*, he was said to have sent, personal construction. — *μεγαλοπρεπῶς*, with great liberality, from *μεγαλο-πρεπής* (G. 74, 1; 131, 1). — *τὸ ἄλλο στράτευμα ἄπαν*: the order of crossing was: Menon's force, Cyrus and the barbarians,

and then the rest of the Greek army. — *ἀνωτέρω*: the comp. of the adverb *ἄνω* (G. 75, N. 1). — *τῶν μαστῶν*: *μαστός* is one of the breasts, *στέρον* (i. 8. 26) the breast, chest.

18. *οἱ δὲ . . . πλοίοις*: what the inhabitants of Thapsacus said, supplying the ellipses necessary to the const., was *οὐπώποθ' (οὐ-πώ-ποτε) οὗτος ὁ ποταμὸς διαβατὸς (διαβαίνω, G. 117, 3) ἐγένετο περὶ εἰ μὴ νῦν (except now, emphasizing οὐπώποτε), ἀλλὰ (διαβατὸς ἐγένετο) πλοίοις (G. 188, 1)*. Note the change of *νῦν* to *τότε* in passing from dir. to indir. disc. In the same way the person of the quoted verbs is often changed. — *ἀ τότε . . . διαβῆ*: a statement added by the historian. — *κατέκαυσεν*: plup. in force. — *ἵνα . . . διαβῆ*: note the mood (G. 216, 2). — *ἰδοὶ δὲ . . . βασιλεύσονται, it appeared accordingly that it (i. e. the lowness of the river) was a divine intervention (G. 139, 1), and that the river had plainly retired before Cyrus, because (he was) about to be king*. The sentiment rather of the truculent Thapsacēni than of the historian.

19. *ἐπισιτίσαντο*: because they were about to cross the desert of Arabia. See the map.

CHAPTER V.

SYNOPSIS: The march is continued through the desert of Arabia along the northern bank of the Euphrates (1). The horsemen hunt the wild animals in which the plain abounds (2, 3). The deserted city Corsôte on the river Mascas is reached (4). Thence Cyrus marches thirteen days through the desert, and many of the beasts of burden perish from hunger (5). Grain failing, the soldiers live upon flesh (6). Once during this time the wagons are stuck in the mud, and the Persian nobles assist the barbarians in getting them out (7, 8). Cyrus marches with the greatest speed possible, hoping to find the King unprepared (9). The soldiers cross the Euphrates, on rafts made of skins, to Charmande, where they purchase food and wine (10). Here a dispute arises between the troops of Clearchus and Menon, and Clearchus narrowly escapes being killed (11-14). Cyrus comes up and succeeds in quelling the disturbance (15-17).

Page 17. — 1. *τῆς Ἀραβίας*: occupied by roving tribes of Arabs called by Strabo Ἀραβες Σκηνῖται (from σκηνή). See map. — *ἔχων, with* (G. 277, 6). — *ἐρήμους, desert*. Eng. der.? — *τόπω, region*. — *ἦν μὲν . . . θάλαττα, the ground was wholly a level plain, just like the sea*: *ἅπαν* to be construed with *πεδῖον*, where we should expect rather *ἅπαντα* modifying *γῆ*. Cf. iv. 4. 1. — *ἀψινθίου*: cf. *Tristia per vacuos horrent absinthia campos*. Ovid. *Pont.*, iii. 1. 23. — *ἅπαντα*: plur., though the preceding τὶ is sing., *if there was anything else, etc., they were all, etc.* Cf. *δοτις . . . πάντας*, i. 1. 5. — *δένδρον . . . ἐνῆν, but there was no tree (emphatic) in it*.

2. *πλείστοι, very many*. — *ὄνοι ἄγριοι*: Crosby cites Job xxxix. 5-8. — *στρουθοί*: the *στρουθός* was properly a small bird of the sparrow kind, but ὁ μέγας στρουθός, the ostrich. (Note the der. of the Eng. word *ostrich*.) ἡ στρουθός also (fem.) was used without *μεγάλη* in the same sense. Cf. § 3, below. — *ἐπεὶ διώκοι, ἔστασαν* (G. 124, 1): for the opt. see G. 233.

So *ἐπεὶ πλησιάζουεν, ἐπόλουν*. — *ταύτόν*: for τὸ αὐτό (G. 79, 2, N., end). — *καὶ οὐκ . . . διαδεχόμενοι, and it was impossible to capture them, unless the horsemen, taking their places at intervals, hunted (G. 225) them in succession (διαδεχόμενοι, sc. ἀλλήλοις)*. — *ἐλαφείοις*: sc. κρέασι.

3. *πολὺ γὰρ . . . χρωμένη, for it withdrew to a great distance in its flight, using its feet in running (manner, G. 188, 1), and its wings (by) raising them like a sail*. — *ἂν (i. e. ἐὰν) ἀνιστῇ, ἔστι* (G. 28, N. 1, end): general supposition in present time (G. 225). — *ἦν* resumes the narrative style.

4. *πλεθριαῖον*: we might have had *πλέθρου* (cf. i. 2. 23). — *ἐρήμη*: not *uninhabited* as opposed to *οἰκουμένη* (i. 2. 6), but *abandoned*. — *ὄνομα δ' αὐτῇ (sc. ἔστι)* has *Κορσωτή* as pred. nom., as if it were *ὀνομάζεται δέ* (Krüg.). For a different const. used to express the same thought, cf. i. 4. 11. — *περιεργεῖτο*: the pass. of a verb made trans. (the simple *ῥέω, to flow*, is intrans.) by the prep. in comp., as in Eng., *was flowed about*. — *κύκλω*: manner (G. 188, 1). — *ἐπισιτίσαντο*: Corsôte thus appears to have been a depot of supplies in the midst of the desert.

5. *Πύλας, i. e. τὰς Βαβυλωνίας, the pass into Babylonia, on the north of the Euphrates*. See map. — *ὑπὸ λιμοῦ, from hunger* (G. 191, VI. 7, 1 c). — *ἄλλο, besides*. — *οὐδὲ οὐδέν* (G. 283, 9). — *ὄνους ἀλέτας, mill-stones*. From the ass, as a beast of burden, the term *ὄνος* came to have various derived meanings, as *windlass* in Her. vii. 36 (*ὄνοισι ξυλίνουσι*), and here *the upper mill-stone*: *ἀλέτας* is a noun used adj., lit. *grinders*. — *παρὰ τὸν ποταμόν*: why the acc.?

Page 18. — 6. *Λυδία*: Cyrus the Great, after subduing the Lydians, forbade them, at the suggestion of Croesus himself (Her. i. 155), the use of arms, and required them to teach their sons the arts of music and selling at retail. So they became a race of hucksters. — *καὶ πρίασθαι . . . σίγλων*: expressed in full this would be *καὶ πρίασθαι (τὸν σίτον) οὐκ ἦν, εἰ μὴ . . . βαρβαρικῶ (πρίασθαι ἦν) τὴν κατῆν, κ. τ. λ.* — *ἀλεύρων*: gen. of material (G. 167, 4). — *τεττάρων σίγλων*: gen. of price (G. 178). — *δύναται, is worth, transitive*. The *siglus* was worth in our money about 22½ cts. — *Ἀττικοῦς*: in agreement with *ὀβολούς*, though modifying also *ἡμωβόλιον*. — *ἐχάρει, held, lit. had room (χώραν) for*. The *choenix* was about a quart, and this amount of meal or flour cost about 45 cents in the desert, or more than fifty times as much as it cost at Athens about this time. (See Boeckh's *Public Econ. of the Athen.*, Bk. I. § 15.) — *κρέα . . . διεγίγνοντο, the soldiers subsisted therefore by eating (or simply on) flesh*.

7. *ἦν . . . οὓς, some of these marches, ἦν οὓς* being a past form of the common *ἔστιν οἱ* (G. 152, N. 2). In such irregular phrases the verb keeps a fixed form, without regard to the unexpressed subject. — *οὓς*: cogn. acc. (G. 159) to *ἤλυνεν*. — *μακροῦς*: pred. adj. (G. 138, Rem.). — *ὁπότε βοῦλοῖτο*: cf. *ἐπεὶ διώκοι* in § 2, and note. — *καὶ δὴ*: adding a special fact, and once in particular. — *ταῖς ἀμάξαις δυσπορεύτου, hard (G. 131, 4 b) for the wagons (G. 184, 3) to get through*. — *στρατοῦ*: part. gen. with a verb (G. 170, 1). — *συν-εκ-βιβάσαν, to aid in getting out*. So two lines below *συνεπισπεῦσαι, to aid (σύν) in hurrying on*.

8. ὥσπερ ὀργῇ, just as if (sc. κελεύων as protasis, G. 277, N. 3) in anger (manner, G. 188, 1). — θεάσασθαι: prop. to look upon (with interest or wonder), while ἰδεῖν is to see in general. — πορφυροῦς: from πορφύρα, the purple fish, murex (cf. G. 129, 14). — ἔλτο, sent themselves, rushed. — ὥσπερ . . . νίκης, just as one would run (i. e. in a foot-race at the public games) to get the victory. περὶ νίκης implies the prot. (G. 226, 1), if he should be running for (περὶ, about, concerning, expressing the aim) victory. — καὶ . . . γηλόφου, even (modifying the entire phrase that follows) down a very (μάλα) steep hill. — ἔχοντες . . . ἀναξυρίδας, having on both the costly tunics and colored trousers which they are in the habit of wearing: τούτους marks the dress as one generally known. — ἔνιοι: see note on ἦν οὖς in § 7, and G. 152, N. 2. — εἰς-πήδησαν εἰς: cf. ἐκ-βαλεῖν ἐκ, i. 2. 1, and note. — θάττον ἢ . . . ᾤετο, more quickly than (omit ὥς, as, in Eng.) one would have thought (it possible, if he had not seen it). For ἂν ᾤετο (see οἶμαι) see G. 226, 2 b. — μετέωρους ἐξεκόμισαν, i. e. lifted and carried out.

9. τὸ σύμπαν, upon the whole, in general (G. 160, 2). — δῆλος . . . σπεύδων, Cyrus himself (ὥς) showed that he was making haste (G. 280, N. 1 and N. 4). — ὁδόν: acc. of extent of space (G. 161). — ἀναγκαίου: from ἀνάγκη (G. 129, 12). — ὅσῳ . . . τοσούτῳ, quanto . . . tanto, the . . . the (G. 188, 2). — ὅσῳ . . . μαχίσθαι: the thought of Cyrus was, in the dir. form, ὅσῳ ἂν θάττον ἔλθω, τοσούτῳ . . . μαχοῦμαι (G. 247). — ἀπαρασκευοτέρῳ: pred. adj. — σχολαίτερον: comparative adv. (G. 75) formed as if from σχολῇ rather than σχολαῖος. See the lexicon. — συναγείρεσθαι: in the dir. form, ὅσῳ ἂν σχολαίτερον ἔλθω, τοσούτῳ πλέον συναγείρεται βασιλεῖ στρατεύμα, the greater (will be the) army (that) is now collecting for the King, where συναγείρεται expresses an action in progress, but implies the future size of the army which is now collecting, and would, therefore, be a natural apod. to ὅσῳ ἂν ἔλθῃ (G. 232, 3; cf. 223). — καὶ συνιδεῖν . . . οὐσα, but, further (καί), the attentive observer could see at a glance (συν-ιδεῖν) that the King's empire was strong in its extent of territory and number of inhabitants, etc. συνιδεῖν is first introduced as subj. of ἦν, it was possible to see, and the natural constr. would have been τὴν ἀρχὴν ἰσχυρὰν οὖσαν. But after τὸν νοῦν the writer's point of view changes, and the rest of the sentence is constructed (by anacoluthon) as if for συνιδεῖν ἦν the nearly equivalent δῆλη ἦν had been used (G. 280, N. 1). — προσέχων τὸν νοῦν, animum advertere or animadvertere. — πλήθει, both extent and number, takes the two gen. by zeugma (ζεύγμα, joining). — διεσπᾶσθαι: perf. — διὰ ταχέων, with speed, lit. through quick (measures). — εἰ . . . ἐποιεῖτο, i. e. in case of a vigorous attack.

Page 19. — 10. πέραν τοῦ ποταμοῦ, across the river (G. 182, 2), i. e. on its southern bank. — κατὰ, over against, opposite. — ἐρήμους σταθμούς: see § 1 and § 5, above. — ὄνομα δὲ Χαρμάνδη: see note on § 4, above. — δι-φθέρας: Eng. der.? — σκεπάσματα, as coverings (G. 137, N. 4). — διφθέρας, χόρτου: double obj. (G. 172, 2). — συνέσπων: see συ-σπάω (G. 16, 5, N. 3). — ὥς μὴ ἀπτεσθαι: result (G. 266, N. 1). — ἐκ, ἀπό: the one out of, the other off of (G. 191, I. 2 and 3). — τοῦτο . . . πλείστον, for this (thing) was very abundant in the country, τοῦτο neuter, though referring to μελίτης.

11. ἀμφιλέξαντων τι, having had some dispute. — ἀδικεῖν . . . Μένωνος, that Menon's soldier (probably one of two who began the quarrel) was in the wrong (G. 260, 2). Note the perf. force of ἀδικεῖν, to be ἄδικος, to have done wrong (Moods and Tenses, § 10, 1, N. 4). — ἐνέβαλεν: probably on the spot, with his own staff, after the Spartan fashion. Cf. ii. 3. 11. — ἐχαλέπαινον . . . Κλεάρχῳ, took it hard (χαλεπός), and were exceedingly angry at Clearchus (G. 184, 2).

12. ἡμέρῃ: dat. of time (G. 189). — διάβασιν: a crossing, first the act (see G. 129, 3) and then, as here, the place. — τὴν ἀγοράν, the marketing (see § 10). — σὺν . . . αὐτόν, with few (G. 138, Rem.) about him, lit. with those about him (being) few. — προσ-ἤλαυνε, δι-ελαύνοντα (G. 280): note the force of the prepositions in comp. — ἔησι τῇ ἀξίνῃ, hurls his axe at him, lit. sends (at him, sc. αὐτοῦ, G. 171, 1) with his axe (G. 188, 1). — αὐτοῦ (G. 171, 1). — λίθῳ: sc. ἔησι.

13. καταφεύγει: diff. in meaning from ἀπο-φεύγω, i. 4. 8? — αὐτοῦ, there, i. e. where they were. — τὰς ἀσπίδας . . . θέντας: the left knee was slightly advanced, the shield set firmly in rest upon it, and the spear held in readiness for defence. Clearchus saw that he might be repulsed and obliged to fall back upon his heavy-armed troops. — τοὺς ἱππέας: not mentioned in i. 2. 9. — οἱ ἦσαν αὐτῷ = οὖς εἶχεν. — οἱ πλείστοι: sc. ἦσαν. — ἐκπεπλήχθαι, were thoroughly frightened (G. 202, 2, N. 2; 266, 1). — οἱ δέ, but others, as if τοὺς μὲν stood with τρέχειν. — ἔστασαν, stood (still). See G. 124, 1. — τῷ πράγματι: cause (G. 188, 1).

14. ἔτυχε . . . προσιών, happened to be coming on later (G. 279, 4). — αὐτῷ (G. 186). — ἐπομένη: in the same construction as προσιών. ἔτυχε . . . ὀπλιτῶν is parenthetical, and οὖν resumes the narration. — εἰς τὸ μέσον, between. — ἄγων: sc. τὴν τάξιν.

Page 20. — ἔθετο τὰ δῖπλα, halted under arms. τίθεσθαι τὰ δῖπλα literally means to ground arms, i. e. to stand with the spear and shield resting on the ground. But it sometimes means to take up any military position or simply to appear under arms (properly in military line), where the original meaning disappears. In § 17, below, κατὰ χώραν ἔθεντο τὰ δῖπλα means they moved back to their former places, i. e. to their quarters, where they had been before the quarrel. It is probable that τίθεσθαι τὰ δῖπλα never means to stack or pile arms. — αὐτοῦ . . . καταλευσθῆναι, when he (i. e. Clearchus) had barely escaped, lit. had wanted little (G. 172, 1) of, being stoned to death. — λέγοι: optative in a causal sentence (G. 250, N.). — αὐτοῦ refers to Clearchus; but the preceding use of αὐτοῦ is strange, and Krüger proposes to omit it. Others have αὐτοῦ here. — ἐκ τοῦ μέσου, out from between (them).

15. ἐν τούτῳ, during this time (sc. τῷ χρόνῳ), meanwhile. — καὶ Κῦρος, Cyrus also. — τῶν πιστῶν: part. gen. (G. 168). The trusty counsellors or attendants of a Persian prince were called οἱ πιστοί. In the Persians of Aeschylus, the twelve elders who form the chorus say of themselves (vs. 1) τάδε . . . Πιστὰ καλεῖται (for καλούμεθα Πιστοί).

16. Πρόξενε: Proxenus now seemed more prominent than Menon. — κατακεκοψέσθαι, shall be instantly cut to pieces (G. 200, N. 9). — κακῶς . . .

ἐχόντων = ἐὰν τὰ ἡμέτερα κακῶς ἔχη (G. 226, 1). — τῶν παρὰ βασιλεῖ δυνάμεων, i. e. ἡ οἱ παρὰ βασιλεῖ δυνάμεις.

17. ἐν αὐτῷ ἐγένετο, *came to himself, recovered his senses*, Lat. *ad se rediit*. — παυσάμενοι: sc. τῆς μάχης. — κατὰ χώραν ἔθεντο τὰ ὅπλα: see note on § 14, above.

CHAPTER VI.

SYNOPSIS: As the army advances, traces of the King's cavalry are observed. Orontas, a Persian nobleman, turns traitor to Cyrus and offers to go forward with a thousand horse and cut off the cavalry that is laying the country waste by fire, and to this Cyrus consents (1, 2). Orontas then writes to the King, saying that he shall desert to him with his command; but his messenger betrays him and carries the letter to Cyrus, who arrests the traitor and summons seven Persian noblemen and Clearchus to his tent to try him (3, 4). Clearchus afterwards relates how the trial was conducted (5). Cyrus, he says, stated how Orontas had on two previous occasions proved false to him, but had been again received into favor, and then asked the prisoner if he had since received any injury from him. Orontas acknowledged that Cyrus had never been unjust to him, and that he had no reason to expect further mercy (6-8). Cyrus then referred the case to those present, and Clearchus advised that the culprit should be put to death, in which opinion the others concurred. Orontas is led away to the tent of Artapates, and is never seen again (9-11).

1. Ἐντεῦθεν: from opposite Charmande. See map. — προϊόντων (sc. αὐτῶν), *as they advanced*, but two lines below, προϊόντες, *keeping ahead* (of the army). — ἐφαίνετο, *there appeared continuously* (G. 135, 2, and N. 1). — ὡς . . . ἵππων, *of about 2000 horse* (G. 169, 1). — οὗτοι: to be referred to the ἵπποις implied in ἵππων. — εἴ τι ἄλλο, i. e. *whatever else* (cf. i. 5, 1). — γίνοι: dat. of respect (G. 188, 1, N. 1). But for βασιλεῖ, see G. 184, 2. — τὰ πολέμια λεγόμενος, *reckoned, in matters pertaining to war* (G. 160, 1). — Περσῶν: part. gen. (G. 168). — καὶ πρόσθεν, *previously also*. — πολεμίσας, *καταλλαγὴς δέ* (G. 277, 6).

2. εἰ αὐτῷ δοίη, κ. τ. λ.: Orontas said, *εἰ ἐμοὶ δοίης, ἢ κατακάνοιμι* (see κατα-καίνω) *ἂν ἢ θλοίμ, κ. τ. λ.* (G. 245). — ὅτι: in unusual pos.; we should expect rather *ὅτι εἰ αὐτῷ, κ. τ. λ.* — ἂν: to be taken also with each of the following opts. (G. 212, 4). — τοῦ κάειν ἐπιόντας, *from attacking* (ἐπιόντας modifying the subj. of κάειν) *and burning* (G. 263, 1). — ποιήσκειν . . . δύνασθαι, *would cause that they should never be able, etc.* ὥστε would generally be omitted in this construction. — ταῦτα: subj. of ἰδοῦκε.

3. ἤξοι, δύνηται: change of mood in part (G. 247, N. 1). — ὡς ἂν δύνηται πλείστους (G. 232, 3) might have been simply *ὡς πλείστους*. See note on i. 1, 6. — ὑποδέχεσθαι: for the force of ὑπό in comp., cf. ὑπο-λαβών, i. 1, 7. — ἐν-ἦν ἐν: cf. i. 2, 1, and i. 5, 8.

Page 21. — τῆς πρόσθεν: cf. i. 3, 19, and i. 4, 8. — ὁ δέ, *but he* (G. 143, 1, N. 2).

4. ἐπτά, *seven of them*, added to restrict τοὺς ἀρίστους. — θέσθαι τὰ ὅπλα, *to stand under arms*. Cf. ἔθεντο τὰ ὅπλα in i. 5, 14, and note. —

τρισχίλους: the great number of men detailed (one quarter of the entire Greek force) would seem to show apprehension on the part of Cyrus. Orontas was a man of influence, and doubtless had many friends among the barbarians. It should be noticed, however, that some of the seven Persians summoned to judge Orontas were his relatives (cf. οἱ συγγενεῖς in § 10).

5. καὶ αὐτῷ καὶ τοῖς ἄλλοις, *not only to him* (i. e. Cyrus) *but also to the rest* (i. e. of the Persians); that is, it was generally known that Clearchus was the most prominent man among the Greeks. — τῶν Ἑλλήνων: part. gen. with μάλιστα (G. 168), the thought being strengthened by πρό in προτιμηθῆναι, *was honored before (the rest)*. — τὴν κρίσιν ὡς ἐγένετο: for ὡς ἡ κρίσις ἐγένετο, *how the trial was conducted*. Cf. note on τῶν βαρβάρων in i. 1, 5. — κρίσις (see G. 129, 3). — οὐ γὰρ ἀπόρρητον ἦν, i. e. ὡς ἡ κρίσις ἐγένετο. — τοῦ λόγου, *the conference* (G. 171, 1).

6. σὺν ὑμῖν βουλευόμενος, *taking counsel with you*. — ὅ τι . . . ἀνθρώπων, *whatever is just, etc.*, rel. clause, summed up emphat. in τοῦτο. — πρὸς, *in the sight of* (G. 191, VI. 6, 1, a). — πράξω: subj., not fut. (G. 216, 2). — τουτοῦ: with an emphatic gesture (G. 83, N. 2). — ἐμός: with the art. (G. 147). — εἶναι: purpose (G. 265). — ἐμοί: with ὑπήκοον (G. 185). — ὡς ἔφη αὐτός, *as he himself said* (G. 145, 1). In such cases αὐτός is always adj. (= ipse), never substantive; although in English we can often render it (as here) by an emphatic *he*. Cyrus discredits the statement. Cyrus, probably, in his capacity of military commander (κάρανος) of Western Asia Minor had put Orontas in charge of Sardis. When, therefore, Artaxerxes became King and Orontas renounced the authority of Cyrus, it was an easy matter for him to take forcible and absolute possession of the city. — καὶ ἐγὼ ἐποίησα, *and I brought it about*, dependent on ἐπεὶ, above. The principal clause begins at μετὰ ταῦτα in § 7. — αὐτόν: not the obj. of προσπολεμῶν, which takes the dat. Cyrus began to say, ἐγὼ αὐτόν (*him*, emphat.) προσπολεμῶν (manner) ἐποίησα τοῦ πρὸς ἐμὲ πολέμου παύσασθαι (αὐτόν being subj. of παύσασθαι), but changed the constr. to an *anacoluthon* by inserting ὥστε δόξαι τούτῳ (on which see note on § 2). — δεξιὰν . . . ἔδωκα: among the Persians a pledge of especial solemnity.

7. μετὰ ταῦτα, *since that*, i. e. the pledge given and received. Notice the abrupt change of address from the council to Orontas. — ἔστιν . . . ἡδίκησα, *is* (G. 28, N. 1, end) *there any wrong which I have done you?* — οὐ (G. 29, N. 1): sc. *ἔστι* (or *εἶναι*); or we may consider οὐ as a direct quotation, "No" (G. 241, 2, N.), like οὐδ' . . . δόξαιμι, below, in § 8. — ἡρώτα, *went on asking*, but the aor. ἡρώτησεν in § 8 with reference to the single question, asked. — Οὐκοῦν: expecting an affirm. answer (G. 282, 2). The diff. between this word and οὐκουν? See the lexicon. — οὐδὲν ἀδικούμενος (G. 277, 5): see note on τί ἀδικηθεῖς in § 8. For ἀδικούμενος see the note on ἀδικεῖν, i. 5, 11. — κακῶς ἐποίησιν (G. 165, N. 1). — ὅ τι ἔδυνω, *in what* (G. 160, 1) *you were able*. — ἔφη, *said* "Yes." — ἔγνωσ, *came to know, had ascertained, saw*. — μεταμέλει σοι: in the dir. form, μεταμέλει μοι (G. 184, 2, N. 1). — ὁμο-λογέω: der.?

8. ἀδικηθεῖς (G. 277, 2), though pass., has τί as cogn. accus. (G. 159;

at such (a critical point) of the danger that is approaching. *κινδύνου* limits *τοιούτω* (G. 168), but *προσιόντος* is still causal (G. 277, 2), the thought being, *you promise, etc., because the danger is approaching*. — *ἂν εὖ γένηται* *τι*: a purposely vague ref. to his present undertaking. — *μεμνήσεσθαι* (fut. perf.), serving as simple future to *μέμνημαι* (G. 200, n. 6). — *ἐνιοι δέ*: sc. *φασί*. — *οὐδ' εἰ . . . δύνασθαι ἂν* (G. 211), *not even if, etc., would you be able* (G. 246; 224). — *μεμνήη*: formed without connecting-vowel (cf. G. 118, 1. n.), *μεμνη-ιμην, μεμνήμην, μεμνη-ιο, μεμνήη*, etc. The common forms *μεμνήμην, μεμνήη*, etc.

6. *ἔστι* (G. 28, n. 1, end) *πρὸς μεσημβρίαν*, *is (extends) towards the south*. *ἡμῖν* is a dat. of advantage (G. 184, 3). Derivation of *μεσημβρία*? — *μέχρι οὗ*, *to the point at which (down to where)*, neut. relative with prep. (G. 191, 1. 5): in full *μέχρι τούτου τοῦ τόπου ἐν ᾧ*. — *τὰ . . . πάντα*, *but all between these (limits)*: cf. *τὸ μέσον τῶν τειχῶν* in i. 4. 4.

7. *τούτων*: with *ἐγκρατεῖς* (G. 180, 1). — *μὴ οὐκ ἔχω δ τι δῶ* (indirect question, G. 244), *that I shall not (G. 215, n. 1) know (lit. shall not have) what to give*; the direct form for *δ τι δῶ* would be *τί δῶ*; *what shall I give?* (G. 256). So *οὐκ ἔχω δ τι εἶπω* (or *τί εἶπω*), *non habeo quod (or quid) dicam*. Here *οὐκ ἔχω* is nearly equivalent to *ἀπορώ*, *to be at a loss*, and the indirect question in *δ τι δῶ*, etc. is plain. But the analogy of the familiar expression *οὐκ ἔχω δ τι δῶ*, *I have nothing to give* (in which the interrogative and relative constructions are sometimes hard to distinguish), gave rise occasionally to the corresponding expression *ἔχω δ τι δῶ*, *I have something to give*, in which the relative character greatly preponderates; and here we have (below) *ἔχω ἱκανοὺς οἷς δῶ*, *I have enough to give to*, where the construction is purely relative. See *Moods and Tenses*, § 65, 1, n. 3 (a). — *ἂν εὖ γένηται* (sc. *τὰ πράγματα*). — *στέφανον*: not, of course, as a badge of sovereignty, but as a mark of distinguished military service, like the medals and crosses of to-day. A crown was often bestowed in this way as a reward of merit among the Greeks.

Page 24. — 8. *ἦσαν*, i. e. the generals and captains. Cf. § 2. — *σφί-σιν*: indirect reflexive (G. 144, 2). — *ἐμπιμπλὰς τὴν γνώμην*, *satisfying the mind*.

9. *παρεκελεύοντο . . . τάττεσθαι*: had Cyrus followed this advice, the whole course of Persian history might have been changed. — *μάχεσθαι*, i. e. in person. — *ἐαυτῶν*: with *δπισθεν* (G. 182, 2). — *γάρ*: with ref. to an unexpressed statement: (all this advice is unnecessary) or (there is no real danger) *for do you think, Cyrus, etc.* We should say, *What! do you think, etc.* — *Νῆ Δία* (G. 163), *Yes, by Zeus (he will fight)*, sc. *μαχεῖται*. — *ἐμὸς ἀδελφός*, *a brother of mine*: *ὁ ἐμὸς ἀδελφός* would be *my brother*. — *ταῦτα*: with a gesture.

10. *ἐν τῇ ἑξοπλισίᾳ*, *under arms, in procinctu*. — *ἐγένετο*, *was found to be*. — *ἄσπις . . . τετρακοσία*, *10,400 shield*, just as we say "a thousand horse." — The sum total here given cannot be made to tally with the numbers previously given separately; and it is unsatisfactory to speculate on the causes of the discrepancy.

11. *ἑκατὸν καὶ εἴκοσι μυριάδες*: probably overstated. Ctesias, the King's private physician (mentioned in i. 8. 26), gave the number as 400,000. — *ἄλλοι*, *besides*. Cf. i. 5. 5. — *αὖ*, *moreover*.

12. *τοῦ*: with *στρατεύματος*. — *ἄρχοντες . . . ἡγεμόνες*: notice *καί* before both the last two titles, while the proper names below have no conjunction. These are both common forms in Greek, while in English we generally use *and* only before the last noun in such a series. — *μάχης*: after *ὑστέρησε* (der. from *ὑστερος*) implying comparison (G. 175, 2). — *ἡμέραις* (G. 188, 2).

13. *οἱ . . . βασιλέως*, *those who had deserted from the ranks of* (lit. *out of*) *the enemy from (the side of) the great King, etc.* *τῶν πολεμίων*, at the end of the section, depends on *οἱ* (G. 168). The number of prepositional phrases in this short section is worthy of note. — *ταῦτά*: distinguish carefully from *ταῦτα* above.

14. *συντεταγμένῳ τῷ στρατεύματι*: the noun is a dat. of accompaniment (G. 188, 5), and the part. expresses the attendant circumstance (G. 277, 6). This force of the part. will be easily seen, if the idea of accompaniment is dropped and the gen. abs. is substituted, *συντεταγμένου τοῦ στρατεύματος*.

Page 25. — *μέσον* (G. 142, 4, n. 4). — *τάφρος*: the word in itself signifies an *artificial ditch* (cf. *θάπτω, τάφος*), but this idea is emphasized by *ὀρυκτή*. — *ὀργυῖαι*: in apposition to *τάφρος*, where we should expect rather *ὀργυῶν* (G. 167, 5). Cf. *ποδῶν* at the end of § 15. The *ὀργυῖα*, the length of the outstretched arms (*ὀρέγω, to stretch out*), measured about a fathom (6 feet) and was equal to four *πῆχεις*.

15. *παρετέτατο* (G. 109, 6 and 4). — *ἐπὶ*, *upon, over, to the length of*. — *τοῦ τείχους*: see note on ii. 4. 12. The ditch was dug northward, obliquely (not at right angles, like the wall) to the Euphrates, which here runs about S. E. — *διώρυχες*: sc. *εἰσὶ*. Derivation of *δι-ᾠρυξ*? — *ρέουσai*, *which flow* (G. 276, 1). — *ρέουσai, πλεῖ* (G. 98, n. 1). — *σιτ-αγωγά*: derivation? See also G. 131, 1. — *διαλείπουσι*, *are distant* (from one another), lit. *leave an interval*. — *ποταμοῦ, τάφρου* (G. 182, 2). — Why the ditch had not been completed to the river is not stated. The most reasonable of the many conjectures that have been made with reference to this is, that Cyrus had surprised the King by his rapid marching, and that the latter had in consequence abandoned the work in alarm when almost completed.

16. *προσελαύνοντα* (G. 280). — *παρήλθε καὶ ἐγένοντο*: the point of view shifts; Cyrus being prominent as subject of *παρήλθε*, and the whole army as subject of *ἐγένοντο*.

17. *μὲν*: see *τῇ δὲ τρίτῃ* in § 20. — *ἦσαν*: plural, perhaps, because two kinds of tracks are mentioned.

18. *Ἀμβρακιώτην*: force of suffix? See G. 129, 10. — *μάντιν*: der.? — *δαρεικοῦς*: the *στατήρ Δαρεικός*, commonly called *Δαρεικός*, was a Persian gold coin, containing about 125.5 grains of gold. It would, therefore, now be worth about \$5.40 in our gold (\$1.00 having 23.22 grains). Here Cyrus pays a bet of 10 talents (60,000 drachmas) with 3000 Darics, which shows that the Daric was worth 20 drachmas, or \$3.60 in silver. The difference in these two results comes from the change in the proportional values of

gold and silver. In antiquity the proportion was about 10 : 1; now it is about 16 : 1. As the Daric was a gold coin, of course the former value (about \$5.40) is the correct one. The Daric is commonly supposed to have derived its name from Darius, the father of Xerxes. In the same way we have *Napoleon*, *Louis d'or*, etc., as names of coins. — *ἀπ' ἐκείνης*, i. e. *before that (day)*. — *ὅτι τῇ . . . εἶπεν*: causal (G. 250). — *ἡμερῶν* (G. 179, 1). Cf. *ἡμέρα*, above (G. 189), and *σταθμόν*, § 14 (G. 161). — *Οὐκ . . . μαχεῖται*, *he will not fight then at all* (lit. *hereafter*); see *οὐκ ἔτι* in lexicon. — *οὐ*: *οὐ* rather than *μή* *μαχεῖται* (G. 219, 3, n.), because he is consciously repeating the statement of Silānus (G. 223, n. 1). — *ἀληθείης*, *shall prove to be speaking the truth*; the future apodosis is in *δώσειν* or *δοῦναι* understood with *ὑποσχοῦμαι*. — *παρήλθον*: see note on i. 1. 3.

19. *ἐκώλυε*: attempted action. — *ἔδοξε*: personal. — *ἀπεγνωκέναι τοῦ μάχεσθαι*, *to have abandoned the idea of fighting* (G. 262, 2; 174). — *τῇ ὑστεραίᾳ*: sc. *ἡμέρα*. — *ὥστε ἐπορεύετο* (G. 237). — *ἡμελημένως*: adverb formed from the perfect passive participle of *ἀμελέω*.

20. *καθήμενος, ἔχων*: manner (G. 277, 2). — *αὐτῷ*: a dative of disadvantage, but *στρατιώταις*, just below, one of advantage (G. 184, 3).

CHAPTER VIII.

SYNOPSIS: Near the station where he intends to halt for breakfast, Cyrus is met by Pategyas riding at full speed, who calls out that the King and his army are approaching (1). Great confusion ensues (2), and Cyrus gives orders for all to arm and fall into line (3). They begin to form as quickly as possible (4, 5), and Cyrus stations himself at their centre (6, 7). The enemy approach slowly and in silence, prepared for battle (8-11). Cyrus calls to Clearchus to attack the centre where the King is, but he is unwilling to do so (12, 13). The King's army continues to advance, the Greek force being not yet completely in line. Cyrus surveys both armies, and tells Xenophon, who rides up to him, to announce that the sacrifices are favorable (14, 15). The watchword is passed along the ranks of the Greeks, and then they advance chanting the paean (16, 17). They begin to move more and more rapidly, raising a shout to the God of War, at which the barbarians on the right of the King's army give way and take flight (18-20). Cyrus is pleased at the sight, but does not join in the pursuit. He directs his attention towards the King, who is beyond his extreme left, and then, in fear that he may be encircled, moves directly upon him, putting to rout the troops in front (21-24). He attacks the King in person and wounds him, but is himself struck with a javelin and killed. Artapâtes dies upon his body (25-29).

1. *ἦν* (G. 134, n. 1 c). — *ἀγορὰν πλήθουσιν*, *the time of full market*, i. e. from nine or ten o'clock in the morning until noon. Four parts of the day were designated, *πρῶ* (ii. 2. 1), *ἀγορὰ πλήθουσα*, *μέσον ἡμέρας* (§ 8), and *δεῖλη* (§ 8).

Page 26. — *σταθμός*: here *halting-place*. Cf. note on *σταθμούς*, i. 2. 5. — *ἔμελλε*, i. e. *Cyrus*. For *ἔμελλε καταλύειν*, expressing past intention, see G. 118, 6; *Moods and Tenses*, § 25, 2, n. 2. — *καταλύειν*, *to halt* (i. e.

for breakfast), lit. *to unyoke, to loose the horses*. Cf. *καταλύσομεν ἵππους*, *Odys.* iv. 28; and *καταλύει παρ' ἐμοί*, *he lodges at my house*. — *προ-φαίνεται . . . κράτος*, *comes into view in front, riding at the top of his speed* (lit. *up to his might*). — *ἰδρύντι τῷ ἵππῳ* (G. 188, 5), *with his horse in a sweat*: the part. expresses attendant circumstance (G. 277, 6). Cf. *συντεταγμένῳ τῷ στρατεύματι* in i. 7. 14, and note. — *ὡς εἰς μάχην*, *apparently for battle*.

2. *αὐτίκα*: construe with *ἐπιπεσεῖσθαι*; put first for emphasis. — *καὶ πάντες δέ*, *and all too*, i. e. Persians as well as Greeks (cf. i. 1. 2, and note). — *σφίσιν* (G. 144, 2). — *ἐπιπεσεῖσθαι*, i. e. the King (G. 260, 2).

3. Note in the first two lines the repeated use of the article as a possessive pronoun (G. 141, n. 2). — *τὰ παλτά*: each Persian horseman carried two javelins into battle. Cf. i. 5. 15.

4. *τὰ δεξιὰ τοῦ κέρατος*, *the right* (sc. *μέρη, parts*) *of the wing*. *κέρας* here must mean the right wing, *τὸ Ἑλληνικόν*, of the entire force of Cyrus, as opposed to the left wing where most of the barbarians stood (§ 5). This distinction is plain in *ἐν τῷ δεξιῷ* and *ἐν τῷ εὐωνύμῳ* (§ 5). But below, *τὸ εὐώνυμον κέρας τοῦ Ἑλληνικοῦ* means *the left wing* of this same Greek division (or *κέρας*). — *πρός*, *in front of, near*. — *ἐχόμενος*, *next to*, lit. *holding on to*, sc. *Κλεάρχου* (G. 199, n. 3; 171, 1). Cf. *ἐχόμενοι τούτων* in § 9.

5. *τοῦ βαρβαρικοῦ*: part. gen. with *ἵπποις* (G. 168). — *εἰς*: cf. i. 2. 3, and note. — *ἔστησαν*, *took their position*. The Paphlagonian cavalry and Greek peltasts were stationed here to support the hoplites under Clearchus and follow up the advantage in case these slower troops should put the enemy to rout.

6. *Κύρος . . . ὀπλισμένοι* (sc. *ἔστησαν*), i. e. *stood armed*. — *δσον*, (so much) as = *about*. Cf. note on *εἰς* in i. 2. 3. — *θώρακι μὲν αὐτοὶ . . . Κύρου*, (the men) themselves on their part (μὲν) with breastplates, cuissacs (thigh-pieces), and helmets — all except Cyrus. The exception refers only to *Κύρος δέ, κ. τ. λ. οἱ δ' ἵπποι* (in *κράνεσι*, as appears from the following *Κύρος δέ, κ. τ. λ. οἱ δ' ἵπποι* in § 7) corresponds to *θώρακι μὲν αὐτοὶ*. *Κύρου*: case (G. 191, I. 5). — *ψιλὴν . . . κεφαλὴν*, *with his head unprotected* (G. 138, Rem.). Ctesias (in Plutarch, *Artax.* 11) says that Cyrus wore a tiara in place of a helmet.

7. Notice the derivation of *προ-μετ-ωπίδια* and *προ-στερνίδια* — *μαχαίρας*: difference between the *μάχαιρα* and *ξίφος*?

8. Cf. the beginning of this section with that of § 1. — *ἡνίκα . . . ἐγένετο*, *but when it began to be* (lit. *was becoming*) *afternoon*. Cf. note on § 1. The battle was fought between this time and dark. — *ἐφάνη*, *there was seen*. — *κονι-ορτός*: der.? — *χρόνῳ . . . πολὺ*, *but some time* (G. 188, 2) *later* (the dust appeared) *just like a sort of blackness in the plain for a great distance* (ἐπὶ πολὺ). — *χαλκός τις ἡστραπτε*, *here and there (τις) their bronze armor began to flash*.

9. *λευκο-θώρακες*: probably of linen; cf. *λινοθώραξ*, *Il.* ii. 539.

Page 27. — *ἐχόμενοι τούτων*: cf. note on *ἐχόμενος* in § 4. — *κατὰ ἔθνη*, *nation by nation* (G. 191, IV. 2, 2 c). — *ἐκαστον τὸ ἔθνος*: in appos. to *οὔτοι*, but attracting *ἐπορεύετο* into an agreement with it: *but these were all proceeding* (normally *ἐπορεύοντο*) *nation by nation, each nation in the form of a solid square*.

10. ἄρματα: sc. ἦν. — καλούμενα: cf. note on καλουμένη in i. 2. 13. — ἐκ τῶν ἀξόνων: inserted into the projecting extremity of the axle and stationary. — εἰς πλάγιον, sideways. — βλέποντα, pointing. — ὡς διακόπτειν: result (G. 266, N. 1). — ὅτῳ (i. e. ᾧτινι, G. 86). — ἐντυγχάνοιεν (G. 248, 2). — ἡ δὲ γνώμη ἦν ὡς . . . ἐλῶντα (see ἐλαύνω), κ. τ. λ., and they were designed to drive, etc.; the partic. are nomin., as if γνώμην εἶχεν had preceded, and ὡς is used (G. 277, N. 2) as if the chariots themselves had the design. The covinni, or scythe-chariots of the ancient Britons, are well known.

11. δ μέντοι, what however, taken up in τοῦτο, two lines below. — καλέσας . . . Ἑλλησι: we might have had (cf. i. 7. 18) καλέσας τοὺς Ἑλληνας παρεκελεύετο αὐτοῖς, but in Greek the obj. is regularly expressed but once. — ἐψεύσθη τοῦτο, in this (G. 160, 1) he was mistaken. — κραυγῇ: manner: so σιγῇ, ἡσυχῇ. — σιγῇ ὡς ἀνυστόν, with as little noise as possible; in full ὡς ἀνυστόν ἦν προσίεναι σιγῇ: see note on ἡ δυνατὸν μάλιστα in i. 3. 15. — ἐν ἰσῳ, with even step, sc. βήματι: cf. ὁμαλῶς in § 14.

12. αὐτός, i. e. attended only by Pigres and the few others mentioned. — ἀγειν: obj. inf. not in indirect disc., following ἐβόα as it would ἐκέλευε (G. 260, 1). — τὸ τῶν πολεμίων (G. 142, 2). — ὅτι εἴη: causal (G. 250, N.). — κἀν (καὶ ἂν) νικῶμεν (G. 223). The apod. πεποιήται, though a perf. in form, refers vividly to the fut. (G. 200, N. 7), our whole work is (will be) done. — ἡμῖν (G. 197, 21).

13. ὁρῶν τὸ μέσον στίφος, though he saw the compact body at the centre (στίφος from στείβω, to tread), i. e. the 6000 cavalry mentioned in i. 7. 11. ἀκούων is also concessive (G. 277, 5). — Κύρου: gen. of source (G. 171, 2, N. 1). The clause ἔξω ὄντα (G. 280) . . . βασιλέα constitutes the obj. acc. — τοῦ εὐωνύμου: with ἔξω (G. 182, 2). — τοσοῦτον . . . ἔξω ἦν: parenth. — πλήθει, in numbers (G. 188, 1, N. 1). — ἀλλ' ὅμως, but still, resuming after the parenthesis, with emphatic repetition of ὁ Κλέαρχος. — μὴ κυκλωθείη, that he might be encircled (der. from κύκλος; cf. Eng. cycle). Why opt.? — ὅτι αὐτῷ . . . ἔχοι: he said ἡμολίμην (G. 184, 2, N. 1, the clause that follows being the object gen.) ὅπως καλῶς ἔχη (G. 217, N. 1). — If Clearchus had been less cautious and obeyed orders, the result of the battle might have been very different. Plutarch (*Artax.* 8) says of Clearchus: ὁ δ' αὐτῷ μέλειν εἰπὼν ὅπως ἔξει κάλλιστα, τὸ πᾶν διέφθειρεν.

14. τὸ βαρβαρικὸν στράτευμα: the King's army. — ὁμαλῶς: cf. ἐν ἰσῳ in § 11, and note. — συνετάττετο . . . προσιώντων, was forming its line from those still coming up. — οὐ πάνυ πρὸς, by no means near, at some distance from. — πρὸς αὐτῷ τῷ στρατεύματι means near the army itself, αὐτῷ strengthening the idea of nearness. — ἐκατέρωσι (with ἀποβλέπων): cf. ἐκατέρωθεν in § 13, and see G. 61. — κατεβῆτο, took a survey: ὁρᾶω, to see in general; βλέπω, to turn the eyes, look; θεάομαι, to gaze at.

15. Ξενοφῶν: the first mention of Xenophon in the *Anabasis*. — ὡς συναντήσαι: purpose (G. 266, N. 1). — εἴ τι παραγγέλλοι, whether (G. 282, 4) he had any commands (G. 243). — ἐπιστήσας (sc. τὸν ἵππον), pulling up.

Page 28. — ἰερά, omens from inspecting the inwards of the victims; σφάγια, omens from the acts and movements of the victims.

16. λέγων, while saying (G. 277, 1). — τίς . . . εἴη, what the noise was (G. 243); but two lines below, δ τι εἴη, κ. τ. λ. (G. 149, 2²). — ὁ Κλέαρχος: Clearchus had ridden up in the mean time; some MSS. have Ξενοφῶν. — σύνθημα, a thing agreed upon (συν-τίθημι), watchword. — παρέρχεται: what might have been the mood? Cf. παραγγέλλει and εἴη, below. — δεύτερον: the watchword passed first down the line from man to man, and then back again to make sure that it was understood. — καὶ ὅς, and he, i. e. Cyrus (G. 151, N. 3²). — τίς παραγγέλλει, i. e. who was giving it out without his approval.

17. Ἀλλὰ . . . ἔστω, well, I accept it (the password), and let it be this. ἀλλά marks the opposition between his present concession and preceding surprise. — καὶ οὐκέτι . . . ἀλλήλων, i. e. the two lines were now less than three or four stades (G. 161) apart. — διειχέτην τὸ φάλαγγε (G. 33, 1; 78, N. 2). — ἐπαιάνιζον, began to sing the paean, as an omen of victory. — προήρχοντο, began first (πρό), i. e. before the enemy. — ἀντίοι (G. 138, N. 8; 185).

18. ὡς δὲ . . . φάλαγγος, but when, as they (sc. αὐτῶν) proceeded, a part (sc. μέρος with τι) of the phalanx (G. 168) surged forward (beyond the rest), lit. billowed out (κύμα, a wave), etc. — δρόμῳ θεῖν, to go on the run, double quick (dat. of manner). — οἰόνπερ . . . ἐλελίζουσι, just as they raise the war-cry to *Enyalios* (*Ares*): ἐλελίζω, to shout ἐλελεῦ. — καὶ πάντες δέ: cf. § 2 and note. — φόβον . . . ἵπποις (G. 277, 6), thereby frightening (lit. causing fright among) the horses (G. 184, 3).

19. πρὶν δὲ . . . ἐξικνεῖσθαι: lit. before an arrow reached them, i. e. before the Greeks got within bowshot of them (G. 274). — κατὰ κράτος: cf. ἀνὰ κράτος in § 1. — θεῖν δρόμῳ: here involving the idea of confusion and disorder (cf. § 18).

20. τὰ δ' ἄρματα, i. e. of the enemy. — τὰ μὲν, τὰ δέ: in partitive apposition to ἄρματα (G. 137, N. 2). — ἡνιόχων (G. 180, 1): derived from ἡνία, a rein, and ἔχω. — ἐπεὶ προΐδοιεν, διίσταντο, stood apart (separated), whenever they saw them in front of them (G. 233). — ἔστι δ' ὅστις: we should expect rather ἦν δέ τις ὅς. Cf. the expressions in G. 152, N. 2, and ἦν οὖς in i. 5. 7, with note. — κατελήφθη ἐκπλαγείς, was caught (i. e. by not getting out of the way of a chariot) in his consternation. — ἵπποδρόμῳ: derivation? — καὶ . . . ἔφασαν, and yet, in fact (καὶ μέντοι), they said that not even he suffered any harm (οὐδέν, G. 159, N. 2). — οὐδὲ . . . δέ: the negative expression corresponding to καὶ . . . δέ. Cf. i. 1. 2, and note. — οὐδ' οὐδείς οὐδέν: emphatic negation (G. 283, 9). So just preceding οὐδέν οὐδέ. — τίς, probably, a single man.

21. ὁρῶν, when he saw. — νικῶντας, διώκοντας: pred. participles in indirect discourse (G. 280). — τὸ καθ' αὐτούς: sc. πλήθος or στράτευμα. — ἡδόμενος, although he was pleased. — οὐδ' ὡς (G. 29, N. 1), not even then (under these circumstances). — ἐξήχθη, was led on, tempted (ἐξάγω). — συνεισπαμένην: cf. note on ἐκκεκαλυμμένης in i. 2. 16: σπειράομαι, to be coiled up, from σπείρα (cf. Eng. spiral). — ποιήσαι, would do, might have been ποιήσοι (G. 243). — ᾔδει αὐτὸν ὅτι ἔχοι, knew him that he had, i. e. knew that

he had. Cf. i. 1. 5, and note. The thought could be expressed also in this way, ἦδε αὐτὸν ἔχοντα, but not αὐτὸν ἔχειν (G. 280, and N. 3).

Page 29. — 22. τὰ αὐτῶν (G. 142, 2; 167, 1). — ἡγούνται, *command*, i. e. they always hold this position in commanding their armies. — οὕτω, *thus*, takes up the idea of μέσον ἔχοντες τὸ αὐτῶν, and is itself further defined by ἦν ἡ . . . ἐκατέρωθεν, *thus, viz. if part of their force is on either side of them*: οὕτω has besides a conditional force on αἰσθάνεσθαι ἄν. — ἐν ἀσφαλειστάτῳ: sc. τόπῳ. — εἶναι (G. 260, 2) is apod. to the general cond. ἦν ἡ (G. 225). — ἡ ἰσχυρὸς αὐτῶν (G. 142, 4, N. 3). — εἰ χρήζοιεν . . . ἄν αἰσθάνεσθαι (G. 246; 247, N. 3): cf. also G. 226, 3; 211. — ἡμίση χρόνῳ: more commonly ἐν ἡμίση χρόνῳ (G. 189, N. 2).

23. δὴ τότε . . . ὁμῶς, i. e. *the King accordingly* (δὴ) *on this occasion held* (G. 277, 5) *the centre, but still, etc.* — ἐκ τοῦ ἀντίου (sc. μέρους), *from the opposite side*. — αὐτοῦ: with ἔμπροσθεν (G. 182, 2). — ἐπέκαμπτεν . . . κύκλωσιν, *wheeled round* (lit. *against*), *as if to encircle them*. By this movement the King's left, from being at right angles to the river, came to face it. — κύκλωσιν (G. 129, 3).

24. μὴ κατακόψῃ (G. 216, 2; 201, Rem.). — ἐλαύνει ἀντίος, *advances against him* (G. 138, N. 7). — τοὺς ἐξακισχίλους: identical with τοὺς πρὸ βασιλέως τεταγμένους, but expressed to emphasize the contrast between the two forces, 600 on one side, 6,000 on the other. — αὐτὸς τῇ ἑαυτοῦ χειρὶ, *himself with his own hand*.

25. τροπή, *the turning of an enemy, rout* (G. 129, 1). — εἰς τὸ διώκειν, *in pursuit* (G. 262, 1). — πλὴν: here a conj. Cf. its use as a prep. in i. 2. 1. — σχεδὸν . . . καλούμενοι, *chiefly his so-called* (cf. note on i. 2. 13) *table-companions*.

26. τὸ ἀμφ' ἐκείνον στῖφος: the King's ὁμοτράπεζοι, probably, in turn, who, now that the 6,000 had fled, formed a crowd (στῖφος) about him for his protection. — ἠνέσχετο: double augm. (G. 105, 1, N. 3). — καὶ ἰᾶσθαι . . . φησι, *and he says that he himself healed* (he said ἰώμην, G. 203, N. 1) *the wound*. The present infinitive can be used for the imperfect only when something in the sentence or in the context makes it plain that this is the case: here (as often) the well-known time of the event makes the meaning plain. (See examples in *Moods and Tenses*, § 15, 3.) We should expect here a relative sentence. The conjecture has been made, δὲ καὶ ἰᾶσθαι, κ. τ. λ., *who says also, etc.*

27. αὐτόν, i. e. Cyrus. — ὑπὸ τὸν ὀφθαλμόν, *under the eye* (implying motion towards the eye). — μαχόμενοι . . . ἐκατέρω: the construction begun by these subjects is not finished, except so far as it is partially resumed in Κύρος δέ; but it breaks suddenly off in the indirect quest. ὁπόσοι . . . ἀπέθνησκον. — ἀπέθνησκον refers to several being killed at different times, whereas ἀπέθανε is used of Cyrus alone. — Κτησίας λέγει: we should say, *this I leave for Ctesias to tell*. — ἔκειντο, *lay dead, jacebant*.

28. ὁ πιστότατος θεράπων, *the attendant most in his confidence*. — πεπτωκότα: quoted after εἶδε (G. 280). — περιπεσεῖν αὐτῷ: lit. *to have fallen about him* (G. 187), i. e. so as to embrace him. Cf. Q. Curtius, viii. 11. 16: *super amici corpus procubuit*.

29. καὶ . . . Κύρῳ: construe in the Greek order. — ἐπισφάζει αὐτόν (Artapates) Κύρῳ (G. 187), *to slay him over Cyrus*, i. e. as a sacrifice. See ἐπισφάζω in lexicon. — ἑαυτὸν ἐπισφάσασθαι: strongly reflexive, *slew himself by his own hand*, ἑαυτόν being added to the verb already in the mid. Note the force of σπασάμενον (G. 199, 3). — εὐνοίαν, πιστότητα: substantives formed with suffixes expressing quality (G. 129, 7).

CHAPTER IX.

Biographical Sketch of Cyrus.

SYNOPSIS * Cyrus is agreed to have been the most worthy to reign of all Persians since Cyrus the Great (1). When a boy he excelled all others (2). The sons of Persian nobles are educated at the King's palace, and early learn to govern and obey (3, 4). Here Cyrus was remarkable for his modesty and obedience, as well as his love of horses and for learning warlike exercises (5). When older, he was fond of the chase (6). While satrap, he was careful to keep his promises (7); and cities, individuals, and even enemies had the greatest confidence in him (8). In his warfare with Tissaphernes all the cities, except Miletus, put themselves under his protection; and the inhabitants of Miletus feared him, because he showed by deeds and words that he would not desert the exiles whom they had banished (9, 10). He was always anxious to outdo those who did him either a kindness or an injury (11). A great number confided to his charge their property, cities, and persons (12). He was unsparing in his punishment of the criminal and unjust (13); but paid honor to warlike talents and bravery (14, 15), and rewarded those who loved justice (16). Foreign generals in his employ found it profitable to serve him well (17), for diligence was never unrewarded (18). Skilful and just managers of his lands were never deprived of their earnings (19). He was successful in attaching friends to himself, and ready to assist them in their own purposes (20, 21). He received and gave many presents, surpassed his friends in kind attentions, and was universally beloved (22–28): in proof of this no one deserted from him to the King (29). His virtues and his quickness in discerning the trustworthy are proved by the fact that, when he died, all his most intimate friends, except Ariaeus, fell fighting in his behalf (30, 31).

Page 30. — 1. μέν: without correlative. — οὕτως: what would ᾧδε mean? — ἀνὴρ ὧν, *a man* (G. 137) *who was, etc.* — Περσῶν γενομένων (G. 168): the Persians meant are those of the royal line born (γενομένων) after the time of (μετά, G. 191, VI. 3, 3 b) Cyrus the Great. — βασιλικώτατος: note the suffix ἰκο- (see G. 129, 13). — παρά: with the gen. of the agent in place of ὑπό (G. 197, 1, N. 1). — τῶν δοκούντων γενέσθαι, *those who are reputed to have become* (γενέσθαι, G. 260, 2). — ἐν πείρᾳ Κύρου, i. e. *intimately acquainted with Cyrus*.

2. πρῶτον μέν: correl. to ἐπεὶ δέ in § 6, which marks the second period in his life, and to ἐπεὶ δέ in § 7, which marks the third. — ἔτι παῖς ὧν, *while* (G. 277, 1) *still a boy*. — ἐπαιδευέτο: derivation and suffix? See G. 130, 4.

3. ἐπὶ . . . θύραις: as we say, *at court*. — σωφροσύνην, *self-control*, der. from σώ-φρων (σῶς, σῶος, and φρήν) with the suff. σύνα- (see G. 129, 7). — καταμάθοι ἄν (G. 226, 2 b). — αἰσχροὺς . . . ἔστι (G. 28, N. 1, end): for the construction cf. ἦν ἰδεῖν . . . ἀνθρώπους in § 13, below, and οὐκ ἦν λαβεῖν in i. 5. 2. — οὐδὲν οὔτε . . . οὔτε (G. 283, 9).

4. θεῶνται καὶ ἀκούουσι, *they see some (sc. τινάς) honored and hear of them* (G. 280). — εὐθὺς παῖδες ὄντες (G. 277, N. 1), *in their very boyhood*. — μανθάνουσιν ἄρχε-ν, *learn how to rule* (G. 280, N. 3).

5. αἰδημονέστατος: put first for emphasis, displacing μέν: otherwise the order would be πρῶτον μὲν αἰδημονέστατος. — ἔδοκε εἶναι, *had the reputation of being*. — τοῖς τε . . . πείθεσθαι, *and of being more obedient to his elders than (were) even those inferior to himself in rank*. — φιλιππότατος (G. 136, N. 3 a) with ἔδοκε εἶναι, but χρῆσθαι with ἔδοκε alone. — ἔκρινον: *they* (i. e. men in general) *judged him*, etc. — ἔργων: with the two super. at the end of the sect. (G. 180, 2). — ἀκοντίσειος: force of the suff. σις? — Give the derivation at length of αἰδήμων, ἡλικιώτης, ὑποδεής, Φίλιππος, τοξική, ἀκόντισις, φιλομαθής, and μελετηρός.

6. ἡλικία (G. 184, 2). — μέντοι, *moreover*. So below at the end. — ἐπιφορομένην, *that rushed upon him* (G. 276, 1): ἄρκτος is *epicene* (G. 33, 2, N. 2). — οὐκ ἔτρεσεν, *was not afraid of, did not shrink from*. Cf. τρέω, *tremō, tremo, tremble*. — συμπεσόν: the idea is that of *grappling*, not of *falling* to the ground, with the bear. — τὰ μὲν: cogn. acc. (G. 159, N. 2), *suffered somewhat, received some wounds*. Often a different word takes the place of the article in one part of the correlation ὁ μὲν . . . ὁ δέ (G. 143, 1), as here τέλος δέ (G. 160, 2). — πολλοῖς: dat. of the agent with the verbal adj. μακαριστόν (from μακάριζω, *μάκαρ*).

7. κατεπέμφθη: why κατά? — σατράπης, *as satrap*. See, with ref. to the facts here mentioned, i. 1. 2, and the prefatory note. — στρατηγὸς δέ καί: cf. with ref. to pos. καὶ στρατηγὸν δέ in i. 1. 2. — οἷς: dat. of indir. obj. after καθήκει (G. 184, 2). — πρῶτον μὲν: weakly correlated by δέ in § 11. — ἐπέδειξεν αὐτὸν ὅτι, κ. τ. λ., *he showed himself, that he made*, etc., *emphatic attraction*. Cf. note on τῶν βαρβάρων, i. 1. 5. — ὅτι . . . ποιοῖτο, *that he made it of the greatest importance, regarded it most important*; the direct form of the sent. being περὶ πλείστον ποιοῦμαι, ἂν τῷ σπείσωμαι (G. 225) καὶ . . . συνθῶμαι καὶ . . . ὑπόσχωμαί τι, μηδὲν ψεύδεσθαι (G. 247). — τῷ: what other form was possible? See G. 84. — σπένδομαι of *making a treaty* (by libations); συντίθεμαι of *entering into an agreement*; ὑπισχνέομαι of *promising* in the common sense.

8. καὶ γάρ, *and (proof is at hand) for*. — σπείσαμένου, *temporal*. — μηδὲν ἂν παθεῖν, in direct form οὐδὲν ἂν πάθοιμι (G. 211; 226, 2 b): for the change of neg. see G. 242, 4.

Page 31. — 9. τοιγαροῦν, *therefore*. — ἐκούσαι (G. 138, N. 7). — Μιλήσιων: we should expect Μιλήτου. — οὗτοι δέ . . . αὐτόν: a proof, drawn from an enemy, that Cyrus was to be trusted. — προέσθαι, *to abandon* (see πρόλημι).

10. καὶ γὰρ . . . ἔλεγεν, *for he both (καὶ . . . καὶ in correlation) showed repeatedly by what he did, and declared repeatedly, or, more freely, showed*

repeatedly both by word and deed. — προοῖτο (G. 127, III., N. 1). — ἀπαξ is *once for all*; but ποτέ, *once on a time* (§ 6), *some time, ever*. — οὐδ' εἰ . . . γένοιτο, *not even if they should become still fewer*, i. e. should be cut down in numbers by their misfortunes. — ὅτι . . . πράξειαν: in direct form οὐκ ἂν ποτε προοίμην, ἐπεὶ . . . ἐγενόμην, οὐδ' εἰ . . . γένοιτο . . . πράξειαν (G. 247, N. 2 and N. 3).

11. φανερός δ' ἦν καὶ πειρώμενος, *but it was obvious also that he strove* (G. 280, N. 1). — εἰ ποιήσειεν: prot. to πειρώμενος. The fact made evident (i. e. the direct discourse) is ἂν τίς . . . ποιήσῃ, πειρώμαι (G. 225). For the two accusatives after ποιήσειεν, see G. 165. For the parallel construction at the end of the section, see G. 165, N. 1, and cf. § 10. — ἐξέφερον, *reported*. — ὡς εὔχοντο: quoted (G. 243) after εὐχὴν ἐξέφερον, which involves the idea of *saying*. They said, εὔχεται (i. e. *he sometimes prays*) ἦν ἔστ' ἂν νικᾷ (G. 239, 2; 232, 3); the future ap. d. to ἔστ' ἂν νικᾷ is ἦν. For the change by quot. of the subj. νικᾷ to the opt., see G. 247. — νικῶν ἀλεξόμενος, *should outdo in returning like for like*.

12. καὶ γὰρ οὖν: as in § 8. — δῆ: with the superlative, just as μέγιστος δῆ means *the very greatest*. The phrase ἐνὶ γε ἀνδρὶ also (ἀνδρὶ, of course, is grammatically in app. to αὐτῷ) logically modifies the superl.; the number, i. e., was the very greatest in view, at least (γέ), of the fact that it was a single man (ἐνὶ ἀνδρὶ) that was in question. — τῶν ἐφ' ἡμῶν, *of the men of our time*, part. gen. with αὐτῷ, but affected also by the superlative πλείστοι, as if it had been said *he was trusted most of all the men of our day*. For this meaning of ἐπὶ, see G. 191, VI. 2, 1 b. — προέσθαι, *to intrust*. Cf. § 9.

13. οὐ μὲν (= μὴν) δὴ οὐδέ, *nor yet now in truth*. — ἀφειδέστατα πάντων, *most unsparingly of all*. — ἦν ἰδεῖν, *it was possible to see, you might see*. — ποδῶν, χειρῶν, ὀφθαλμῶν: why gen.? — μηδὲν ἀδικοῦντι, *if in no respect* (G. 159, N. 2) *a wrong-doer* (G. 277, 4). — ὅ τι προχωροίη, *whatever it was to his advantage* (G. 233) *to have* (sc. ἔχειν). For ἦθελεν (which might have been ἐθέλοι), see G. 233, N. 1.

14. μέντοι, *however*. — ὡμολόγητο, *he had been (and so was) acknowledged*, pers. const. (cf. § 20). — ἦν αὐτῷ πόλεμος: principal sentence where we should expect a dependent one, such as ὄντος ποτὲ αὐτῷ πολέμου; for πρῶτον μὲν, notwithstanding its position, goes with ἄρχοντας ἐποίει and is correlated by ἔπειτα. — καὶ αὐτός, *even in person*. — ἐθέλοντας: cf. ἐκούσαι in § 9, and note, and ἐθέλοντάς in i. 6. 9, and note. — ἦς κατεστρέφετο χώρας (G. 154, N.).

15. ὥστε . . . εἶναι, *so that (in his dominions) the good appeared* (G. 266, 1) *most prosperous, and the bad were deemed fit to be their slaves*: φαίνεσθαι would regularly either stand within the clause with μέν or else belong to both subjects. — οἶοιτο: for the mood cf. προχωροίη in § 13. — αἰσθήσεσθαι: quoted (G. 260, 2).

16. γέ μὴν, *certainly at least*, adding a case in the general testimony to the high character of Cyrus that could not be controverted; more simply, *moreover*. — εἰς δικαιοσύνην (see G. 129, 7 and 12): with ἐπιδείκνυσθαι,

to distinguish himself for uprightness. — εἰ γένοιτο, ἐποιεῖτο (G. 225). — βουλόμενος: quoted. Cf. φανερός ἦν πειρώμενος in § 11. — περὶ παντός ἐποιεῖτο: cf. περὶ πλείστου ποιοῖτο in § 7. — τούτους: pl. because of the distributive force of τις to which it refers. — ἐκ τοῦ ἀδίκου, by injustice (G. 139, 2).

Page 32. — 17. δικάως, with fidelity. — διεχειρίζετο, were managed, lit. were had in hand. — καὶ . . . ἐχρήσατο, and he secured the services of (G. 200, N. 5 b) an army worthy of the name, justo exercitu. — ἔπλευσαν: coming as mercenaries across the sea. — ἐπεὶ ἔγνωσαν, because they judged it, etc. (G. 250). — παθαρχεῖν (G. 131, 2 a). — τὸ κατὰ μῆνα κέρδος is in the same construction as παθαρχεῖν, the subject of εἶναι, which might have been τὸ πειθ. (G. 259 and N.). For κατὰ μῆνα, monthly, see G. 191, IV. 2, 2 c.

18. εἰ τίς γέ τι: one proclitic, three enclitics. The proclitic takes the accent of τις; for the accent of the enclitics, see G. 28, N. 2. — τίς γε, any one (emphatically), no matter how insignificant. — τι: with ὑπηρετήσκειν, did him (G. 184, 2) any (G. 159, N. 2) good service. With ὑπηρετήσκειν cf. γένοιτο in § 16, and the ref., and also ὀρώ in § 19. — οὐδενί . . . προθυμῶν, he never let his (lit. any one's, G. 184, 3) zeal (see G. 129, 7) go unrewarded. — κράτιστοι δὴ: cf. πλείστοι δὴ in § 12, and note. — ὑπρέται, supporters. — Κύρω . . . γενέσθαι, Cyrus was said to have had, lit. were said to have been (become) to Cyrus (poss. dat., G. 184, 4).

19. τινὰ ὄντα, that any one was (G. 280). So the two participles that follow. — οἰκονόμον, manager, Eng. eco-nomist. Note the derivation. — ἐκ τοῦ δίκαιου, according to justice, or we may freely transl. δεινὸν . . . δίκαιον, a skilful and just manager. — ἧς ἄρχοι is part of the conditional relative sentence (= εἰ τινος ἄρχοι) and follows the construction of ὀρώ. See Moods and Tenses, § 64, N. 2. — χώρας (G. 154). — οὐδένα ἄν . . . ἀφ-είλετο, he would never deprive (G. 206) him (lit. any one) of (his territory, sc. χώραν, and see G. 164). The ἄν belongs equally to προσεδίδου (G. 212, 4). This form with ἄν, since it expresses a customary action, is a natural apodosis to εἰ ὀρώ. See again G. 225, and Moods and Tenses, § 51, Rem. — ἐπέπατο (see πάσμαι, to acquire): cf. the use of the perf. and plup. of κτάσμαι. — αὐ, moreover. — Κύρον (G. 164). — οὐ φθονῶν ἐφαίνετο ἀλλὰ παρώμενος, it was clear that he did not envy, but strove, etc. (G. 280).

20. φίλους: emphasized by position and the following particles; obj. of θεραπεύειν. — ὅσους ποιήσαιο (G. 233): the apodosis is θεραπεύειν (not γενέσθαι). This use of the optative, as also the corresponding one in conditional clauses not relative (G. 225), occurs repeatedly in this chapter and should be watched for. — ὄντας: cf. ὄντα in § 19. — ἱκανοὺς συνεργοὺς δ τι τυγχάνοι, competent co-workers in whatever he chanced, etc. — δ τι τυγχάνοι (= εἰ τι τυγχάνοι): see note on ἧς ἄρχοι in § 19. — βουλόμενος: cf. παρών in i. 1. 2, and note. — πρὸς, by (G. 191, VI. 6, 1 b, end). — κράτιστος δὴ: cf. § 12 and § 18. — γενέσθαι: in the dir. form ἐγένετο (G. 260, 2).

21. αὐτὸ τοῦτο οὐπερ ἔνεκα, κ. τ. λ., he tried to secure for his friends that very object for which he thought that he needed friends himself, — viz. that he might have co-workers, — he tried (I say) also on his own part to be a most

vigorous co-worker with his friends, etc. αὐτὸ τοῦτο would naturally have been the object of some verb like πράττειν after ἐπειράτο, but for this simple αὐτὸ τοῦτο πράττειν the amplified expression συνεργὸς . . . εἶναι . . . ἐπιθυμοῦντα was substituted, to express the same idea more fully. Cf. ἀ . . . καλοῦσιν in iii. 5. 5. — τούτου: emphatic (G. 152). — ὅτου (i. e. οὐτινος, G. 84) is not gen. by assimilation, but gen. independently (G. 171, 2). — ἐπιθυμοῦντα: quoted after αἰσθάνοιτο (G. 280).

22. οἶμαι: by syncope for οἶομαι. The word is here parenthetic, like our I think. — εἰς γε ὧν ἀνὴρ: cf. ἐνὶ γε ἀνδρὶ in § 12, and note. — διὰ πολλὰ, for many reasons. — δι-εδίδου, dis-tributed. — καὶ ὅτου: sc. πρὸς and the indef. antecedent of ὅτου. — δέον: how is the part. to be construed?

23. κόσμον: in app. to ὅσα (G. 137, N. 4). — ἢ . . . ἢ, either . . . or. — ὥς εἰς πόλεμον: the ὥς marks the purpose for which the objects were sent (εἰς πόλεμον) as subjectively conceived by the sender. Cf. ὥς εἰς μάχην in i. 8. 1, and ὥς εἰς κυκλωσιν in i. 8. 23. — καλλ-ωπισμόν: der.? — καί, moreover, with the following sentence as a whole. — λέγειν: an imperfect infinitive with ἔφασαν (G. 203, N. 1): they said ἔλεγε, he used to say. Cf. ἐλέχθησαν γενέσθαι in § 18. — δύναιτο (G. 245); νομίζοι (G. 243). Cyrus said οὐκ ἂν δυναίμην . . . φίλους δὲ . . . νομίζω.

24. καὶ τὸ μὲν . . . ποιοῦντα, and his surpassing (G. 259, N.) his friends in conferring great (with emphasis) benefits, etc. τὰ μεγάλα is cognate acc. with εὖ ποιοῦντα, benefiting (G. 159, N. 2). — ἐπιμελεία: dative of respect (G. 188, 1, N. 1). — φίλων (G. 175, 2).

Page 33. — τῷ προθυμείσθαι: parallel in construction to τῇ ἐπιμελείᾳ (G. 262, 2). — ταῦτα takes up τὸ περιεῖναι, κ. τ. λ.

25. οἶνον (G. 167, 4). — ἡμι-δεῖς (δέω, to want). — οὐπω δὴ πολλοῦ χρόνου, not for a long time (G. 179, 1), lit. not as yet now within a long time. — ὅτι . . . ἐπιτύχοι represents ἐπέτυχον, κ. τ. λ., in the words of Cyrus (G. 243); but the next sentence gives the actual words of the messenger, who in delivering the gift would say: Κύρος οὐπω δὴ πολλοῦ . . . ἐπέτυχεν τοῦτον οὖν σοι ἔπεμψε, κ. τ. λ. Cf. the last half of § 26, τούτοις ἦσθη Κύρος· βούλεται, κ. τ. λ. — ἐκπιεῖν, to drink it up (lit. out): cf. Germ. austrinken. — σὺν οἷς (G. 153, N. 1).

26. ἡμιβρώτους: der.? — ἡμίσεα, halves (G. 139, 1). — ἐπι-λέγειν, to say in addition (to presenting the gifts), to add. — τούτων γεύσασθαι, to take a taste of (note the force of the aorist) these (G. 171, 2).

27. ἰδύνατο: there is some MS. authority for δύναιτο. See G. 233, N. 1, and Moods and Tenses, § 62, N. 1. — δια-πέμπων: force of διὰ? — ὥς μὴ ἄγωσιν: subj. of purpose after a secondary tense (G. 216, 2). The student will note that a clause of negative purpose can be introd. either by the simple μὴ, or by μὴ preceded by ἵνα, ὥς, ὅπως, the meaning in both cases being simply that not, lest. Cf. the examples under G. 216, 1.

28. πλείστοι, very many. — μέλλοιεν ὀψέσθαι: see i. 8. 1, and note. — ἱσπουδαιο-λογεῖτο, he engaged in earnest conversation (with them), a denom. verb (G. 130, 2) der. from σπουδαῖος and λέγω, and σπουδαῖος from σπουδή, σπευδω (G. 129, 12). — ὥς δηλοῖ οὗς τιμᾷ (τιμᾷ indic.), that he might show

(G. 216, 1) *whom he honored* (G. 248, n., end). The purpose in his own mind was, *ὡς δηλῶ* (subj.) *οὐς τιμῶ* (indic.). — *ἐξ ὧν ἀκούω*, *from what I hear*: cf. ἀκούει in i. 3. 20, and note. — Ἑλλήνων, βαρβάρων: with οὐδένα.

29. *τούτου, τόδε*: diff. of use? — *δούλου ὄντος*, *though he was a slave*. Cf. i. 7. 3. — *πλήν*: conj. Cf. i. 8. 25. — *καὶ οὗτος . . . εὖρε*: the order is, *καὶ οὗτος δὴ ταχὺ εὖρε αὐτὸν δν ᾤετο*, κ. τ. λ. Cf. i. 6. 3. For οἱ, see G. 144, 2. — *φιλαίτερον*: for the more common *φιλερον* (G. 73, 1, 10). — *ὑπ' αὐτοῦ*: the King. — *ἀγαπώμενοι*: ἀγαπάω is properly to show by outward signs that one regards; φιλέω (§ 28, end), on the other hand, is used of the love of friends. — *τυγχάνειν ἂν* is quoted after *νομίζοντες* (G. 246): the protasis lies in *ὄντες* = *εἰ εἴησαν* (G. 226, 1).

30. *τὸ αὐτῷ γινόμενον*, *what happened to him*, sc. *ἐστὶ*: *τεκμήριον* is pred. — *τοὺς . . . βεβαίους*: the article is expressed but once, because the writer is speaking of a single class of persons possessing all the qualities mentioned, *those who were faithful, well-disposed, and constant*.

31. *συν-τράπεζοι*: cf. *ὁμοτράπεζοι* in i. 8. 25. — *ὑπέρ*, *over*, *in behalf of* (G. 191, IV. 3, 1 b). — *τεταγμένος*: what use of the part.? Explain the use also of *πεπτωκότα* in the next line.

CHAPTER X.

SYNOPSIS: The head and right hand of Cyrus are cut off; the King falls upon his camp, and the troops of Ariaeus flee (1). The camp is pillaged, except where a few of the Greeks, who have been left on guard, make a successful stand (2, 3). Both armies proceed as if victorious, the Greeks pursuing, the Persians plundering (4); but when they discover one another's movements, the King collects his forces, and Clearchus consults with Proxenus (5). The King is seen approaching; but instead of making an attack upon the rear of the Greek army, as is expected, he leads off his troops to the left (6), joined by Tissaphernes, who has charged through the Greek lines (7, 8). The Greeks fall back upon the river (9). The King draws up his troops opposite, but is again put to flight (10, 11). His cavalry rally upon a hill, but on the approach of the Greeks abandon this also (12, 13). Clearchus sends a scout upon the hill to report their movements (14), who brings back word that they are flying at the top of their speed (15). The Greeks abandon the pursuit, and wonder at the absence of Cyrus (16). They resolve to return to their camp (17); but finding this plundered, they encamp supperless for the night (18, 19).

Page 34. — 1. The narrative is resumed from Chap. viii. — *ἀποτέμνεται . . . δεξιά*: a Persian custom. In iii. 1. 17 it is stated that the head and hand of Cyrus were exposed to view fixed on a stake. — *ἀποτέμνεται, διώκων, εἰσπίπτει*: note and explain the number and agreement of these words. — *Κύριον*: an adj. in place of the more common poss. gen. *Κύρου*. — *στρατόπεδον*: merely the place where they had halted in the hurry of the unexpected engagement (i. 8. 1 sq.). — *οἱ μετὰ Ἀριαίου*, *Ariaeus and those with him*, like the phrase *οἱ ἀμφὶ Τισσαφέρνην*, iii. 5. 1: *μετὰ Ἀριαίου* implies *participation* (G. 191, VI. 3, 1), but *σὺν αὐτῷ* above implies *accom-*

paniment (G. 191, II. 2). — *ἐνθεν ὥρμηντο*: on the morning of the battle. It will be remembered that the battle was fought on the afternoon of the third day (i. 7. 20) after the midnight review mentioned in i. 7. 1, and that this review was held on the night after the third day's march from Pylae. Cf. note on *ἐντεῦθεν*, i. 7. 1. — *τέτταρες . . . ὁδοῦ*, *and the distance was said to be four parasangs*, lit. *there were said to be four parasangs of the road*.

2. *πολλά*: pred., *to a great amount*. — *τὴν Φωκαίδα . . . εἶναι*, *the Phocaean woman, the concubine* (G. 137) of Cyrus, *who was said* (*τὴν . . . λεγομένην* = *ἣ . . . ἐλέγετο*: G. 276, 2; 137) *to be*, etc. Athenaeus says that she was first named Milto, and afterwards Aspasia. Phocaea was a city of Ionia. See the map. — *λαμβάνει*: with *βασιλεύς*, above.

3. *ἡ νεωτέρα*, *the younger* (of the two). — *γυμνή*, *lightly clad, without her mantle*. — *τῶν Ἑλλήνων*: sc. *τινάς* (a rare omission). — *ἐν τοῖς σκευοφόροις* (neut.), i. e. *among the baggage*. — *ὅπλα ἔχοντες*, *under arms, standing guard* (G. 279, 4). — *καὶ ἀντιταχθέντες* (sc. *οὔτοι*). — *οἱ δὲ καὶ αὐτῶν*, *and some also of their own number*: *οἱ δέ* is correl. to *πολλοὺς μέν*. Cf. note on *τὰ μέν* in i. 9. 6. — *ἐντὸς αὐτῶν*, *within their lines*. — *ἐγένοντο*: plural from the influence of *ἄνθρωποι*.

4. *ἀλλήλων*: why gen.? — *οἱ Ἕλληνες*: the main body. — *οἱ μέν*: referring chastically (see note on *ἀναβαίνει . . . ἀνέβη* in i. 1. 2) to *οἱ Ἕλληνες*. — *ὡς πάντας νικῶντες*, *thinking that they were victorious over all* (G. 277, n. 2), but below, *ὡς . . . νικῶντες*, *thinking that now they were all victorious*.

5. This entire section consists of four clauses arranged chastically, 1) referring chiefly to the Greeks, 2) chiefly to the King, 3) to the King, and 4) again to the Greeks. — *εἴη*: why opt.? — *Τισσαφέρνης*: stationed at the King's extreme left (i. 8. 9), he had charged through the right of the Greeks and joined the King in the camp of Cyrus in the rear (§ 7). — *νικῶν, ὀλχονται*: one verb changed to the opt. by quot., the other not; for which see *Moods and Tenses*, § 70, 2, Rem. 1, end. Cf. also G. 247, n. 1. — *πλησιαίτατος*: comparative how formed? (G. 71, n. 2). — *πέμπουσιν, λίσσονται*: in the direct questions, *πέμπωμεν, λίσσμεν*; (G. 256; 244). For *εἰ . . . ἦ*, introducing the double indirect question, see G. 282, 5.

6. *δῆλος ἦν προσίων*: cf. *δῆλος ἦν ἀνιῶμενος* in i. 2. 11, and note. — *ὡς ἰδοὶκα ὀπισθεν*, i. e. *apparently from their rear*. — *στραφέντες*, *facing about*. It will be remembered that the two forces were somewhat more than three miles apart (§ 4). — *παρεσκευάζοντο . . . δεξόμενοι*, *prepared themselves with a view to his advancing in this way* (i. e. *ὀπισθεν*) *and to their receiving (him so)*: *ὡς* (G. 277, n. 2) belongs not only to *δεξόμενοι* (part. of purpose), but also to *προσιόντος* (part. of cause). *προσιόντος* (sc. *αὐτοῦ*) is the genitive abs.; *δεξόμενοι* modifies *οἱ Ἕλληνες*. See, further, *Moods and Tenses*, § 111. — *ἦ δὲ παρήλθεν*, κ. τ. λ.: cf. i. 8. 23. The aor. is a pluperfect in force. Cf. i. 1. 2. — *ἀπήγαγεν*, *marched back*.

Page 35. — 7. *διήλασε . . . πελταστάς*, *charged along* (*παρά*) *the river into* (*κατά*) *the Greek peltasts and through them*. — *διελάνων δέ*, *and as he drove through them*. For the force stationed at the extreme right of Cyrus when the battle began, see i. 8. 5. — *ἔπαιον*: probably with their swords.

— αὐτοὺς: the cavalry of Tissapherne. — Ἀμφιπολίτης, of Amphipolis, an important Greek city on the Strymon in Thrace. — ἐλέγετο . . . γενέσθαι, was said to have proved himself (G. 260, 2) sagacious (to have shown his wisdom) by pursuing this course of tactics.

8. οὖν, at any rate. Cf. i. 2. 12. — ὥς . . . ἀπηλλάγη, after he had come off (note the force of the tense) with the worst of it, lit. having less. — τὸ τῶν Ἑλλήνων (G. 142, 2). — δμου πάλιν ἐπορεύοντο, proceeded back together.

9. τὸ εὐώνυμον: the historian has the position of the Greeks when the battle began in mind, their right then resting on the river. They had now faced about (στραφέντες, § 6). — μὴ προσάγειν, κατακόψειαν: why opt.? — ἀναπτύσσειν τὸ κέρας: lit. to fold back the wing. The object was to bring their line parallel to the river. At present they are at right angles to it. For the const. of ἰσχύει ἀναπτύσσειν, cf. i. 3. 11, and note, and with ἀναπτύσσειν, to fold back, cf. περιπτύσσειν, to fold about, enfold, above.

10. ἰβουλεύοντο: before the Greeks had even begun to change their position, while they were as yet simply planning it, the King was already executing relatively the same manœuvre, with the intention of presenting his front to the river. This shows that the apprehension of the Greeks, mentioned in § 9, ἰδῆσαν . . . κατακόψειαν, was well grounded. It is not implied by ἰβουλεύοντο that the Greeks did not subsequently effect their change of position. — καὶ δὲ . . . συνήει, the King in truth also, changing his line of battle to the same form (i. e. τοῖς Ἑλλησιν), stationed it opposite, just as at first he had met them for battle. — ὄντας, παρατεταγμένους: what use of the participles? — αὐτοῖς: see the description of the first charge of the Greeks in i. 8. 17 sq. — τὸ πρόσθεν: adverbial accusative (G. 160, 2). Cf. τὸ πρῶτον, above.

11. ἐκ πλείονος, when at a greater distance from them. — ἐπ-ἐδίωκον: note the force of the preposition. — κώμης τινός: possibly Κυναξα (Κούναξα), the village near which, as Plutarch says, the battle was fought.

12. ἀνιστράφησαν, rallied. — πεζοί (without article), predicate, sc. ὄντες. The const. changes at τῶν δὲ ἱππέων, where we should expect ἱππεῖς δὲ, ὦν ὁ λόφος, κ. τ. λ. — τῶν . . . ἐνεπλήσθη: the passive of the construction explained in G. 172, 2. — τὸ ποιοῦμενον: τὸ γιγνόμενον is more common in this sense. — μὴ γινώσκειν: sc. τοὺς Ἕλληνας. — ἀετὸν . . . ἀνατεταμένον, (probably) a kind of (τινά) golden eagle, with wings extended, perched on a bar of wood (and raised) upon a lance. πέλις, which commonly means a shield or target, is also used for δόρυ or λόγχη; and ἐπὶ ξύλου may refer to a horizontal piece of wood on which the eagle was perched. So ἐπὶ ξύλου καθεύδεις, roost like a fowl, Aristoph. Nub. 1431. The ξύλον with the eagle was then raised on the point of a lance (ἐπὶ πέλις). In the Cyrop. vii. 1. 4, the Persian standard is called ἀετὸς χρυσοῦς ἐπὶ δόρατος μακροῦ ἀνατεταμένος. Curtius, iii. 3. 16, calls it auream aquilam pinnas extendenti similem.

13. ἐνταῦθα: for ἐνταυθοῖ, just as we use here or there in the sense of hither or thither. — ἄλλοι ἄλλοθεν, some from one part (of the hill), others

from another, or, as we should say, some in one direction, others in another.

— τῶν ἱππέων: with ἐπιλοῦτο, was cleared of the horsemen. Cf. τῶν ἱππέων ἐνεπλήσθη in § 12. — τέλος: cf. i. 9. 6.

14. ὑπ' αὐτόν, at the foot of it. — κατ-ιδόντας: note the preposition.

Page 36. — τί ἐστίν: in what other mood might the verb have been? What case of the same sort is there in the next section?

15. σχεδὸν . . . ἦν, i. e. and about this time.

16. θέμενοι τὰ δπλα: see note on i. 5. 14. — φαίνοιτο, παρή: optative in a causal sentence (G. 250, N.). — τεθνηκότα: cf. πεπτωκότα in i. 8. 28. — διώκοντα ὄχεσθαι, had gone (G. 246) in pursuit (G. 279, 4, N.). — καταληψόμενόν τι προεληλακέναι, had pushed on (give the direct form) to take possession of (G. 277, 3) something.

17. εἰ ἀγοῖντο ἢ ἀπίοιεν: cf. εἰ πέμποιεν ἢ λοῖεν in § 5, and note. — δορπηστόν, supper-time (although they went supperless, § 19): derived from δόρπον, which in Homer is the common name for the afternoon or evening meal, Lat. coena, the chief meal of the day. In the primitive Homeric times there were two regular meals, ἄριστον, an early meal, breakfast, and δόρπον, a late meal, supper. Either could be called δεῖπνον, which in Attic Greek meant the chief meal of the day, and as this came late in the afternoon, δεῖπνον took the place of the older name δόρπον. Cf. ἡ-δειπνοῖ in § 19. The Attic ἄριστον was a midday meal, lunch, or dinner.

18. διηρπασμένα (G. 279, 1). — εἴ τι . . . ἦν, whatever there was to eat or drink (ποτόν, verbal adjective from πίνω). — μεστάς: predicate adjective, sc. οὔσας, (that had been) full (G. 204, N. 1). τὰς ἀμάξας and the τοῦτο that is to be understood as the antecedent of the clause εἴ τι . . . ἦν are, along with τὰ πλείστα, objects of καταλαμβάνουσι. — εἰ λάβοι (G. 248, N.). — ἁμαξαι: predicate to ἦσαν, αὐταὶ being the subject. — καὶ ταύτας . . . διήρπασαν: this is partly a repetition of what has already been expressed in διηρπασμένα. — τότε: see § 2.

19. ἄδειπνοι ἦσαν ἦσαν ἀνάνιστοι: what is such an arrangement of the parts of a sentence called? Note also the case that follows, καταλύσαι τὸ στράτευμα, βασιλεὺς ἐφάνη. Cf., concerning the fact stated in πρὶν γὰρ . . . ἐφάνη, i. 8. 1, and note. — μέν: correlative to δέ in ii. 1. 2.

BOOK SECOND.

NEGOTIATIONS WITH THE KING. — CONCLUSION OF A TREATY. — BEGINNING OF THE MARCH HOMEWARD. — TREACHEROUS SEIZURE OF THE FIVE GENERALS. — THEIR CHARACTERS.

CHAPTER I.

SYNOPSIS: The preceding Book is reviewed in outline (1). At daybreak the generals meet and express surprise that Cyrus neither appears himself nor sends

them orders. They resolve to march forward and meet him (2); but just at sunrise messengers bring word that he is dead, and that Ariaeus proposes to set out on the next day for Ionia (3). The Greeks are afflicted at the death of Cyrus, but, accepting the facts, send word to Ariaeus that they will make him king (4). Chirisöphus and Menon go back with the messengers (5). Clearchus awaits their return, and the troops slaughter the beasts of burden for food (6). Heralds arrive from the King (7), who announce that he commands the Greeks to give up their arms and sue at his gates for favor (8). Clearchus, replying briefly, leaves the rest to answer while he returns to conclude a sacrifice (9). Various replies are made, some threatening, others conciliatory (10-14). Clearchus returns and shrewdly asks the advice of Phalinus, one of the heralds and himself a Greek, hoping that he will advise them not to surrender (15-18). But he replies that they have no chance for life except from the King's mercy (19). Clearchus contemptuously replies that they will keep their arms (20). Phalinus then informs them that the King will consider that a truce exists between himself and them, as long as they remain where they are; but otherwise, war (21). Clearchus bids him report that this is a satisfactory arrangement (22), but refuses to give any intimation of his intentions (23).

1. The first section of Book II., and the similar introductions prefixed to most of the following books, are generally supposed to be the work of an editor who divided the *Anabasis* into books. — *ὥς . . . ἐστρατεύετο*: the first of five indirect questions, subjects of *δεδήλωται*. — *οὖν*: to introduce the recapitulation. — *Κύρῳ*: dative of advantage (G. 184, 3), not of the agent. — *ἐκοιμήθησαν*: *κοιμάω*, to put to sleep, is akin to *κείμαι*. — *τὰ πάντα*, at all points (G. 160, 2). Why is the subject of *νικᾶν* omitted? (G. 134, 3). — *νικᾶν*: their thought was, *νικῶμεν*, we have conquered (are victorious), a pres. with an approach to the signif. of the perf. (*Moods and Tenses*, § 10, N. 4). — *ἐμπροσθεν* (G. 141, N. 3). — *λόγῳ*, narrative, i. e. in Book I.

2. *ἄμα δὲ τῇ ἡμέρᾳ*: cf. i. 7. 2, and reference. For *δέ*, see note on *μέν* in i. 10. 19: the editor above-mentioned (note on § 1) probably used the *μέν* at the beginning of § 1 without noticing the preceding sentence.

Page 37. — *οἱ πέμποι, φαίνοντο*: cf. the opt. in i. 10. 16, and note. — *σημανοῦντα*: what does the part. express? — *εἰς τὸ πρόσθεν*: cf. i. 10. 5. — *ὥς συμμίξειαν*: optative in a dependent clause by quotation (G. 248, 3). What other mood might we have had, and why? What would then be added to *ὥς*?

3. *ἐν ὁρμῇ ὄντων*, when they (sc. αὐτῶν and cf. i. 2. 17) were on the point of starting. — *ἡλίῳ*: the names of the heavenly bodies, like proper names, may omit the article. Cf. *ἡλίος* in i. 10. 15. — *Προκλής*: of the third dec. (G. 52, 2, N. 3). — *Τευθρανίας*: a town and district in Mysia. — *γεγονώς*, descended from. — *Δαμαράτου*, *Damarātus*, a Spartan king, deposed in 491 B. C., who settled in southwestern Mysia. See a dict. of biography. — *Γλοῦς*: mentioned in i. 4. 16. He had now gone over to Artaxerxes. For *Tamos* see i. 2. 21, and note. — *τέθνηκεν* might have been *τεθνήκει* (G. 243): cf. the optatives that follow, *εἴη*, *λέγοι*, *φαίη*. — *σταθμῷ*: cf. i. 10. 1. —

ὄθεν = *ἐξ οὗ*. — *ἡμέραν* (G. 161). — *περιμένειν ἂν . . . μέλλοιεν*: in the dir. form (G. 247), *περιμένειμι ἂν αὐτοὺς*, *εἰ μέλλουσιν ἥκειν* (G. 227, 1). — *τῇ ἄλλῃ*, on the next day. — *ἀπιέναι* (G. 200, N. 3b) *φαίη*: cf. with *λέγοι* *δοι*, κ. τ. λ., above, and see G. 260, N. 1. — *ἐπὶ Ἰωνίᾳ*, in the direction of Ionia (G. 191, VI. 2, 1 a).

4. *ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες πυνθανόμενοι*: chiasitic. — *Ἄλλᾳ*: often begins a speech opposed to one that precedes. Cf. i. 7. 6. — *ὥφελε . . . ζῆν*, would that Cyrus were living (G. 251, 2, N. 1). How else might the thought have been expressed? — *νικῶμεν*: cf. the note on § 1, and cf. also § 8, § 9, and § 11. — *εἰ μὴ ἦλθετε, ἐπορευόμεθα ἂν*: the prot. referring to the past, the apod. to the present (G. 222). — *καθιέν*, see *καθίζω* (G. 110, II. N. 1 c). — *τῶν νικῶντων*: predicate genitive of possession (G. 169, 1). — *τὸ ἀρχειν*: subject infinitive with the art. (G. 259, N.).

5. *ταῦτα*: why did the Greeks use the plural, and why do we translate by the singular? — *τοὺς ἀγγέλους*: Procles and Glus, § 3. — *καὶ γάρ*: cf. i. 1. 6, and note.

6. *οἱ μὲν*: asyndeton. See note on i. 2. 4, and cf. i. 2. 25. — *ὅπως*, as, = *ὥς*. — *ξύλοις*, for fuel (G. 137, N. 4). — *μικρὸν . . . οὐ*, going forward a short distance (G. 161) from the main body, to where, etc. — *οἰστοῖς*, arrows, derived from the root that appears in *οἶσω*, the future of *φέρω*. Lit. then *οἰστός* is that which is borne or shot. — *ἠνάγκαζον*: had compelled: cf. *ἐποίησε* in i. 1. 2, with note, and *ἐπολιόρκει*, *συνεπολέμει* in i. 4. 2. — *τοὺς αὐτομολοῦντας*: cf. i. 10. 6. — *φέρεισθαι ἔρημοι*, left to be carried away, i. e. for fuel (G. 265). See *Moods and Tenses*, § 97, N. 1, end. — *κρέα*: object of both participle and verb.

Page 38. — 7. *καὶ ἤδη . . . ἀγοράν*: cf. i. 8. 1, and note. — *οἱ μὲν ἄλλοι*: in apposition to *κῆρυκες*. We should expect *εἰς δ' αὐτῶν Φαλίνοσ* Ἕλληνας to follow. — *βάρβαροι*: predicate to *δυντες* to be supplied. — *ἐντίμως ἔχων*, to be in honor. Cf. note on *εὐνοϊκῶς ἔχουσιν*, i. 1. 5. — *ἐπιστήμων*: derivation? — *τῶν ἀμφὶ τάξεις* = *τῶν τακτικῶν*. For the case, see G. 182, 1. — *ὄπλο-μαχίαν*, the art of fighting in heavy armor (G. 131, 1).

8. *δοι . . . ἀγαθόν*: what changes of mood are possible in this sentence? (G. 247): *λέγουσιν* has the force of an historical tense (G. 201, Rem.). — *νικῶν*: what use of the part.? Cf. also note on *νικᾶν* in § 1. — *παραδόντας*: for the relation of this part. to the following *λόντας εὐρίσκεισθαι*, cf. note on *ὑπολαβόν* in i. 1. 7. — *εὐρίσκεισθαι . . . ἀγαθόν*, to seek to get whatever (lit. if any) favor they could (G. 223).

9. *βαρέως*, with anger. — *δμως*: Clearchus, though himself angry, nevertheless, etc. — *εἴη*: why opt.? — *ἔφη*, continued he. — *δοι*: cogn. acc. to *ἀποκρίνασθαι* to be supplied with *ἔχετε*. — *ἔξω*, will return. Cf., as to meaning, *ἐλθόντες* in § 1. — *ὅπως . . . ἐξηρημένα*, that he might see the entrails (after they had been) taken out. — *θυόμενος*: why middle?

10. *πρόσθεν ἢ παραδοῖεν*: *πρόσθεν ἢ* (where *πρίν* might have been used) with the opt. (G. 240, with N.; 232, 4). There is no change of mood in quoting what Cleānor said (G. 245; 247, N. 3). — *θαυμάζω*, should like to know. — *πότῃ . . . ἢ*: double indirect question (G. 282, 5). — *ὥς κρατῶν*:

force of *ὥς*? — *ἢ ὥς . . . δῶρα*, or as gifts (G. 137, N. 4) on the alleged (*ὥς*) ground of friendship, as if he had said *ὥς φίλος ὢν*. — *τί . . . ἐλθόντα*, why should he ask for them and (why should he) not (*οὐ*, not *μή*) come and take them? — *πέρας*, by persuasion, opp. to *ὥς κρατῶν*. — *τί ἐσται . . . χαρίσονται*: cf. i. 7, 8, *τί . . . κρατήσωσιν*.

11. *πρὸς ταῦτα*, in reply to this. — *αὐτῷ*: with *ἀντιποιεῖται* (G. 186, N. 1). — *ἔστιν*: why accented? — *ἀρχῆς*: causal genitive (G. 173, 1, N. 2). — *ἐαυτοῦ*: pred. gen. of poss. (G. 169, 1). — *μέσῃ τῇ χώρᾳ*: cf. *μέσου τοῦ παραδείσου* in i. 2, 7, and note. — *οὐδέ*: the *οὐ* goes with *δύναισθε ἄν*, the *δέ* (even) with *εἰ . . . ὑμῖν*. — *παρέχοι*: sc. *ἀποκτεῖναι*.

12. *εἰ μή*, except, after a neg. Cf. i. 4, 18; i. 5, 6. — *ἔχοντες* = *εἰ ἔχοιμεν* (G. 226, 1). — *ἄν*: with *χρῆσθαι* (G. 246). So the *ἄν* that follows belongs to *στερηθῆναι*, and *παραδόντες* = *εἰ παραδοίμεν*.

Page 39. — *μή*: the neg. with the imperative is always *μή* (G. 283, 2). — *παραδώσαν*: sc. *ἡμᾶς* as subject, which would have been expressed if *ἡμῖν* had not preceded.

13. *Ἀλλὰ . . . ἀχάριστα*: ironical. On *Ἀλλά*, see § 4. When Phalinus calls him a "philosopher," he means to stigmatize his remarks about *ἀρετή* and *ἀγαθά* as unpractical. The literal meaning of *φιλό-σοφος*? — *ὢν*, that you are (G. 280). — *περιγενέσθαι ἄν*, could (under any circumstances) prove superior (G. 246; 226, 2 b). — *δυνάμει*: case (G. 175, 2).

14. *ἔφασαν*: Xenophon writes as if he had not himself been present. — *λέγειν*: cf. *λέγειν* in i. 9, 23, and note. — *ὑπο-μαλακίζομένους*, losing courage somewhat (*ὑπό*). The underlying word is *μαλακός*, soft. For *ὑπό*, see G. 191, VI. 7, end. — *τι* (G. 188, 1, N. 2): cf. i. 3, 18, and note. — *συγκαταστρέφειν ἄν*: serving loosely as an apodosis to the first protasis also, *εἴτε θέλοι*, but belonging more fitly to the second.

15. *εἰ*, whether (G. 282, 4). — *ἀποκεκριμένοι εἶεν*: periphrastic perfect (G. 118, 1). Why opt.? — *Οὔτοι*: in partitive appos. to the phrase *ἄλλος ἄλλα* (G. 137, N. 2). — *ἄλλος ἄλλα*, some one thing, others another, lit. another other things. Cf. *ἄλλοι ἄλλως* in i. 6, 11, and *ἄλλοι ἄλλοθεν* in i. 10, 13, and the notes. — *λέγεις*, mean, intend.

16. The sparring that follows to the end of the chapter shows much Greek humor. — *ἄσμενος* (G. 138, N. 7). — *οἶμαι . . . πάντες*, and all the rest also, I think. *οἶμαι* is parenthetic and does not affect the construction. — *ἡμεῖς*: sc. *Ἕλληνες ἐσμεν*. — *πράγμασι*: cf. i. 1, 11.

17. *ὅ τι*: the antecedent of this word is a cogn. acc. to *συμβούλευσον*, give us whatever advice, etc. — *ἔπειτα*: to be how construed? — *λεγόμενον* (by conjecture for *ἀναλεγόμενον*), *ὅτι Φαλίνος, κ. τ. λ.*: when reported as follows, viz. "Phalinus once," etc. (G. 241, 2, Note). — *συμβουλευομένοις συνεβούλευσεν*: why a difference in voice? The same distinction above. — *τάδε*, the following advice (G. 148, N. 1), would be followed by the actual advice, if the report should ever be made in Greece. What sort of an accusative is *τάδε*? — *ὅτι ἀνάγκη* (sc. *ἐστί*), that it is inevitable.

18. *ὑπ-ήγετο*, craftily (*ὑπό*) suggested this. — *εὐέλπιδες*: declined like *ἐλπίς* (G. 66, N. 3). — *ὑπο-στρέφας*, turning adroitly, avoiding the trap. — *παρὰ τὴν δόξαν αὐτοῦ*, contrary to what he had expected (G. 191, VI. 4, 3 d).

19. *εἰ . . . ἔστι*, if you have one chance in ten thousand (G. 77, 2, N. 3²). — *σωθῆναι*: limits *ἐλπίς*, to be supplied with *μία τις* (G. 261, 1). In the second line below, the noun *σωτηρίας* is used in the same sense. — *ἄκοντος*: used almost like a participle. Cf. i. 3, 17, and note.

Page 40. — 20. *πρὸς ταῦτα*: cf. § 11. — *Ἀλλά*: cf. § 4, and note. — *ταῦτα*: cf. with *τάδε* in the next line (G. 148, N. 1). Cf. also § 21, beginning. — *ἡμεῖς*: emphatic, opposing what the Greeks thought to what the King had demanded (§ 8). — *εἶναι*: sc. *ἡμᾶς* as subj. — *πλείονος* (G. 178, N.). — *ἔχοντες*: a second protasis (G. 226, 1) to *ἄν εἶναι*, which is quoted (G. 246): see note on *ἔχοντες* and *παραδόντες* in § 12.

21. *αὐτοῦ*: adv. — *ὅτι . . . εἴησαν*, that there was (not would be) a truce, etc., the direct form being *μένουσι* (partic., sc. *ὑμῖν*, = *ἦν μένητε*) *σπονδαί εἰσιν*, there is a truce for you (i. e. for you to depend on), if you remain (G. 223). See § 22, *Ἦν μένωνμεν*. Cf. below, *σπονδαί εἰσιν* after *μενεῖτε*. — *εἶπατε*: imperative of the first aor. *εἶπα*, not of the second aor. *εἶπον*. See the lexicon, and the Appendix to G., s. v. *εἶπον*. — *πότερα . . . ἢ*: cf. § 10. — *ὥς . . . ἀγγελωῖ*, shall I announce from you that there is war? lit. assuming that there is war, shall I announce it from you? (G. 280, N. 4, ex.).

22. *ταῦτά*: not *ταῦτα*. — *ἄπερ*: sc. *δοκεῖ*. — *ἀπεκρίνατο*: note the asyndeton. — *σπονδαί*: sc. *εἰσίν* (see note on § 21).

23. *ὅ τι ποιήσοι* (indirect quest.): the fut. opt. is never used except as the representative of the fut. indicative in indirect discourse (G. 203, N. 3).

CHAPTER II.

SYNOPSIS: Phalinus departs; and Chirisophus and a messenger return from Ariaeus, who refuses to be made king, and again tells the Greeks that he shall set out early next morning (1). Clearchus declines to say whether they will join him or not (2). At sunset he tells the generals and captains that the sacrifices were extremely favorable for joining Ariaeus (3), and gives directions how they shall proceed (4). From this time on, Clearchus assumes virtual command (5). Computation of distances (6). Miltocythes deserts to the King (7). The Greeks join Ariaeus about midnight, and give and receive pledges of good faith (8, 9). Ariaeus shows that it will not do for them to return as they came (10, 11), and adds that at first they must make their marches as long as possible (12). At daybreak they begin their march northward (13). In the afternoon they think they see the enemy's cavalry (14); but scouts bring back word that what they see are only beasts of burden, and it is concluded that the King is encamping near by (15). Clearchus nevertheless advances straight on, and encamps in certain villages (16). In the darkness and confusion the Greeks make much noise and frighten the enemy (17), of whom, on the next day, no traces are to be seen (18). During the night the Greeks also suffer a panic (19). Clearchus by a stratagem succeeds in quieting them, and at daybreak they again fall into line (20, 21).

1. *αὐτοῦ παρὰ Ἀριαίω*: cf. *αὐτοῦ ἐπὶ τοῦ ποταμοῦ* in iv. 3, 28. Glus also remained: cf. ii. 1, 3, 5. — *ἔλεγον, φαίη*: the first takes a clause with

8π, the second the inf. (G. 260, N. 1). — βελτίους, of higher rank. — οὐς οὐκ ἂν ἀνασχέσθαι: for οἱ οὐκ ἂν ἀνάσχοιντο, a rel. clause with the inf. by assimilation (G. 260, 2, N. 2). — αὐτοῦ βασιλεύοντος: pred. part. after a verb of enduring (G. 279, 1). For the case see G. 171, 2. Cf. further *Moods and Tenses*, § 112, 2, N. 2. — ἀλλ' εἰ, κ. τ. λ.: a change to the direct discourse. — ἤδη, immediately. — εἰ δὲ μή, otherwise, i. e. if you do not come, = ἐὰν δὲ μή ἤκητε. See § 2. In such alternatives, εἰ δὲ μή is regularly used in the second clause, even when a subjunctive or an affirmative verb would be required if the ellipsis were supplied. See *Moods and Tenses*, § 52, 1, N. 2. — αὐτός (G. 138, N. 8), himself, adj. pron. emphasizing the omitted subj. of ἀπιέναι, which is fut. in force (G. 200, N. 3 b).

2. οὕτω: with ref. to what follows as well as to what precedes. — χρη ποιεῖν: sc. ἡμᾶς, referring to both Greeks and barbarians. — ὥσπερ λέγετε: understand before this χρη ἡμᾶς ἤκειν τῆς νυκτός. — εἰ δὲ μή: see note on εἰ δὲ μή in § 1. — πράττετε is more animated than χρη ἡμᾶς πράττειν would have been. — ὅποιόν τι: τι adds to the indefiniteness of ὅποιον, whatsoever. — οὐδέ, i. e. not even to the friendly barbarians, just as before he had sent Phalinus off without satisfying him (ii. 1. 23, end).

3. λέναι: purpose (G. 265). Construe with οὐκ ἐγένετο, did not result (favorably) for going. This phrase is interpreted by καλὰ ἦν at the end of the section. — ἄρα, as it seems. — ἐν μέσῳ, between. Cf. i. 7. 6, and note. — ναυσί-πορος (G. 131, 1, N.).

Page 41. — οὐ μὲν δή, nor yet indeed. — γέ: force? — οἶόν τε: sc. ἐστίν, is it possible (G. 151, N. 4²). — ἐστίν: accent?

4. δειπνέειν: explanatory of ὧδε ποιεῖν. The infinitive const. changes to the imperative in συσκευάζεσθε, κ. τ. λ. Cf. πράττετε in § 2, and note. — σημήνη: cf. ἐσάλπιγξε in i. 2. 17, and note. — ὥς ἀναπαύεσθαι (with σημήνη), shall give the signal for going to rest (G. 266, N. 1). — τὸ δεύτερον: cogn. acc. to σημήνη to be supplied. — ἀνατίθισθε: mid. (G. 199, 3). — ἐπὶ τῷ τρίτῳ, at the third signal. — τῷ ἡγουμένῳ, the van (neut.) = τοῖς ἡγουμένοις. — πρὸς, towards: note that the genitive follows (G. 191, VI. 6, 1 a). — τὰ ὅπλα = τοὺς ὅπλους. Cf. ἀσπίς in i. 7. 10.

5. τὸ λοιπὸν: adv. (G. 160, 2). — δεῖ: sc. φρονεῖν.

6. This entire section is thought by many to be an interpolation. — ἀριθμὸς τῆς ὁδοῦ, amount of the way, distance. — τῆς Ἰωνίας, in Ionia (G. 167, 6). — μάχης, scene of the battle, battle-field. So below. — ἐλέγοντο εἶναι, there were said to be, it was said that there were.

7. ἐπεὶ σκότος ἐγένετο, when it became dark (G. 134, N. 1 c). Cf. ἡμέρα ἐγένετο in § 13, and ὁπλὲ ἦν in § 16. — εἰς, ὡς: cf. note on εἰς in i. 2. 3.

8. τοῖς ἄλλοις: dative (G. 184, 3) after ἡγεῖτο in place of the genitive (G. 171, 3). — κατὰ τὰ παρηγγελμένα, in accordance with his previous instructions. For these see § 4. — παρὰ Ἀριαῖον: why acc.? — μέσας νύκτας: cf. note on i. 7. 1. — ἐν . . . ὅπλα, halting under arms in line of battle. Cf. i. 5. 14, and note. — θέμενοι modifies the following nominatives, the officers being said to halt when they order their men to do so. — οἱ κράτιστοι, the highest in rank. Cf. βελτίους in § 1. — μήτε . . . τέ, not only not

. . . but also: the correlatives are merely τε . . . τε. — προδώσειν, ἔσεσθαι, ἡγήσεσθαι: quoted (G. 202, 3 a). — προσ-ῶμοσαν, swore besides (G. 191, VI. 6, end).

9. εἰς ἀσπίδα, i. e. the blood was caught in the hollow of a shield. — οἱ Ἕλληνες, οἱ βάρβαροι: subjects of ῶμοσαν.

10. ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, but when the pledges had been given (aor. with force of plup.); with the pledge here given (an oath and offering) cf. ii. 3. 28, where the pledge is an oath and the giving and taking of the right hand, and iv. 8. 7, where it is an oath and the exchange of spears.

Page 42. — πότερον . . . ἤ: how used? — ἦνπερ: sc. ὁδόν, and for the construction of this accusative with ἤλθομεν, cf. note on ὁδόν in i. 2. 20.

11. ἀπιόντες: prot. = εἰ ἀπιοῦμεν (G. 226, 1). — παντελῶς, utterly, der. from παν-τελής (τέλος). — ὑπὸ λιμοῦ: cf. i. 5. 5, and note. — ὑπάρχει ἡμῖν, we have to depend on: for the meaning of ὑπάρχω, cf. note on i. 1. 4. — οὐδὲν τῶν ἐπιτηδείων, nothing in the way of provisions. — ἐπτακαίδεκα γάρ: γάρ is doubly related, introducing not only a ground for παντελῶς . . . ἀπο-λόμμεθα, but also one of the causes of ὑπάρχει . . . ἐπιτηδείων. — σταθμῶν: the σταθμός is here looked upon as a period of time. Cf. for the case ἡμερῶν in i. 7. 18. — ἐγγυτάτω: adj. (G. 141, N. 3; 142, 2). — ἐνθα, there. — νῦν δ' ἐπινοοῦμεν, i. e. I and those with me. νῦν δὲ corresponds to ἦν μὲν ἤλθομεν, and τῶν δ' . . . ἀπορήσομεν to μακροτέραν μὲν. — μακροτέραν: sc. ὁδόν; cf. note on ἦνπερ in § 10. — ἐπιτηδείων: why genitive?

12. πορευτέον: sc. ἐστί (G. 281, 2). — σταθμούς: cognate acc. to πορευτέον, we must make our first marches, lit. march our first marches. — ὥς . . . μακροτάτους, as long as possible. Cf. note on i. 1. 6, and ὥς πλείστον just below. μακροτάτους is predicate (cf. G. 142, 3). — ἀποσπασθώμεν: explain the accent and mood. — στρατεύματος: why genitive? — ἄπαξ: cf. note on i. 9. 10. — δύο: here indeclinable (G. 77, 1, N. 1). — ἡμερῶν: gen. of measure (G. 167, 3). — ἀπόσχωμεν: why subj.? — οὐκέτι μὴ δύνηται: emphatic fut. affirmation (G. 257). — στρατεύματι: dat. of accompaniment (G. 188, 5), equiv. to ἐὰν ἔχη ὀλίγον στρατεύμα, corresp. to πολλὴν δ' ἔχων (below) = ἐὰν ἔχη. — σπανιεί: fut. of σπανίζω (G. 110, II. N. 1 c). — ἔγωγε is expressed for emphasis, and further emphasized by γέ and by its position.

13. Ἦν δυναμένη, amounted to, meant: οὐδὲν ἄλλο δυναμένη stands like a pred. adjective after ἦν, the expression differing little from ἐδύνατο. — στρατηγία, plan of operations. — ἀποδρᾶναι ἢ ἀποφυγεῖν: cf. i. 4. 8, and note. — τὸν ἥλιον, ἡλίῳ: cf. note on ἡλίῳ in ii. 1. 3. — τοῦτο: cf. ἐψεύσθη τοῦτο in i. 8. 11, and note.

14. ἔτι δέ, but furthermore. — δεῖλην: cf. note on i. 8. 1. — τῶν Ἑλλήνων: depends on the omitted (indefinite) antecedent of οἱ (G. 152). — οἱ μὴ ἔτυχον: a conditional relative clause (G. 232, 1; 231, end).

15. εἰσιν, νέμοιτο: partial change of mood in quotation. Cf. note on i. 10. 5. — ἐστρατοπεδεύετο: impf. (not plup.), was encamping. — καὶ γὰρ καὶ: an unusual connection of particles, and (they were sure of this) for smoke also, etc.

16. ἀπερηκότας, were weary, as pf. of ἀπ-αγορεύω, to renounce, give up,

grow weary: the perf. ἀπ-είρηκα, *to have grown* (and so *to be*) *weary*. Cf. i. 5. 3. — οὐ . . . ἀπέκλινε, *he did not, however, even* (δέ in οὐδέ) *turn aside*, much less retreat.

Page 43. — εὐθύωρον, *straight on*, an uncommon word. — εἰς: with ref. to the previous marching *into* the villages. — καὶ . . . ξύλα, *even the very timbers in (from) the houses* (G. 191, N. 6). Cf. τοὺς ἐκ τῶν πόλεων in i. 2. 3, and note.

17. δμως: notwithstanding the villages had been pillaged. — τρόπῳ τινί, *after a fashion*. — σκοταῖοι, *in darkness* (G. 138, N. 7). — ἐτύγχανον: sc. αὐλιζόμενοι. — ὥστε ἀκούειν, ὥστε ἔφυγον: in the second case the result is stated as an independent fact, rather than merely as a result (G. 266, 1; 237).

18. καὶ βασιλεύς, *even the King*, and not only οἱ ἐκ τῶν σκηνωμάτων φεύγοντες. — οἷς (G. 153, with N. 1).

19. τοῖς Ἕλλησι: after the compound verb (G. 187). — οἷον: masculine accusative, subject of γίνεσθαι, *qualem par est fieri*.

20. τῶν τότε: sc. κηρύκων. Homer says (*Iliad* v. 786) that Stentor (cf. Eng. *stentorian*), the "brazen-voiced," was able to shout as loud as fifty other men together. — τοῦτον: taking up Τολμίδην. — τὰ ὅπλα: in a Greek camp the arms (heavy shields and spears) were generally stacked in one place. — ὅτι λήψεται: cf. i. 6. 2, and note. — ὅς ἂν μνηύσῃ, *λήψεται*: conditional relative sentence referring vividly to the future (G. 232, 3). — τάλαντον ἀργυρίου: cf. i. 7. 18.

21. εἰς τάξιν τὰ ὅπλα τίθεσθαι, *to get under arms in (lit. into) line of battle*. Cf. i. 5. 14, and note. — ἥπερ εἶχον, *just as they were* (or *stood*). — ἡ μάχη, i. e. *the battle of Cunaxa*.

CHAPTER III.

SYNOPSIS: At sunrise the King sends heralds to propose a truce (1). Clearchus arranges the army so as to present the most formidable appearance, and, coming forward (2, 3), asks what they want (4). He directs them to tell the King that they must fight first, as the Greeks have had no breakfast (5). The heralds depart, but soon return with word that, if the truce (which is to be general) should be concluded, the Greeks will be furnished provisions (6, 7). Clearchus thinks best to conclude the truce, and commands the heralds to lead the way (8, 9). They come upon ditches and canals, over which they are obliged to construct bridges (10). Clearchus punishes those who loiter, and himself takes part in the work (11), so that the older men also give their assistance (12). Clearchus suspects that the King has flooded the plain with a purpose (13). They arrive at certain villages where they procure provisions (14-16). They remain here three days, and Tissaphernes comes to confer with them (17), and says that he has asked the King to allow him to lead them back to Greece (18, 19), but that the King wishes to know why they took the field against him (20). Clearchus explains how they were drawn into the expedition (21, 22), but says that now, however, they wish simply to return (23). Tissaphernes reports this to the King (24), and on the third day returns saying that the King consents to his leading them home in safety (25). He swears on his part to do this faithfully

and to furnish provisions; and the Greeks swear to do no harm to the country on their way (26-28). Tissaphernes then goes back to the King, promising to return after completing his preparations (29).

1. "Ο . . . ἔγραψα: in ii. 2. 18. — τῷδε, *from what follows* (G. 188, 1; 148, N. 1). — πέμπων: sc. κήρυκας (cf. ii. 1. 7).

2. τοὺς προφύλακας, *the pickets*. — ἐζήτουν: diff. in use between this word and αἰτέω on the one hand and ἐρωτάω on the other? — τυχόν, ἐπισκοπῶν: classify these partic. — εἶπε, *told*. Cf. ἔλεγε θαρρεῖν in i. 3. 8, and note. — ἄχρι ἂν σχολάσῃ: on the principle of indirect discourse we might have ἄχρι σχολάσσει (G. 248, 3).

3. κατέστησε, *had drawn up*. — ὥστε . . . πυκνήν, *so that it should be* (G. 266, 2) *well arranged to be seen* (G. 261, 2) *everywhere as a compact line* (i. e. to have this appearance in all parts).

Page 44. — μηδένα: why not οὐδένα? — εἶναι: in the same construction with the preceding ἔχων. — τέ, τέ: the first τέ is correlative to the καί before τοῖς ἄλλοις; the second, to the καί before εὐαιδεστάτους. — ταῦτά, i. e. προελθεῖν, κ. τ. λ.

4. πρὸς, *in front of* (G. 191, VI. 6). — ἦκοιεν, *had come*, the direct form is ἦκομεν (G. 200, N. 3) *ἀνδρες οἵτινες ἐσόμεθα* (G. 247, N. 1). See *Moods and Tenses*, § 74, 1, N. 1.

5. μάχης: genitive of want (G. 172, 1). — ὁ τολμήσων, *the man that will dare* (G. 276, 2), subj. of the preceding ἔστιν. — μὴ πορίσας = ἂν μὴ πορίσῃ (G. 226, 1). — Notice ἀριστον at both beginning and end of the last sentence.

6. ᾧ: the antecedent is the preceding sentence, ἦκον ταχύ. — δοκοῖεν, ἦκοιεν: the direct discourse would show the person of each verb: εἰκότα δοκεῖτε . . . καὶ ἦκομεν . . . οἱ ἄξουσιν ἐνθεν ἔξετε. — οἱ . . . ἐπιτήδεια, *who would conduct them* (the purpose for which the guides were brought), *if there should be a truce, to a place* (sc. ἐκεῖσε) *from which they would get* (the object in view) *provisions*. For this use of the fut. ind. with relative words (here οἱ and ἐνθεν) to express purpose or object, see G. 236, with N. 3. For the partial change of mood in the quoted sentence ὅτι . . . ἐπιτήδεια, see note on ὅτι . . . βασιλεῖ in § 4.

7. εἰ . . . ἀπιούσιν, *whether he was making a truce merely* (αὐτοῖς) *for the men (as they were) coming and going*, i. e. for the King's envoys. The direct question was σπένδομαι . . . ἢ . . . ἔσονται. — τοῖς ἄλλοις (G. 184, 3 or 4). — διαγγελθῇ: why subjunctive? Force of διὰ?

8. μεταστησάμενος, *had them retire, and, etc.* (G. 191, VI. 3, end). — ἰδόκα ποιέσθαι: cf. ἰδόκα πορεύεσθαι in i. 2. 1, and note. — καθ' ἡσυχίαν, i. e. without being harassed by the enemy. Force of the suffix in ἡσυχία? — ἐπὶ, *after, in order to get*, involving the idea of purpose, but below, in § 9 at the end, πρὸς in the sense simply of *to*.

9. διατρίψω (sc. χρόνον). — ἀποδόξῃ: why subj.? For the force of ἀπό, cf. ἀπο-ψηφίσωνται in i. 4. 15, and note. — καιρός, *proper time*, whereas χρόνος is *time* in general.

10. οἱ μὲν: correlated by Κλέαρχος μὲντοι — τάφροις: cf. for the case, οἷς, i. 8. 1. — αὐλώσιν, *canals*. — ὥς μὴ δύνασθαι, *so that they were not able*, ὥς with the inf. to express result (G. 266, n. 1). Cf. i. 5. 10, and note. — ἐποιοῦντο: sc. γεφύρας. — ἦσαν ἐκπεπτωκότες: periphrastic pluperfect (G. 118, 4), which makes the idea of *being* on the ground more prominent than that of *falling*.

Page 45. — 11. Κλέαρχον... ἐπιστάται: lit. *to learn Clearchus well*, *how he commanded*. Cf. note on τῶν βαρβάρων, i. 1. 5, and also i. 6. 5. — τὸ δόρυ, *his spear*, but in the next line βακτηρίαν, *a staff or stick*, without the art., because the staff was no part of his regular equipment as a soldier. Give the stem from which βακτηρία is derived. — εἰ δοκοίη: why opt.? — τὸν ἐπιτήδειον: sc. παλεῖν (G. 261, 1). — ἔπαισεν ἄν: an iterative aorist (G. 206). For the use of the stick in Spartan military discipline, see i. 5. 11, and note. — αὐτὸς προσελάμβανεν, *took hold himself*. — μὴ οὐ (G. 283, 7): the μὴ negatives the following inf. regularly; the οὐ (here very irregular) strengthens the neg. idea underlying αἰσχύνην εἶναι, *were ashamed*, *were un-willing* (*Moods and Tenses*, § 95, 2, n. 1, Rem.).

12. πρὸς: cf. i. 9. 20. It is doubtful whether we should read αὐτοῦ or αὐτό. MSS. αὐτόν. — οἱ... γεγονότες here must mean *those that were thirty years old and less*, which would regularly be οἱ εἰς τριάκοντα ἔτη (as in vii. 3. 46). For the case of ἔτη, see G. 161. — σπουδάζοντα, *in earnest*. — προσελάμβανον: cf. § 11.

13. ὑποπτεύων: cf. i. 1. 1, and note. — μὴ: in the direct form οὐ (G. 242, 4). — ἄρδιν: with οἷα (sc. τοιαύτη), on the principle of G. 261, 1: *it was not the proper season for watering*, etc. Cf. *Moods and Tenses*, § 93, 1, n. 1. — ἤδη, *forthwith*, *at the very start*. — εἰς, *with reference to*, *for*. — τούτου ἕνεκα: taking up ἵνα προφαίνοντο. Cf. G. 215, Rem. — ἀφεικέναι: see ἀφίημι.

14. ὅθεν: cf. ii. 1. 3, and note, and below, § 16. As an adverb ὅθεν goes with λαμβάνειν; as a relative it introduces the sentence. — ἀπέδειξαν λαμβάνειν, *gave them notice to take*. — οἶνος φοινίκων, *palm wine*. Cf. i. 5. 10. — ὅξος... αὐτῶν, *a sour* (cf. ὄξύς) *drink made from the same by boiling* (ἔψω, *to boil*).

15. αὐταὶ αἱ βάλανοι, *the dates themselves* (opposed to the wine, etc.), in partitive appos. (G. 137, n. 2). — τοῖς οἰκέταις: with ἀπέκειντο (G. 184, 3). οἰκέτης, from οἶκος (G. 129, 2 b), properly a *house-servant*. — ἀπέκειντο, *were set apart*; equiv. to pass. of ἀπετίθεισαν, below. — κάλλους: gen. of cause (G. 173, 1). — ἡλέκτρον: abridged for ἡλέκτρον ὄψεως. Cf. the similar case explained in G. 186, n. 2. — τὰς δὲ τινάς, *but some* (τινάς) *others*. — τραγήματα, *for sweetmeats*, to be eaten at dessert (G. 137, n. 4). — καὶ ἦν... ἡδὺ μὲν, *and these* (the τραγήματα, G. 135, 2) *were a palatable thing* (G. 138, n. 2 c) *also at a symposium* (πότον, not ποτόν). — κεφαλ-αλγίς: derivation? See G. 131, 1.

16. τὸν ἐγ-κέφαλον, *the crown* (lit. *brain*), a large terminal cabbage-like growth at the top of the stem of the palm-tree. — ἰδιότητα, *peculiar-ity* (see G. 129, 7). — ἡδονῆς, *flavor*. Cf. ἡδύ, above. — ἐξαιρεθείη: why opt.? — ὅλος, *entirely* (G. 138, n. 7): we sometimes sav. *it all dried up*.

17. ὁ... ἀδελφός: note the position of the genitives (G. 142, 1). — γυναικός: by name *Statira*. — αὐτοῖς: case (G. 186). Cf. Ἑλλάδι in the next section.

18. γείτων: predicate nom. to οἰκῶ (G. 136; cf. 137, n. 4). — οἰκῶ: see *Hellen.* iii. 2. 12, Καρία, ἐνθαπερ ὁ Τισσαφέρνους οἶκος.

Page 46. — πλῆλὰ κῆμήχανα (i. e. καὶ ἄμ.), *many difficulties*, lit. *many and inextricable* (struēs, G. 141, n. 4): κῆμήχανα = ἐν οἷς οὐδεμία μηχανή. — εὖρημα, *a piece of good fortune*; from εὐρίσκω (εὐρ-, G. 129, 4). — εἰ δυναίμην: we might have had εἰ δὲν δύνωμαι (G. 248, 2; 226, 4, n. 1), as the context implies, *I thought it would be a εὖρημα*, — οἶμαι... ἔχειν, *for I think it would not be a thankless labor for me* (G. 246). For ἀχαρίστως ἂν ἔχειν, cf. note on i. 1. 5, end. — πρὸς ὑμῶν: as if a passive had preceded in place of ἀχαρίστως ἔχειν.

19. ἐπιστρατεύοντα: quoted after ἡγγελα (G. 280). For the fact mentioned, see i. 2. 4. — καὶ μόνος, κ. τ. λ.: cf. i. 10. 7 and 8. — σὺν τοῖσδε: with a gesture. — αὐτῷ: the King.

20. βουλευέσθαι: what other tenses might be used? (G. 203, n. 2). — εὐπρακτότερον: verbal adj. (G. 117, 3) in the comparative. The subj. of εὐπρακτότερον ἢ is διαπράξασθαι understood, the διαπράξασθαι expressed being the object of δύνωμαι.

21. μεταστάντες: second aor. Cf. μεταστησάμενος in § 8. — Κλέαρχος δ' ἔλεγε, i. e. *Clearchus was their spokesman*. — ὥς βασιλεῖ πολεμήσοντες, *with the intention of warring with the King* (G. 186, n. 1). When, as here, the subject of the leading verb is also the speaker (cf. G. 277, n. 2), ὥς simply emphasizes the *cause* or *purpose* denoted by the participle.

22. The speaker is referring in this section, probably, to the agreement entered into at Thapsacus, i. 4. 11–13. — θεούς, ἀνθρώπους: objects of ἡσυχύνθημεν (G. 158, n. 2). The infinitive προδοῦναι is a second obj. of the same verb (G. 260, 1). — παρέχοντες (sc. αὐτῷ), *when we had offered* (G. 204, n. 1). — εὖ ποιεῖν: purpose (G. 265; 165, n. 1).

23. ἐπεὶ: here, *since*; above, in § 22, *when*. — βασιλεῖ... ἀρχῆς: cf. ii. 1. 11. — τὴν χώραν κακῶς ποιεῖν: cf. i. 4. 8, and note. Cf. below, ἡμᾶς εὖ ποιῶν. — εἰ τις... λυποίη, i. e. *if no one should molest us*: τις is like French *on* and German *man*, with no exact English equivalent. — ἀδικοῦντα: sc. τινά, and cf. βουλευομένους in i. 1. 7. — ἡμᾶς... ὑπάρχη, *shall take the first step also* (καὶ) *in doing us good* (G. 279, 1), καὶ εὖ ποιῶν emphatically opposed to ἀδικοῦντα. — εὖ ποιοῦντες (G. 277, 2).

Page 47. — 24. ἦκω: mood? — αἱ... μερόντων, *let the truce continue*. — ἀγορὰν παρέξομεν, *will provide a market*, i. e. an opportunity for the Greeks to buy provisions.

25. εἰς: cf. εἰς ξω, i. 7. 1, and note. — διαπεπραγμένος (cf. διαπράξασθαι in § 20): with δοθῆναι as its object. — δοθῆναι αὐτῷ: cf. the corresponding active δοῦναι ἐμοί in § 18. — καίπερ: with the following concessive part. (G. 277, n. 1 b). — ἄξιον βασιλεῖ, *befitting the King* (G. 185; 184, 2). Cf. G. 178, n.

26. τέλος: cf. i. 10. 13. — παρέξεν: sc. ἡμᾶς. The inf. is quoted after

the idea of *promising* in πιστά (G. 202, 3 a). So ἀπάξιν. — δπου δ' ἂν μή: why not οὐ?

27. πορεύεσθαι, ξύν: both quoted after ὁμόσαι. Cf. the two future infinitives in § 26. — ὡς διὰ φιλίας (sc. χώρας), as (you would go) through a friendly country.

28. ταῦτα ἔδοξε: cf. note on i. 3. 20. — ὤμωσαν . . . ἔδοσαν: cf. note on πιστά in ii. 2. 10.

29. ὡς βασιλέα: cf. i. 2. 4. — διαπράξωμαι, shall have accomplished, with future perfect force (*Moods and Tenses*, § 20, n. 1). — ἂ δέομαι: sc. διαπράξασθαι. — ὡς ἀπάξων καὶ ἀπιών (G. 200, n. 3 b): cf. note on ὡς πολεμήσοντες in § 21.

CHAPTER IV.

SYNOPSIS: The Greeks and Ariaeus remain encamped near each other for more than twenty days, during which time the barbarians receive visits from their friends (1). The Greeks grow uneasy and ask their generals why they remain, and express their suspicions of the King's intentions (2-4). Clearchus answers that it will not do to go away, as that would break the truce and they would be left without provisions, guide, or friends (5); that, moreover, the Euphrates bars their way, and that they have no cavalry (6). He declares his faith in the King's oath (7). Tissaphernes and Orontas arrive with their armies (8). The Greeks proceed with Tissaphernes as guide (9), but are suspicious of the Persians, and march apart from them. Mistrust increases on both sides, and they sometimes come to blows (10, 11). They arrive at the wall of Media (12), and from thence a march of two days brings them to the Tigris. The Greeks encamp near Sitace, and the barbarians cross the river (13, 14). After supper a man brings a warning from Ariaeus to the Greeks to beware of a night-attack, and to guard the bridge over the Tigris (15-17). Clearchus is greatly alarmed (18); but the story is observed to be inconsistent (19, 20), and after questioning the messenger it is concluded that he has been sent with an ulterior object (21, 22). Nevertheless, a guard is sent to the bridge (23). At daybreak the Greeks cross the bridge (24), and proceed in four days to the river Physcus. Near Opis they are met by an illegitimate brother of the King, who views them as they pass, and is amazed at their number (25, 26). They proceed through Media, plundering the villages of Parysatis (27), and along the right bank of the Tigris, procuring provisions from Caenae, a city across the river (28).

1. εἰκοσιν: sc. ἡμέρας. — οἱ ἄλλοι ἀναγκαῖοι, his other relatives: ἀναγκαῖος (from ἀνάγκη, see G. 129, 12) is the Lat. necessarius. — δεξιὰς, assurances, pledged by the person who brought them with the right hand. — μή . . . αὐτοῖς, that the King would bear them no ill-will (μνησι-κακήσαι: μμνήσκω, stem μνα-, and κακός). The inf. is quoted after δεξιὰς; cf. παρέξιν in ii. 3. 26. — ἐπιστρατείας: gen. of cause (G. 173, 1). — τῶν παροιχομένων, of what was past (G. 200, n. 3).

2. οἱ περὶ Ἀριαεῖον, Ariaeus and those with him (G. 141, n. 3). Cf. οἱ ἀμφὶ Τισσαφέρνην, iii. 5. 1. — ἐνδελοὶ . . . νοῦν, evidently paid less regard to the Greeks. For προσέχοντες, cf. ἀνιόμενος in i. 2. 11, and note.

Page 48. — 3. ἥ may introduce the second part of an alternative question (G. 282, 5), even when the former part is only implied (here πότερον ἄλλως ἔχει). Cf. the use of *an* in Lat. — περὶ παντὸς ποιήσαιο: cf. περὶ πλείστου ποιῶν in i. 9. 7, and note. — ἥ: subj. of purpose (G. 216). The opt. referring to the future has the force of a primary tense (*Moods and Tenses*, § 34, 2). — στρατεύειν: dependent on φόβος (G. 261, 1, with n. 1). We might have had οἱ ἄλλοι "Ε. φοβῶνται . . . στρατεύειν. — ὑπάγεται: cf. ii. 1. 18. — διεσπάρθαι: see διασπείρω and G. 262, 1. — ἀλισθῆ: cf. διαπράξωμαι, ii. 3. 29. — οὐκ . . . ἡμῖν, it is not possible that he will not attack us, lit. there is not how (introducing the indir. quest.) he will not, etc. (G. 283, 8).

4. ἥ . . . ἀποταχίσει, is either trenching or walling off some point. Cf. the use of *τι* in i. 10. 16. — τοσούδε, so few: accent (G. 27, 4). — ἐπὶ . . . αὐτοῦ, at his very doors.

5. ἐπὶ πολέμῳ = πολεμήσοντες. — ἔπειτα, moreover, introducing πρῶτον μὲν, αὐθις δέ, etc. — ὅθεν, (a place) from which. — ἐπισιτιούμεθα: purpose (G. 236). — ἅμα and εὐθύς (G. 277, n. 1) both qualify ἀφυστήξει, which is a future perfect (G. 110, IV. c, n. 2; 200, n. 9). Cf. below, λελείψεται. — ὄντες: sc. φίλοι.

6. ποταμός: emphatic, as if he had said, but as to rivers, I don't know whether (εἰ), etc. — διαβατέος: the verbal in -τέος used personally (G. 281, 1). — οὐ μὲν δή: cf. i. 9. 13, and note. — ἂν, i. e. ἔάν. — οὐ . . . εἰσιν: implying also, nor will there be. — τῶν δὲ . . . ἄξιοι, whereas the enemy's horse are very numerous (lit. the most, compared with those of other nations) and very efficient. — νικῶντες = εἰ νικῶμεν; but ἡττωμένων, to which σωθῆναι is apod., = ἔάν ἡττώμεθα, or perhaps εἰ ἡττώμεθα (see *Moods and Tenses*, § 54, 2 b). — οἷόν τε: sc. ἐστίν.

7. σύμμαχα, helps. — ὅ τι, on what account (G. 160, 2; 149, 22). — αὐτόν: repeating βασιλέα. — θεούς: cf. θεούς in ii. 3. 22, and G. 158, n. 2.

8. ὡς ἀπιών, as if going (G. 277, n. 2): here the writer and the subj. of the leading verb are not the same person (cf. note on ὡς πολεμήσοντες in ii. 3. 21, and ii. 3. 29), so that ἀπιών expresses the intention *professed by Tissaphernes*. There is nothing in the use of ὡς to indicate the historian's opinion as to the honesty of this profession. See note on ὡς βοηθήσων in § 25. — εἰς οἶκον = οἴκαδε: see note on οἴκῳ in ii. 3. 18. Besides Caria he now had the satrapy of Cyrus. — ἦγε, i. e. Orontas. Cf. iii. 4. 13. — ἐπὶ γάμῳ, in marriage, as his wife.

Page 49. — 10. αὐτοὶ . . . ἐχώρουν, proceeded by themselves. — ἐστρατοπεδεύοντο: the Greeks and barbarians. — ὥσπερ πολεμίους (sc. φυλαττόμενοι), just as (if they were guarding against) enemies (G. 277, n. 3).

11. τοῦ αὐτοῦ: sc. τόπου, and cf. i. 8. 14. — πληγὰς ἐνέτεινον: cf. i. 5. 11.

12. τεῖχος: mentioned in i. 7. 15. If we suppose that the southern part of this wall, which reached from the Tigris to the Euphrates, was in ruins, it is easy to account, first, for Xenophon's not describing it in i. 7. 15, but here; and, secondly, for the King's digging the ditch for the purpose, on

that assumption, of completing the line of defence furnished by the northern part of the wall. In the retreat Tissaphernes led the Greeks westward, on the southern side of the ditch, in order that they should not see the rich plain of Babylonia, and so brought them outside of the wall again, which they now pass within (παρήλθον) on their way to the Tigris. — ἦν ῥκοδομημένον = ῥκοδόμητο (G. 118, 4). — κειμένας, lying; we say laid. — ποδῶν: why gen.? — μήκος δ' ἐλέγετο, but in length, it was said, etc.

13. τὴν δ' . . . ἐπτά, and the other (by its having been) bridged over (means, G. 277, 2) with seven boats. See note on § 24. — ἦσαν ἀπό: cf. εἰσιν ἐκ in i. 2. 7. — ὥσπερ: sc. κατατέμνηται.

14. δένδρων: with παράδεισος (G. 167, 4). If it went with δασέος it would be δένδροις (cf. iv. 7. 6). — οἱ δὲ βάρβαροι: sc. ἐσκήνησαν.

15. ἔτυχον ἐν περιπάτῳ ὄντες, happened to be walking. — πρὸ τῶν δπλων: cf. note on ii. 2. 20. — οὐκ ἐζητεῖ, did not ask for, ask to see. — καὶ ταῦτα ὦν: cf. i. 4. 12, and note.

16. ὅτι: introducing direct discourse. Cf. i. 6. 8, end, and note.

Page 50. — Ἐπεμψε (G. 135, N. 1). — πιστοί: cf. note on i. 5. 15. — μὴ ἐπιθῶνται (G. 216).

17. ὥς διανοεῖται, since T. intends, etc.; but in the next line ὥς, in order that. — τῆς διώρυχος: the second of the two mentioned in § 13; over this there was only a pontoon bridge, which could be destroyed easily.

19. νεανίσκος τις: conjectured to have been Xenophon himself. — οὐκ ἀκόλουθα, inconsistent. — τό τε ἐπιθήσεσθαι καὶ λύσειν, i. e. the two stories of an intention to attack, and at the same time to destroy the bridge: we should expect τὸ also before λύσειν. For the unusual fut. inf. see G. 202, 3 b; also Moods and Tenses, § 27, N. 2 b. — νικᾶν: sc. αὐτούς as subject. — τί δαί . . . γέφυραν: why need they destroy the bridge? implying what good will it do them, etc.? It is thus a proper apod. to the future prot. ἐάν . . . νικῶσι (G. 223). — ἂν (i. e. ἐάν) ὦσιν, ἔχομεν ἂν: a subj. in the prot. (G. 223), with an opt. with ἂν in the apod. (G. 224), the latter belonging to an implied prot. in the opt., such as, if we should wish to escape (G. 227, 1; Moods and Tenses, § 54, 1 a²). The οὐ in οὐδέ, not even, modifies ἔχομεν ἂν, the meaning being, even if there are (shall be) many bridges, we should not know, etc. Cf. for this meaning of οὐκ ἔχω, i. 7. 7, and note; and see also οὐχ ἔξουσιν in § 20.

22. ὑποπέμψαιαν, had sent with a false message (ὑπό): the dir. form was ὑπέπεμψαν (G. 243). — ἐνθεν μὲν, ἐνθεν δέ, on this side, on that. — πολλῆς . . . ἐνότων, since it was extensive and fertile, and since there were men in it to work it. — εἰτα δὲ καί, and moreover also. — ἀπο-στροφή (see G. 129, 1). — εἰ τις βούλοιτο, in case that any one should wish, might have been ἐάν τις βούληται (G. 248, N.).

23. ἐπὶ μέντοι . . . ὅμως, yet they nevertheless, etc., i. e. notwithstanding that they now knew the man's statements were false. Cf. ii. 2. 17. — ἀπήγγελλον, i. e. the next morning.

Page 51. — 24. ἐσυγμένῃν: the Greek said ζευγνύναι γέφυραν (G. 159), to build (join) a bridge, or ζευγνύναι ποταμόν (διώρυχα), to bridge a river

channel); for the latter see § 13. — ὥς . . . πεφυλαγμένως, as guardedly as possible: supply ἦν with οἶόν τε (= δυνατόν). — τῶν παρὰ Τισσαφέρνους Ἑλ.: cf. τῶν παρὰ βασιλέως, i. 1. 5, and note. — διαβαινόντων (sc. αὐτῶν): we should expect the dat. after ἐπιθήσεσθαι, rather than the gen. absolute. In the same way διαβαινόντων occurs in the next line, notwithstanding the following αὐτοῖς. — σκοπῶν: participle. — διαβαίνουσι: in the direct form διαβαίνουσι (G. 243), to see whether they were crossing. — ῥχετο ἀπελαύνων, went riding off (G. 279, 4, N.); ῥχετο, lit. was off (G. 200, N. 3).

25. πλήθρου: cf. πλήθρων, i. 2. 23. — ῥκείτο: cf. οἰκουμένην, i. 4. 1. — ἡ ὄνομα Ὀπίς: cf. i. 5. 4, and note. — πρὸς ἦν: why accusative? — ὥς βοηθήσων (G. 277, N. 2): ὥς shows only that the partic. gives the purpose which is professed by the subject (ὁ ἀδελφός). See note on ὥς ἀπῶν in § 8, and on ὥς πολεμήσοντες in ii. 3. 21. Cf. also i. 1. 11, and note.

26. εἰς δύο, two abreast (G. 191, III. 1 c). They marched by in column. — ἄλλοτε . . . ἐφιστάμενος, halting now and then. — τὸ ἡγούμενον (object): cf. ii. 2. 4, and note. — ἐπιστήσαι: why opt.? — ἐπίστασιν: force of the suffix σις? — ἐκπεπλήχθαι: see note on i. 5. 13.

27. Κύρῳ ἐπεγγελῶν, insulting Cyrus (G. 184, 2) besides (ἐπὶ), i. e. besides gratifying the Greeks. Cf. ἐπι-λέγειν, i. 9. 26. — διαρπάσαι . . . ἐπέτρεψε: cf. i. 2. 19, and note. — πλὴν ἀνδραπόδων, i. e. except that the men in them were not to be made slaves.

CHAPTER V.

SYNOPSIS: They arrive at the river Zapatas, and Clearchus sends a messenger to Tissaphernes and requests an interview (1, 2). When they meet, Clearchus expresses his hope that they shall be able to dispel the mutual distrust of the Greeks and barbarians (3, 4); mentions cases where great evil has been done through misunderstanding (5, 6); refers to their oaths and the vengeance of the Gods should they break them (7); details the facts which render it necessary for the Greeks to retain the friendship of the Persians (8-12), and the advantages to the barbarians of an alliance with his Greek army (13, 14); and finally he asks to know who has excited the suspicions against them (15). Tissaphernes assures Clearchus that the Greeks have no cause for distrust (16), showing how completely they are in the power of the Persians (17-19), and how unnecessary it would be for the latter to resort to perjury if they wished to destroy their former enemies (20, 21). He expresses great personal friendship for the Greeks, and hints at an especial service they may do for him (22, 23). Clearchus believes him sincere, and when he promises to disclose the names of those who have sought to create distrust between them, if Clearchus with the rest of the generals will come to him, the Greek general consents (24-26). The next day he returns to camp and states what has been agreed upon, and, though opposed by some of the soldiers, finally persuades five of the generals and twenty captains to accompany him (27-30). The generals are invited to enter the tent of Tissaphernes, and not long after they are seized and those without murdered (31, 32). Nicarchus alone escapes, and flees terribly wounded to the Greeks (33), who run to arms (34). Ariaeus with 300 Persians approaches the camp, and calls for some general or captain (35, 36). Cleanor, Sophaenetes, and Xen-

ophon come forward (37). Ariaeus tells them that Clearchus, having violated the truce, is dead, but that Proxenus and Menon are in great honor, and that the King demands their arms (38). In answer Cleanor reproaches him for his treachery, and Xenophon skilfully asks that Proxenus and Menon may be sent to the Greeks to advise them (39-41). The barbarians leave without making answer (42).

1. ὑποψία, feelings of distrust (ὑφ-οράω). — φανερά, pred. to ἐφαίνετο, is specially opposed to ὑποψία.

Page 52. — 2. Τισσαφέρνει: cf. τούτω, i. 1. 9. — εἰ πως δύναίτο (G. 248, 2), in case he could in any way, etc. The apod., suggested by παῦσαι, would be ἵνα παύσαι or the like. See Moods and Tenses, § 53, N. 2, for further details of this important construction. — πρὶν γενέσθαι (G. 274). — ἐροῦντα (G. 277, 3).

3. Τισσαφέρνῃ: a heteroclite voc. (G. 60, 1b). — ἀδικήσαν: cf. μνησικακήσαν in ii. 4. 1, and note. — φυλαττόμενον ἡμᾶς, are on your guard against us (G. 280). — ὡς πολεμίους, as (you would be against) an enemy.

4. οὐ δύναμαι οὔτε: we should expect οὔτε δύναμαι to correspond to ἐγὼ τε οἶδα. See note on μήτε . . . τε in ii. 2. 8. — πειρώμενον (G. 280). — οὔτε . . . οὐδέν, that we on our part do not even think of any such thing (G. 280, N. 3). — εἰς λόγους σοι ἔλθειν, to have an interview with you (G. 186, N. 1, end). — εἰ δυναίμεθα (G. 248, N.). Cf. § 2. — ἀλλήλων (G. 174).

5. ἐκ, in consequence of. — οἱ . . . ἐποίησαν: we should expect φοβηθέντας . . . βουλομένους . . . ποιήσαντας (G. 280), but such an accumulation of participles would be harsh. — φθάσαι: sc. ποιήσαντές τι (G. 279, 4). — μέλλοντας, intending, transitively. — αὖ, i. e. what is more.

6. ἀγνωμοσύνας, misunderstandings (G. 129, 7).

7. πρῶτον . . . μέγιστον, for first and chiefly. Cf. i. 3. 10. The correlative μέν is δέ in § 8. — θεῶν (G. 167, 3), oaths (sworn) by the Gods, as we say δμνῦναι θεούς. — εἶναι (G. 263, 1). — τούτων, i. e. τῶν θεῶν ὀρκῶν (G. 171, 2). — παρημεληκώς (G. 280, N. 2): cf. ἐψευσμένος, i. 3. 10, and note. — τὸν θεῶν πόλεμον, the Gods' war (G. 167, 2). — ἀπό, with, by the aid of. — φεύγων, flying; but ἀποφύγοι ἄν, could make his escape. Cf. i. 4. 8, and note. — ὅπως . . . ἀποσταίῃ, how he could retire to a strong place, i. e. to a place that would prove really ἐχυρόν against the Gods. For the three apod. with prot. implied, see G. 226, 2b. — πάντῃ πάντα: cf. πάντων πάντα in i. 9. 2, and the πανταχῇ πάντων following. — θεοῖς (G. 185; 184, 2). With this section compare Psalm cxxxix. 7-12.

8. περὶ μὲν δὴ: μὲν is repeated from πρῶτον μὲν in § 7. — παρ' οὓς (i. e. τοὺς θεούς) . . . κατεθέμεθα, in whose hands we have deposited the friendship which we have compacted. — τῶν δ' ἀνθρωπίνων, but of human things (G. 168). — ἐν τῷ παρόντι, in the present crisis.

9. πᾶσα ὁδός, every road; but following, πᾶσα ἡ ὁδός, all the way. — αὐτῆς: with οὐδέν.

Page 53. — φοβερώτατον (G. 138, N. 2c).

10. ἄλλο τι (sc. ποιούμεν) ἂν ἤ: ἄλλο τι ἢ or the simple ἄλλο τι is

equivalent in asking a question to οὐ or ἄρα οὐ, Lat. nonne (G. 282, 3). — εὐ-εργέτην, bene-factor (suff. τα-). — ἐφεδρον, a fresh opponent, a successor in the contest, prop. of an odd combatant in the public games, who remained without an adversary when the others had been paired by lot, and sat by (ἐπί and ἔδρα) ready to engage (of course at a great advantage) with any athlete who should beat his adversary. — ταῦτα repeats the indirect question.

11. τῶν τότε (G. 141, N. 3²). — δὲν βούλοιτο (G. 247; 233) might be δὲν ἂν βούληται. — ἔχοντα, σώζοντα, οὔσαν (G. 280). — ἥ . . . ἐχρήτο, which Cyrus found hostile. — ταύτην: repeating τὴν . . . δύναμιν with emphasis.

12. τούτων . . . δυνάων, but since this is so. — ὅστις οὐ βούλεται: result (G. 237, N.). — ἀλλὰ μὲν begins the sent. as if the parenthesis ἐρῶ . . . εἶναι were to be followed by a sentence like καὶ ἡμεῖς ὑμᾶς πολλὰ ὠφελεῖν δυνησόμεθα. (Krüger.) This is really said in other words in § 13 and § 14.

13. οὓς νομίζω ἂν παρασχεῖν, whom I think I could render (παρασχοίμι ἂν): cf. i. 3. 6. — So παῦσαι ἂν (G. 134, 3). — ἐν-οχλοῦντα, disturbing, lit. crowding (ὄχλος) upon (G. 279, 1). — οἷς: with τεθυρωμένους, incensed (G. 184, 2). — κολάσαισθε: doubtful emendation for κολάσεσθε, made on acc. of ἂν (G. 268, 2). — τῆς . . . οὔσης = ἡ τῇ . . . οὔσῃ.

14. ὡς μέγιστος (sc. φίλος), the very greatest: cf. ὅτι ἀπαρασκευότατον, i. 1. 6. — ἔχων ὑπηρέτας = εἰ ἔχοις, κ. τ. λ.: additional protasis to both ἂν εἴης and ἂν ἀναστρέφοιο. — τῆς χάριτος: with ἔνεκα. — ἦν ἂν ἔχοιμεν: χάριν ἔχω is exactly the Lat. gratiam habeo: cf. note on i. 4. 15.

15. οὕτω θαυμαστόν, so surprising. — τοῦνομα τίς: a mingling of two constructions, ἥδιστ' ἂν ἀκούσαιο τίς, κ. τ. λ., and τοῦνομά τινος ὅστις, κ. τ. λ. Rehdantz, however, explains the words: I would gladly hear by name, who is so skilled, etc. — ἀπημείφθη, replied, a form found only here. It reminds us of ἀπαμειβόμενος and ἀμείβετο in Homer.

16. Ἀλλά: cf. ii. 1. 4, and note. — ἥδομαι ἀκούων: cf. ἥσθη ἰδὼν, i. 2.

18. — ἀκούων σου λόγους (G. 171, 2, N. 1). — γινώσκων, since you know. Page 54. — μοι δοκεῖς must be translated impersonally, it seems to me, in order to bring in κακόνους ἂν εἶναι, that you would be evil-minded, in English. We cannot use would, or any equivalent of ἂν, with the infinitive. See Moods and Tenses, § 92, 2, N. 2. — ὡς ἂν μάθῃς (G. 216, N. 2).

17. εἰ ἐβουλόμεθα, supposing it was our wish, i. e. when we made the treaty (G. 221); to this the apod. is ἀπορεῖν (= ἀποροῦμεν) quoted after δοκοῦμεν. Cf. ἀπορεῖν ἂν in § 18, and note. — ἐν ᾗ, by means of which. — ἀντιπάσχειν: with κίνδυνος (G. 261, 1); sc. εἴη ἂν.

18. ἐπιτίθεσθαι: with ἐπιτηδεῶν. — ἀπορεῖν ἂν (= ἀποροῦμεν ἂν): cf. note on § 16, and ἀπορεῖν in § 17, and note. — τοσαῦτα: with a gesture. — ὄντα, though they are. — ὑμῖν ὄντα πορευτέα, must be crossed by you, quoted after ὁράτε (G. 280): direct form, ὑμῖν πορευτέα ἐστίν (G. 281, 1). Cf. with the active of this const., ὅρη πορεύεσθαι, the note on ὁδόν in i. 2. 20. — ταμειεύεσθαι, to parcel out, like a steward (ταμίης), and so to have by themselves, to deal with at once, etc.; sc. τοσοῦτους, antec. of ὁπόσους.

19. ἄλλά, still. — δὲν κατακαύσαντες (causal). — οὐδ' εἰ, not even if: the οὐ goes with ἂν δύναισθε; the δέ (even), with the conditional clause.

20. *ἔχοντες*: conditional (note in the next line *μηδένα*) = *εἰ ἔχομεν*. For *εἰ ἔχομεν ἐξελοίμεθα* *ἀν*, see G. 227, 1. — *ἔπατα*: cf. *εἴτα* in i. 2. 25, and note. — *πῶς ἂν . . . ἂν ἐξελοίμεθα* (G. 212, 2). — *πρός* (G. 191, VI. 6, 1 a).

21. *παντάπασι . . . ἐστί*, but it is characteristic of (belongs to, G. 169, 1) those altogether without resources. — *καὶ τούτων*, and that too: cf. *καὶ ταῦτα* in i. 4. 12. — *οἵτινες ἐθέλουσι*: used as if *ἀποροὶ εἰσιν*, κ. τ. λ. preceded; we should expect simply *ἐθέλειν*, to be willing. Cf. *ὅστις . . . αἰρεῖται* in place of *αἰρεῖσθαι* simply, in ii. 6. 6.

22. *ἔξόν*, when it was possible, acc. absolute (G. 278, 2). — *οὐκ . . . ἤλθομεν*, did we not proceed to do it? — *ἔρως*, earnest desire: sc. *ἐστί*. — *τούτου* refers to *οὐκ . . . ἤλθομεν*. — *τὸ . . . ἰσχυρόν*: the whole infin. clause stands as an object acc. after the verbal idea in *ἔρως*: trans. *my desire that I may secure the confidence of the Greeks* (cf. note on i. 7. 4, end), and with that mercenary force (G. 154) with which (G. 188, 5) C. made his expedition . . . with this (*τούτῳ*) I may return to the coast, etc. *μισθοδοσίας* and *εὐεργισίας* (see G. 129, 3) are accusatives.

23. *ὅσα*: with *χρήσιμοι* (G. 160, 1). — *ἐστέ*, are by anticipation, and so for *ἔσεσθε*. — *τὰ μὲν . . . εἶπας*, some you also have mentioned. — *τιάραν*: a steeple-shaped head-dress of distinguished Persians, worn upright (*ὀρθήν*) only by the King; when worn by others, the point was bent forward. — *τὴν δ' . . . ἔχοι* (sc. *ὀρθήν*): as it was the outward sign of royalty to wear the tiara upright on the head, so wearing it upright in the heart means aspiring to royal dignity, i. e. bearing the royal symbol in the heart, though not on the head. T. thus intimates his intention to revolt from the King by the aid of the Greeks, in order to blind Clearchus to his real plans.

Page 55. — 24. *εἶπεν*: repeated in *ἔφη*. — *οὐκοῦν*, therefore, in questions implies an affirm. answer, and is generally to be rendered by *not then?* — *τοιούτων ὑπαρχόντων*, when such grounds exist. — *παθεῖν* (G. 261, 1).

25. *οἱ . . . λοχαγοί*: in app. to the subj. of *βούλεσθε*. — *ἐλθεῖν ἐν τῷ ἱμῶνι*, i. e. so that it shall be apparent to both armies that we trust one another. Cf. *ἐν τῷ φανερῷ* in i. 3. 21.

26. *σοί* (accented) is emphatic. — *αὐτῷ*, in turn. — *θεν*, from what quarter.

27. *ἐκ*, after, in consequence of, Germ. *in Folge*. Cf. i. 3. 11. — *δῆλός τ' ἦν οἴομενος*: cf. i. 2. 11. — *πάνυ φιλικῶς διακείσθαι*, that he was on very friendly terms with. — *ἐκέλευσε* (subj. *Τισσ.*): sc. *ἔναι*. — *οἱ ἂν ἐλεγχθῶσι*: the verb might have been in what other mood? Could *ἐκέλευσε* have been so changed? See G. 247, with n. 2. — *διαβάλλοντες* (G. 280). — *τῶν Ἑλλήνων*: with *οἱ*. — *οἱ . . . αὐτούς*: cf. *δὲν . . . αὐτόν* in i. 9. 29: *αὐτούς* is added for emphasis.

28. *αὐτῷ*, i. e. Clearchus. — *ὅπως . . . ᾗ* (G. 216, 2).

29. *ἔχιν τὴν γνώμην*, to be devoted. — *τοὺς παραλυποῦντας*, troublesome rivals (note the prep. in comp.). — *μὴ ἔναι, μηδὲ πιστεύειν* (G. 260, 1): the underlying idea is that of a command, not that of a statement of fact.

30. *ἰσχυρῶς κατέπεινεν*, insisted strenuously. — *ἔστε διεπράξαντο* (G. 239, 1). — *ὡς εἰς ἀγοράν*, i. e. without arms.

Page 56 — 32. *οἱ ἔνδον, οἱ ἔξω* (G. 141, n. 3²). — *ᾗτινι πάντας*: cf. i. 1. 5, and note.

33. *ἱππασίαν*: force of the suff. ? — *ἡμφεγνόουν* (G. 105, 1, n. 3). — *εἰς τὴν γαστέρα*: the accusative with reference to the motion of the weapon.

36. *εἴ τις . . . λοχαγός*, i. e. whatever general or captain there was (G. 248, 1), direct *εἴ τις ἐστίν*, suggests the subject of *προσελθεῖν*. — *ἀπαγγείλωσι*: why subjunctive?

37. *τῶν Ἑλλήνων*: depending on the proper names. — *στρατηγοὶ μὲν, σὺν αὐτοῖς δέ*: the first two are contrasted, as generals, with Xenophon. — *Ξενοφῶν*: cf. iii. 1. 4 sq. — *τὰ περὶ*, the fate of.

38. *ἴστησαν εἰς ἐπήκοον*, got within hearing distance. — *ἐπιπορκῶν, λύων*: with *ἐφάνη* (G. 280). — *ἔχει τὴν δίκην*, has received his deserts. — *αὐτοῦ* (G. 142, 4, n. 3). — *ἀπαιτεῖ* (G. 164). — *ἐαυτοῦ* (G. 169, 1). — *εἶναι*: sc. *τὰ δπλα*. — *δούλου*: cf. i. 7. 3, and note.

39. *ἔλεγε δὲ Κλεάνωρ*: cf. ii. 1. 10. — *Ὀρχομένιος*, of Orchomenus, an ancient city of Arcadia, called *πολύμηλος* by Homer (II. ii. 605). — *οἱ ἄλλοι*: in app. to *ὑμεῖς* understood, you others. Cf. § 25. — *θεοὺς, ἀνθρώπους*: cf. ii. 3. 22, and note. — *οἵτινες ἀπολωλέκατε, ἔρχεσθε*: causal (G. 238). — *ἡμῖν*: with *ὁμόσαντες*; cf. *οἷς*, below. — *τοὺς αὐτοὺς* (sc. *ἡμῖν*), the same that we should: the position of *ἡμῖν* expressed forbids its being taken with *τοὺς αὐτοὺς*. — *φίλους καὶ ἐχθροὺς* (G. 137, n. 4). — *νομεῖν* (G. 110, II. 2, n. 1 c).

Page 57. — *τοὺς ἄλλους ἡμᾶς*, the rest of us.

40. *γάρ*, (we are not that) for. — *ἐπιβουλεύων*: cf. i. 6. 8.

41. *ἐπὶ τούτοις*, upon this. — *εἰ . . . ἔλκε* (G. 221). — *Πρόξενος, Μένων*: in emphatic position before *ἐπεὶ περ*: we should render, but as to P. and M., since indeed they are, etc. — *εὐεργέται*: force of the suffix?

CHAPTER VI.

Biographical Sketches of the Five Generals.

SYNOPSIS: Of the five generals, who after their seizure are taken to Babylon and beheaded, Clearchus was the most prominent; a man well qualified for war and fond of it (1). He fought during the Peloponnesian War against the Athenians, and at its close undertook an expedition to Thrace (2). When ordered to return by the Ephors, he disobeyed (3) and was condemned to death. Being now an exile, he went to Cyrus and received from him 10,000 darics (4), with which he collected an army and plundered the Thracians until summoned to Asia (5). Summary of the evidence that he was fond of war (6) and fitted for it (7). As evidence that he was fitted for command, notwithstanding his gloomy and harsh disposition, he was skilful in providing supplies for his army and an excellent disciplinarian (8-10). In time of danger his soldiers willingly obeyed him, but left him, when the peril was over, for a general of less harsh disposition (11, 12). No one was personally attached to him, but his troops were excellent soldiers (13, 14). He was about fifty years of age when he died (15). — Proxenus was ambitious from boyhood (16). He joined Cyrus, hoping to gain wealth, influence, and a great name (17), but was unwilling to acquire any of

these by unjust means (18). He was able to command well-disposed men, but could not inspire ordinary soldiers with fear or respect; he was thirty years old when he died (19, 20). — Menon was avaricious, stooping to perjury, falsehood, and deceit to gain his ends (21, 22). He respected and spared an enemy because he was dangerous, but ridiculed and plundered his friends (23, 24). He respected perjury and injustice, but looked upon the pious and truthful as fools (25). He took pride in deceit and ridicule of friends (26), and sought to be honored and courted by showing his power and willingness to do wrong (27). Even in extreme youth he was notoriously licentious (28). He was not put to death with the others, but died like a malefactor, after being tortured alive for a whole year (29). — Agias and Socrates were both courageous in war and faithful to their friends; and at the time of their death each was thirty-five years old (30).

1. μέν: cf. μέν in i. 10, 19, and note. — οὕτω, so, as above described. — τὰς κεφαλὰς (G. 197, 1, N. 2, last ex.): the corresp. active constr. would be αὐτοῖς ἀποτέμνουσι τὰς κεφαλὰς. — εἰς: in app. to (part of) στρατηγός. — μέν: correl. to δέ in § 16. — ὁμολογουμένως ἐκ πάντων, as was agreed by (cf. ἐκ in i. 1. 6) all. — αὐτοῦ (G. 182, 1; 180, 1). — δόξας γενέσθαι, i. e. who appeared to have been (lit. to have become or to have shown himself). — Cf. with this section i. 9. 1.

2. πόλεμος: the Peloponnesian War (431–404 B. C.). — ἀδικούσι, had wronged; cf. i. 5. 11, and note. — τοὺς Ἕλληνας: the Greek colonists in the Thracian Chersonesus. — διαπραξάμενος παρὰ τῶν ἐφόρων, having secured (his object) from the Ephors. — ὡς πολέμησων: cf. i. 1. 11, and note.

3. μετα-γνόντες πως, changing their mind for some reason. — ἐφ-οροι (over-seers), Ephors. — Ἰσθμοῦ: of Corinth. — ὥχето πλέων: cf. ὥχето ἀπελαύνων in ii. 4. 24, and note.

4. ἔθανατώθη, was condemned to death (G. 130, 3): cf. θάνατος, θνήσκω. — τελῶν, magistrates, the ἐφοροι. — ἄλλη: no such arguments (λόγοις) are given in the *Anabasis*. Cf. i. 1. 9, and i. 3. 3, 4. — δαρεικούς: cf. note on i. 7. 18.

5. ῥαθυμίαν, a life of ease (ῥάδιος and θυμός). — ἀπὸ . . . χρημάτων: cf. i. 1. 9. — ἀπὸ τούτου, from this time on. — ἔφερε καὶ ἤγε, plundered, or pillaged: φέρω properly of objects that can be carried off, ἄγω of cattle; Lat. ferre et agere. — πολεμῶν διεγίνετο, went on warring (G. 279, 1).

Page 58. — 6. φιλο-πολέμου (G. 131, 1): cf. πολεμ-ικός in § 7. — δοσις αἰρεῖται: cf. οἷτινες ἐθέλουσι in ii. 5. 21, and note. — ἐξόν: cf. ii. 5. 22. — αἰσχύνῃ, βλάβῃ (see G. 129, 1). — αἰρεῖται, chooses. — ὥστε πολεμεῖν, i. e. provided that he may be (laboring) in war (G. 266, 2). — εἰς παιδικά, upon a favorite. — δαπανᾶν, to make outlays.

7. ταύτη, herein, in these regards. — ἡμέρας καὶ νυκτός, by day or night (indifferently, G. 179, 1). — ἄγων: like the two adjectives, with ἦν, ready to lead. — πανταχοῦ πάντες: cf. ii. 5. 7, and note.

8. ὡς δυνατόν . . . εἶχεν, so far as was possible with (i. e. for a man of) such a temper as he certainly (καὶ) had. — ὡς . . . ἄλλος: cf. i. 3. 15, and note. — ὅπως ἔχοι (G. 217, N. 1). — αὐτῷ (G. 184, 3, N. 6). — ἐμποιῆσαι τοῖς παροῦσιν, to inspire in those present (the feeling). — ὡς πιστίον εἶη = ὡς δεῖ αὐτοὺς πείθεσθαι, that they must obey (G. 243; 281, 2).

9. ἐκ τοῦ . . . εἶναι, by being severe (G. 262, 1; 138, N. 8). — ὁρᾶν (G. 261, 2). — ὡς (G. 266, 2, N. 1). — ἔσθ' ὅτε, sometimes. Cf. ἐνίοτε just preceding (G. 152, N. 2), and the note on ἦν . . . οὕς in i. 5. 7. — γνώμη, on principle, systematically: note καὶ before γνώμη. — ἀκολάστου, undisciplined. — στρατεύματος . . . ὄφελος: cf. i. 3. 11.

10. λέγειν αὐτὸν ἔφασαν: Xen. states the facts not on his own authority. Cf. i. 9. 23. — τὸν ἄρχοντα, his commander. — εἰ μέλλοι, if he were either to, etc. (G. 247): the dir. form would be δεῖ φοβεῖσθαι . . . εἰ μέλλαι, κ. τ. λ. — φυλακὰς: why acc.? — ἀ-προφασίστως (πρό-φασις), boldly, promptly, lit. without making excuses.

11. τὸ στυγνόν, the sternness, gloom (G. 139, 2): cf. τὸ χαλεπὸν and τὸ ἐπίχαρι, below. — φαίδρον: pred. to φαίνεσθαι. — ἐν τοῖς προσώποις (poetic plural): connect with τὸ στυγνόν. — ἐρρωμένον, something strong or vigorous; like vigor.

12. ὅτε γένοιτο (G. 233). — πρὸς ἄλλον ἀρχομένους ἀπέναι, i. e. to go away into the service of another. — δέικντο, were disposed. The active is expressed by διατίθημι (i. 1. 5).

13. καὶ γὰρ οὖν: cf. i. 9. 8.

Page 59. — τεταγμένοι . . . κατεχόμενοι (sc. παρῆναι αὐτῷ). — σφόδρα . . . ἐχρήτο (G. 98, N. 2), he found exceedingly obedient, i. e. these yielded him implicit obedience.

15. οὐ μάλα ἐθέλειν: as we say, did not like very much. — ἀμφι τά: cf. the note on εἰς in i. 2. 3.

16. εὐθύς (G. 277, N. 1). — Γοργία: the brilliant rhetorician of Leontini in Sicily, who lived about 485–380 B. C. His fee (ἀργύριον) was 100 minae (about \$1,800).

17. ἐπεὶ συνεγένετο αὐτῷ, after he had been his pupil: συνεῖναι τινι often means to be one's pupil or disciple. — φίλος . . . πρώτοις, while he was on friendly terms with those of highest rank. — εὐεργετῶν: cf. ἀλεξόμενος in i. 9. 11. — ᾤετο κτήσεσθαι, expected to get (G. 246).

18. ἐπιθυμῶν (G. 277, 5). — ἐνδηλον . . . εἶχεν, he moreover made this also evident. — τῷ δικαίῳ καὶ καλῷ: cf. τὸ στυγνόν in § 11, and note. The principle of G. 139, 2, is illustrated often in this chapter. — μή: why do we have μή and not οὐ?

19. καλῶν κάγαθῶν: as we should say, "gentlemen." See Lidd. and Scott, s. v. καλο-κάγαθός. — αἰδῶ ἑαυτοῦ, respect for himself (G. 167, 3). — στρατιώταις (G. 187, end; 184, 1). Cf. § 8. — στρατιώτας: cf. θεούς in ii. 5. 39, and note. — φοβούμενος: what use of the part.? See G. 280, N. 1, and cf. δῆλος ἦν ἐπιθυμῶν in § 21, and στέργων φανερός ἦν and ἐνδηλος ἐγίνετο ἐπιβουλεύων in § 23. See also i. 2. 11, and note.

20. πρὸς τὸ . . . δοκεῖν, for being, and having the reputation of being, fit to govern (G. 262, 1). This const. occurs several times below. ἀρχικόν modifies τινά understood, the subject of the infinitives. — ἐπαινεῖν (bis): subject of ἀρκεῖν (G. 259). — ἐτῶν (G. 169, 3).

21. μέγιστον: adverbially with δυναμένοις, the most powerful. — ἀδικῶν: cf. for the tense the note on i. 5. 11. So ἀδικούντα in § 20. — μὴ διδοῖν δίκην, might not pay the penalty: cf. ἔχει τὴν δίκην, ii. 5. 38.

Page 60. — 22. ὧν (G. 152). — τῷ ἡλιθίῳ (G. 186). Cf. note on § 18, above (at the end).

23. τούτῳ, taking up the relative clause, is to be connected in construction with ἐπιβουλεύων. — ἐνδηλος ἐγένετο: how different from ἐνδηλος ἦν and ἐνδηλος ἐγένετο? — οὐδενός (G. 177). — τῶν συνόντων, his associates: connect with καταγελῶν; διελέγετο would require the dative (G. 186).

24. μόνος . . . ὃν, he thought that he alone (G. 138, N. 8) understood that it was (G. 280) easiest.

26. ἀγάλλεται ἐπὶ: below, with ἡγάλλετο, we have the simple dative of cause), τῷ δύνασθαι, κ. τ. λ. (G. 262, 2). For the formation of the three nouns after ἐπὶ, expressing quality, see G. 129, 7. — ψευδῇ: from ψευδής, not ψεύδος. — τῶν ἀπαιδευτών: partitive; cf. τῶν στρατευομένων, i. 2. 3, and note. — διαβάλλον τοὺς πρώτους, by slandering those who were already first (in their friendship). — τούτους: takes up the relative clause.

27. τὸ . . . παρέχεσθαι (G. 199, 2): obj. of ἐμχανᾶτο. An obj. clause with ὅπως would be more common (G. 217). — ἐκ: cf. § 9. — ἡξίου, expected. — ἐπιδακνύμενος (G. 277, 2). — ὅτι δύναίτο καὶ ἰθλοί ἄν: in direct form δύναμαι καὶ ἰθλοί μιν ἄν. — εὐεργεσίαν δὲ κατέλεγεν, and he accounted it against (the person) an act of kindness (G. 129, 3).

28. τὰ δὲ ἀφανῆ ἐξιστὶ ψεύδεσθαι, i. e. there is room for false statements, it is true, about doubtful matters (G. 159). — τάδε, the following. — παρὰ Ἀριστίππῳ: with ὧν; cf. for the facts stated i. 1. 10, and i. 2. 6, and note. — ξένων (G. 171, 3). — ἤδετο, i. e. Ariaeus.

29. οὐκ ἀπέθανε: to be connected with the genitive absol. above, which expresses time (G. 277, 1).

Page 61. — κεφαλᾶς: cf. § 1, and note. — ζῶν . . . ἐνιαυτόν, after being tortured alive for a year.

30. Note the interchange of the dual and plural in this section (G. 33, 1). — καὶ τούτῳ: emphatic repetition of the subject in the form of a pronoun. — αὐτοὺς is irregularly inserted before ἐμίμμετο, as this verb cannot govern the gen. τούτων, which by its position would naturally be the object of both the clauses with οὐτε. — ἔτη ἀπὸ γενεᾶς, years from birth, years of age.

BOOK THIRD.

HOSTILITIES BETWEEN THE GREEKS AND THE PERSIANS AFTER THE BREAKING OF THE TREATY. — MARCH FROM THE RIVER ZAPATAS TO THE MOUNTAINS OF THE CARDUCHI.

CHAPTER I.

SYNOPSIS: Outline of the preceding narrative (1). After the capture of their leaders the Greeks are greatly perplexed and disheartened (2, 3). There is, however, with the army a certain Xenophon, whom Proxenus had sent for,

promising to make him the friend of Cyrus; and who, after consulting with Socrates and inquiring of the oracle at Delphi (4-7), had repaired to Sardis (8). He was there invited by Cyrus to join him on a proposed incursion against the Pisidians (9), and continued to follow him even after the true object of the expedition was known (10). Xenophon now has a dream (11), which greatly terrifies him (12). On awakening he reviews the situation, and is impressed with the necessity of immediate action (13, 14). He calls together the captains of Proxenus, and shows them how little mercy they may expect if they fall into the power of the King (15-18). He declares that while the truce lasted he envied the King and pitied his companions (19), since their oaths bound them not to take anything unless they paid for it, which few of them were able to do (20). Now he proposes that they shall fight for what they need, with the Gods as judges of the combat, who certainly will favor them (21, 22); and urges the greater power of endurance and more resolute minds of the Greeks (23). He exhorts the captains to bravery, and offers to follow or lead as they shall choose (24, 25). All wish him to lead except Apollonides, whose discouraging remarks Xenophon interrupts, showing that their only chance for life is to present a bold front to the King (26-29). Apollonides is expelled from their number, and a meeting of all the generals and captains is called (30-32). When they are assembled, Xenophon is requested to present his opinions (33, 34). He reviews their relations to the King (35); and urges them to show their soldiers that they are courageous (36, 37), to choose new generals (38), and to assemble and encourage the troops, who are exceedingly dejected (39-41); for it is the courageous man alone in battle who is successful (42-44). Chirisophus follows (45), and proposes that they elect the officers at once (46). Xenophon takes the place of Proxenus (47).

1. Ὅσα . . . δεδήλωται: see note on ii. 1. 1. — ἀπιόντων: temporal part. denoting time present to ἐγένετο (G. 277, 1; 204). — ἐν ταῖς σπονδαῖς, during the truce, belongs to ἐγένετο: see iv. 1. 1.

2. ἐπεὶ is here causal, and takes the pluperfect: when it is temporal, it generally takes the aorist; cf. ἐπεὶ ἔτελεύτησαν in § 1, and see note on i. 1. 3. — ἐννοούμενοι μὲν with the eight dependent clauses introduced by ὅτι is summed up in ταῦτα ἐννοούμενοι (§ 3), and there is no corresponding clause with δέ. — ἐπὶ . . . θύραις, at the King's gates: they were now about 300 miles from Babylon. — ἦσαν (G. 243, N. 2). — κύκλῳ: like the English *a-round*. — παρέξεν ἔμελλεν (G. 118, 6; 202, 3, N.), was to furnish. — ἐν μέσῳ τῆς οἰκαδὲ ὁδοῦ, between (them and) the road home. — προὔδειδον (G. 9, 2; 105, 1, N. 1). — οἱ . . . βάρβαροι (G. 276, 1): the Persians of Cyrus's army, 100,000 in number, under the command of Ariaeus (cf. i. 7. 10). — μόνον (pred. nom.), left alone. — νικῶντες, if they should be victorious (G. 226, 1), = εἰ νικῶν. — ἡττηθέντων (= νικηθέντων): conditional, = εἰ ἡττηθείεν. — αὐτῶν is partitive genitive after οὐδεὶς.

3. εἰς τὴν ἑσπέραν, at evening (properly, on coming to the evening: i. 7. 1). — σίτου (G. 171, 2). — τὰ δπλα, i. e. the place where their arms were stacked, a general term for their quarters. — νύκτα (G. 161). — ἀνεπαύοντο . . . ἕκαστος, they lay down where each chanced to be (sc. ὧν, G. 279, 4): observe the force of the imperfect. — πατρίδων, etc. objective genitives after πόθου (G. 167, 3). — γονέων (cf. G. 129, 2 α).

Page 62. — 4. *Ξενοφών*: "The inspiration now fell, happily for the army, on one in whom a full measure of soldierly strength and courage was combined with the education of an Athenian, a democrat, and a philosopher. It is in the true Homeric vein, and in something like Homeric language, that Xenophon describes his dream, or the intervention of Oneiros, sent by Zeus, from which this renovating impulse took its rise." Grote. — *μετεπέμψατο*, *had sent for him*. — *οἰκοθεν* (G. 61): cf. *οἶκοι*, i. 1. 10, and *οἰκαδε*, i. 2. 2. — *ξένος*, *guest-friend*: see note on i. 1. 10. — *εἰ ἔλθοι . . . ποιήσιν* (G. 246; 247): the direct discourse would be *ἐὰν ἔλθῃς, ποιήσω*, and *ἐὰν ἔλθῃ* might have been used here, like *ἐπειδὴν λήξῃ* in § 9, below. — *δν . . . πατρίδος*, *whom he* (Proxenus) *himself* (G. 145, 1) *said he considered of more account to himself than* (he did) *his country* (Boeotia): the copula *εἶναι* is understood with *κρείττω νομίζεν*.

5. *ἀνακoinούται*, *consults* (as a friend): cf. the act. *ἀνακοινῶσαι* (below), *to communicate with* (i. e. *τῷ θεῷ*). — *Σωκράτει*: the philosopher, Xenophon's master and friend. — *μὴ . . . εἴη*, *that it might be matter of accusation by the state* (G. 218): the subject of *εἴη* is *Κύρω . . . γενέσθαι* (G. 259): for *τι*, see G. 160, 2. — *τοῖς Λακ.*: dat. governed by *σύν* in *συμπολημῆσαι* (G. 187). The Spartans were greatly aided by money furnished by Cyrus during the last four years of the Peloponnesian War (408–404 B. C.). See the prefatory note, page 2. — *ἐλθόντα*, agreeing with *αὐτόν* understood (G. 138, N. 8 b).

6. *ἐπήρετο*: the aor. *ἡρόμην* (from *ἑρομαι*) is common; but *ἑρωτάω* is used in Attic Greek for the forms of the present stem. — *τίνι εὐχόμενος*, *by sacrifice and prayer to which of the Gods*: *ἄν* qualifies both *ἔλθοι* and *παθεῖν* (G. 212, 4). — *ὁδόν*, cognate acc. (G. 159). — *καλῶς πράξας*: like the English *doing well*. — *ἀνείλεν*: see *ἀναιρέω*. — *θεοῖς*: dat. for acc. by inverse attraction, a rare construction (G. 153, N. 4); or we may consider *θεοῖς οἷς* = *οἷς θεοῖς*, *to what Gods*.

7. *τοῦτο*: referring to the question *πότερον . . . μένειν*. — *πότερον εἴη* (G. 243). — *ἵτεον εἶναι*, *that he was bound to go* (G. 281, 2). — *ὅπως ἂν . . . πορευθείη*: indirect question (G. 245): the direct form would be *πῶς ἂν πορευθείην*; *how could I go?*

8. *οἷς*: supply *θύσασθαι*; the antecedent, if expressed (G. 152), would be (*ἐκείνοις*) *τοῖς θεοῖς* (G. 153, N. 1). — *μέλλοντας* (G. 138, N. 2 a). — *ὁδόν* (G. 159, N. 5). — *συνεστάθη*, *was introduced*.

9. *συμπρούθυμειτο* (imperf.), *joined in urging*. — *ἐπειδὴν τάχιστα* (*quam primum*) . . . *λήξῃ . . . ἀποπέμψαι* (G. 247). — *ἀποπέμψαι*, *would dismiss him* (G. 243; 202, 4): the English idiom does not allow us to follow the Greek and say *he said that he will dismiss him*; so also we must translate *ἐπειδὴν λήξῃ* as if it were *ἐπειδὴ λήξαιεν*, which would be more common after the past tense *εἶπε*.

10. *ἔστρατεύετο*, *went on the expedition*. — *οὕτως* qualifies *ἑξαπατηθείς* (G. 277, 2). — *οὐχ*, *not, however*.

Page 63. — *φοβούμενος . . . καὶ ἄκοντες* (sc. *δυντες*), *though fearing, etc.* (G. 277, 5). — *ἀλλήλων*, *Κύρου*: obj. genitives after *αἰσχύνῃν* (G. 167, 3).

11. *λαχών* (G. 170, 2, and N.). — *ἔδοξεν*: first personal, with subject *σκηπτός*; afterwards understood as an impersonal with *λάμπεσθαι*, with the subject of which (*οἰκίαν* understood) *πάσαν* agrees.

12. *ἀνηγέρθη*, *was roused, awoke*. — *πῇ . . . πῇ*, *in some respects . . . in others*. — *ἔτι . . . τὸ πῦρ* is causal, and *μὴ οὐ δύναίτο* (G. 215, N. 1) depends on *ἐφοβείτο*. — *βασιλέως*: the dream was thought to come from *King Zeus*. — *εἶργετο* was suggested by his being encircled on all sides (*κύκλῳ*) by the fire in his dream.

13. *ὁποῖόν . . . ἐστὶ*, *but what it amounts to*. — *ἐκ τῶν συμβάντων*, *from what happened*. — *πρῶτον μὲν*: the correlative is *ἐκ τούτου*, § 15. — *εἰκός*, *it is likely*. — *εἰ δὲ γενησόμεθα* (G. 223, N. 1). — *ἐπὶ βασιλείᾳ*, *in the King's power*. — *ἐπιδύντας*, *having experienced* (*lived to see*). — *τί ἐμποδὼν μὴ οὐχὶ . . . ἀποθανεῖν*; (G. 263, 1, N.; 283, 7).

14. *ὅπως ἀμυνόμεθα*, *that we may defend ourselves* (G. 217). — *ὥσπερ ἔξόν*, *as if it were possible* (G. 278, 2). — *ἡσυχίαν* (cf. G. 129, 7). — *ἐγὼ . . . πράξαν*, *from what state then am I expecting the general to come who is to do this?* *τὸν . . . στρατηγόν* = (lit.) *the general from what state*. Xenophon's reflection was somewhat as follows: *my own state* (Athens) *must supply the man; and if I am not old enough now to undertake the work, I never shall be*.

15. *ἐκ τούτου*, *upon this*: we should expect *ἐκ δὲ τούτου* (see § 13); but cf. the note on *οὔτοι μὲν*, i. 2. 4. — *ἐν οἷς*, *in what straits* (G. 139).

16. *δῆλον ὅτι* = *evidently* (parenthetical). — *οὐ πρότερον . . . πρίν*, *not until* (G. 240); cf. *μὴ πρόσθεν . . . πρίν* in i. 2. 2, and note.

Page 64. — *ἐξέφηναν* (see *ἐκφαίνω*), *opened war upon us*. — *παρισκευάσθαι*, *had been got ready* (G. 246).

17. *ὑψησόμεθα*, *yield ourselves*. — *ὅς*: causal relative (G. 238), *since he*. — *ὁμο-μητρίου, ὁμο-πατρίου* (G. 129, 12; cf. 132, 3). — *καὶ . . . ἤδη*, *even when already dead*. — *ἡμᾶς*: subject of *παθεῖν*. — *κηδεμῶν οὐδεὶς*, *no protector*, to intercede for us (as Cyrus had his mother). — The subj. of *ἔστρατεύσαμεν* is *οἷς*, understood from the preceding *οἷς* (G. 156, N.). — *ὥς . . . ποιήσοντες*, *intending to make him a subject* (lit. *slave*) *instead of king*. — *ἄν* qualifies *παθεῖν* (G. 211).

18. *ἀρ' οὐκ . . . ἔλθοι*, *would he not make every effort?* — *τὰ ἔσχατα*: cognate accusative (G. 159, N. 4). — *αἰκισάμενος*: implying both *ignominy* and *torture*. — *τοῦ στρατεύσαι* (G. 262, 2): objective genitive after *φόβον*. — *ὅπως . . . γενησόμεθα* (G. 217).

19. *ἔστε μὲν*: see *ἐπεὶ μέντοι*, § 21. — *οἰκτείρων, μακαρίζων* (G. 279, 1). — *αὐτῶν* depends on the four following indirect questions (*ὅσῃν . . . ὅσα δέ*) as if they were nouns: we might have had *ταῦτα αὐτῶν* after *διαθεώμενος* (cf. *τὰ τῶν στρατιωτῶν* in § 20). — *ἑσθήτα*, *clothing*, in general.

20. *ὅποτε ἐνθυμοίμην* (G. 233). — *τὰ τῶν στρατιωτῶν* is explained by *ὅτι . . . κατέχοντας ἡμᾶς*, and all that precedes in the section is summed up in *ταῦτα λογιζόμενος*. But *ἦδειν*, with *ἔχοντας* and *κατέχοντας* (G. 280), breaks off from the construction begun in *ὅτι τῶν μὲν*, forming an independent sentence by *anacoluthon* (*ἀνακολουθία*). — *οὐδενὸς ἡμῖν* (G. 184, 2, N. 1)

μετείη εἰ μὴ πριαίμεθα: in direct discourse, οὐδενὸς ἡμῖν μέτεστιν εἰ μὴ πριαίμεθα (G. 225; 247). — οὗ δ' ὠνησόμεθα, *wherewith to buy* (G. 178); the antecedent (ἀργύριον understood) follows ἔχοντας, *I knew that few had*, etc. — ἄλλως . . . ὠνουμένους, *to get supplies in any other way than by purchase*, following κατέχοντας.

21. ἡ ὑπόψια, i. e. our present *suspicion*, with the constant anxiety attending it. — ἐν μέσῳ κείται . . . ἀθλα, *they* (τὰ ἀγαθὰ) *lie open to competition as prizes* (as in the games): cf. ἐς μέσον τιθέναι (in medio ponere), *to offer as a prize*, and ἐν μέσῳ (in another sense) in § 2. Demosthenes calls certain exposed towns ἀθλα τοῦ πολέμου κείμενα ἐν μέσῳ. — ὁπότεροι ἡμῶν, (for) *whichever of us* (Greeks or Persians), the antecedent being omitted. — ὧσιν (G. 232, 3). — ἀγωνοθέται (G. 131, 1; 132, 1; 129, 2 b), *judges* (in the games), keeping up the figure begun with ἐν μέσῳ.

22. αὐτοὺς, i. e. the Gods, whom the Persians *have mocked by perjury* (ἐπιωρκήκασιν), G. 158, N. 2. — θεῶν: object. gen. after ὕρκους. — πολὺ (in emphatic position) belongs to μείζονι. — τούτοις: in same construction as ἡμῖν understood after ἐξείναι.

Page 65. — 23. ἱκανώτερα τούτων . . . φέρειν, *more capable than theirs* (lit. *than they*) of bearing (G. 261, 1). — ψύχη, ψυχάς (G. 129, 4, and 129, 1). — σὺν τοῖς θεοῖς, *by the Gods' help*. — οἱ δὲ ἄνδρες, i. e. the enemy. — ἣν διδώσιν (G. 223), *if the Gods grant us*, etc. The future apodosis is implied in τρωτοί, etc., *more liable to be wounded and killed*, i. e. in consequence of the superior armor of the Greeks.

24. ἀλλ' ἴσως γὰρ . . . ἀναμένωμεν (G. 253), *but let us not wait, for perhaps others too*, etc. — παρακαλοῦντας: fut. (G. 110, II. N. 1 a). — τοῦ ἐξορμήσαι: gen. after ἀρξώμεν (G. 171; 262, 2).

25. ἡλικίαν: Xenophon appears to speak as a youth, and this passage favors the later date (about 430 B. C.) assigned for his birth; but most authorities place this at about 440 or even 444 B. C. — ἀκμάζην, *that I am at the height of my ability*; ἐρύκειν depends on the idea of ability here contained, although we may connect it with the infin. of purpose (so Kriiger).

26. Ἀπολλωνίδης (G. 129, 9 c). — βοιωτιάξων τῇ φωνῇ, *with a Boeotian accent*. — οὗτι . . . λέγοι (= φλναρεῖ οὗτις λέγει, G. 247): οὗτις λέγοι, *who said*; not *who should say*. — σωτηρίας ἂν τυχεῖν, *that he could find safety* (G. 171, 1): τυχεῖν ἂν = τύχοιμι ἂν, *I should find* (if I should try). — ἄλλως . . . ἢ πείσας, *otherwise than by persuading*.

27. μεταξύ ὑπολαβὼν, *interrupting him in the midst* (of his talk). — ἐν ταύτῳ τούτοις, *in the same place with these* (G. 186). — ἐπεὶ . . . ἀπέθανε, i. e. *after Cyrus was killed* (ἐπεὶ = postquam): cf. οὕτω ἐκέλευε, (simply) *when he commanded*. See notes on i. 1. 2 and 3.

28. αὐτῷ (G. 187). — τί οὐκ ἐποίησε (see § 18), *what did he leave undone?*

29. αὐτοῖς (G. 186, N. 1). — οὐ νῦν . . . οὐδὲ . . . δύνανται; (the οὐ is interrogative) *are they not unable, wretched men! even to die?* (G. 282, 2; 283, 8, N.). — τούτου, i. e. τοῦ ἀποθανεῖν.

Page 66. — πείθειν πάλιν λόγους (sc. ἡμᾶς), *that we should go and try persuasion again*. We may, however, take πάλιν with κελεύεις. (See Grote, IX., Chap. 70, p. 107.)

30. ἐμοὶ . . . δοκεῖ, *I think it best*: for the infin. see G. 202. See note on i. 3. 11. — ἀφελόμενους (sc. ἡμᾶς) . . . χρῆσθαι: *to deprive him of his command, lay packs upon him, and treat him as such* (i. e. as a pack-bearer).

31. τούτῳ . . . Βοιωτίας (G. 184, 2, N. 1). — ὥσπερ Λυδόν: the Greeks considered it effeminate for men to wear ear-rings (see Smith's *Dict. of Antiq.* s. v. *inauris*); bored ears, therefore, marked a man as a barbarian. The Lydians were proverbially effeminate. Cf. note on An i. 5. 6. — ἀμφότερα . . . τετρυπημένον, *with both his ears bored*; ὦτα, etc. presupposes an active construction τρυπᾶν τὰ ὦτα αὐτῷ, *to bore his ears for him* (G. 197, 1, N. 2).

32. οὐ . . . εἴη . . . οἴχοιτο . . . εἴη (G. 233). — ὁπόθεν οἴχοιτο, i. e. *from whatever division the general had been lost* (G. 200, N. 3). — οὐδ' αὖ λοχαγὸς σῶς εἴη implies that the two higher officers were lost.

33. εἰς . . . ὄπλων, *at the front of the encampment* (§ 3; G. 191, N. 6). — ἐγένοντο, *amounted to* (in number), not *were*. — μέσαι νύκτες, *midnight*: cf. i. 7. 1, and note.

34. αὐτοῖς is intensive (G. 145, 1), referring to ἡμῖν: *it seemed best to us, when we saw, . . . ourselves to meet*, etc. — εἰ δυνάμεθα (G. 248, N.). — πρὸς ἡμᾶς (sc. ἑλέας).

35. τάδε (G. 148, N. 1). — ἡμῶν: partitive after οὗς. — δῆλον δτι: see § 16. — ἡμῖν δέ: correlated in form to ταῦτα μὲν, but in sense to βασιλεὺς καὶ Τισσαφέρνης. — ἡμῖν . . . ποιητέα (G. 188, 4; 281, 1).

36. μέγιστον καιρόν, *the grandest opportunity*.

Page 67. — αὐτοὶ τε, *both on your own part* (G. 145, 1), opposed to τοὺς ἄλλους, below. — παρασκευαζόμενοι, *preparing* (not *prepared*), with φανεροί ἦτε (G. 280, N. 1).

37. τι, *somewhat, considerably* (G. 160, 2). — τούτων (G. 175, 2). — χρήμασι, *pay*. — ἀξιούν δέ ὑμᾶς αὐτοὺς, *we have a right to expect that you*, etc.

38. ὀνήσαι ἂν (ὀνήσατε ἂν, G. 211). — οὕτως . . . ἀντικατασταθῶσιν (G. 217, N. 1; 201, N. 2). — ὥς . . . εἰπεῖν, *to speak briefly* (G. 184, 5; 268). — παντάπασιν (sc. οὐδὲν ἂν . . . γένοιτο), i. e. it is *absolutely true* in military matters; the force lies in the implication that this expression is stronger than the sweeping statement in οὐδαμοῦ (G. 283, 9).

39. ποιήσαι ἂν (= ποιήσατε ἂν: see § 38): we should have expected ποιήσειν (= ποιήσετε), to correspond with the two subjunctives which precede (G. 227, 1). — πάντῳ ἐν καιρῷ, *quite seasonably*.

40. ὥς ἀθύμως, *how without spirit*. — οὕτω γ' ἐχόντων, *at least while they are so* (ἀθύμως): gen. abs. with αὐτῶν understood. — δ τι, *for what service* (G. 188, 1, N. 2). — νυκτός (G. 179, 1).

42. ἡ . . . ποιούσα, *which causes*, etc., takes the gender of ἰσχύς, where τὸ . . . ποιούν might have been used. — ὁπότεροι ἂν . . . ἴωσιν (G. 233). — ἐρρωμενέστεροι (compar. of the perf. part. pass. of ῥώννυμι), *more vigorous*. — τούτους refers with emphasis to the omitted antecedent of ὁπότεροι: *such men their foes do not abide*. — ὥς ἐπὶ τὸ πολὺ, *generally* (for the most part).

Page 68. — 43. ἐκ παντὸς τρόπου, *any way they can, at any rate*. — οὗτοι μὲν . . . τούτους: see note on τούτους, § 42. — ἀφικνουμένους (G. 230). — διάγοντας, *passing their life*. — ἕως ἂν ζώσιν (G. 233).

44. αὐτοὺς, *ourselves* (emphatic). — παρακαλεῖν: sc. ἀγαθοὺς εἶναι.
 45. Χειρί-σοφος (G. 131, 1, N.). — τοσοῦτον . . . ὅσον, *I knew only so much of you, as that, etc.* — ἐφ' οἷς (G. 153, N. 1). — βουλοίμην ἄν (G. 226, 2b). — ὅτι πλείστους (like the Latin *quam plurimos*), *as many as possible*. See note on i. 1. 6.
 46. αἰρεῖσθε, etc.: imperat. — οἱ δέομενοι, *you who need them*.
 47. ἅμα εἰπὼν (G. 277, N. 1). — τὰ δέοντα, *the needful business*, subj. of the passives μέλλοιτο and περαινόιτο. — Δαρδανεύς, *of Dardanus* in Troas.

CHAPTER II.

SYNOPSIS: The soldiers are called together, and first addressed by Chirisophus (1), who admits that the situation is critical (2), but exhorts them to face the enemy with courage (3). Cleonor follows, and calls to mind the perjury and impiety of the King, and the faithlessness of Tissaphernes and Ariaeus (4, 5), upon whom he invokes the vengeance of the Gods (6). Next Xenophon stands up, splendidly accoutred for war (7), and says that now the Greeks may hope, with the aid of the Gods, to get back home again in safety (8). While he is speaking, some one sneezes; and the army, regarding this a good omen, vow to offer sacrifices to Zeus in the first friendly country they shall reach (9). Xenophon then proceeds, giving the reasons why they may hope for a safe return: the Gods are on their side (10); their ancestors once defeated the Persians at Marathon (11, 12), and again at Salamis (13); and they themselves have lately proved themselves not unworthy descendants of such progenitors (14). The struggle was then, he says, for Cyrus; now it is for themselves (15); and now they know that the enemy are at heart cowards (16): even more cowardly still are their former barbarian allies (17). The enemy's cavalry, moreover, are, after all, only so many men (18, 19). Better guides may be seized than the treacherous Tissaphernes (20); opportunities found for seizing provisions (21); and even impassable rivers crossed, at least at their sources (22). But even if obliged to remain, they need not despair, for various nations have already occupied the King's country against his will (23). The speaker is half inclined (he says) to advise them to pretend that they want to remain (24). On the whole, however, their proper course is to go back to Greece and advise their poor relations and friends to come to Persia and get rich by plundering (25, 26). They should, therefore, burn their wagons, and rid themselves of all other unnecessary baggage (27, 28); and, remembering how the enemy hoped to destroy them by seizing their generals (29), be more vigilant and obedient than before (30), and ready to punish any offender against discipline (31). Whatever they see fit to do should be done at once (32). Chirisophus puts Xenophon's proposals to vote, and they are adopted (33). Xenophon, again rising, suggests that they march, in the form of a square, for provisions to certain villages near at hand, with Chirisophus as leader (34-37). The proposals are approved, and he again exhorts them to valor (38, 39).

1. ἤρηντο: the plup. with ἐπεὶ or ἐπειδὴ is more emphatic than the more common aorist (for which see notes on i. 1. 2 and 3). — ὑπέφαινε, *was barely glimmering*: a common force of ὑπό in comp. is *slightly* (G. 191, VI. 7, end). — πρῶτον μὲν answers to ἐπὶ τούτῳ, § 4.

- Page 69. — 2. οἱ ἀμφὶ Ἀριαίον, *Ariaeus and his men* (G. 141, N. 3).
 3. ἐκ τῶν παρόντων, *from these straits*. See τὰ παρόντα in § 2. — ἄνδρας . . . τελέθειν (sc. ἡμᾶς), *we must come out brave men*: τελέθειν is a poetic word = γίγνεσθαι. — ὅπως σωζώμεθα (G. 217, N. 1). — εἰ δὲ μή, *otherwise*: see note on ii. 2. 1. — ἀλλά γε, *yet at least*. — ἀποθνήσκωμεν and γενώμεθα depend on ὅπως, like σωζώμεθα. — ὑποχείριοι (G. 132, 1). — τοιαῦτα οἷα . . . ποιήσαιαν (G. 251, 1), *such things as I pray that the Gods may do to our enemies* (G. 165).
 4. ἐπιορκίαν, ἀσέβειαν, ἀπιστίαν (see G. 129, 7). — ὅστις λέγων, i. e. (*a man*) *who, while he said, etc.* The speech of Tissaphernes is in ii. 3. 18. — εἰη (G. 243). — περὶ . . . ἄν ποιήσαιτο, *would hold it of the utmost consequence* (G. 245). — ἐπὶ τούτοις, *upon all this* (in confirmation of it). — αὐτός: repeated with tragic emphasis: notice also the *asyndeton*. — Δία ξένιον: Zeus as the God of hospitality and the protector of its rights. — αὐτοῖς τούτοις, *by that very means*, i. e. being on intimate terms (ὁμοτράπεζος) with Clearchus.
 5. ὃν . . . ἐλάβομεν (G. 156, N.). — προδώσειν: cf. παρέξειν in ii. 3. 26, and note. — καὶ οὗτος, *even he too*. — ἡμᾶς κακῶς ποιεῖν (G. 165, N. 1).
 6. ἀπσίσαιντο, *requite* (G. 251, 1): ἀπο- implies the rendering what is due. — ἔτι, *any longer*. — ὥς ἄν δυνώμεθα κράτιστα, *as vigorously as we shall be able*: by an ellipsis of δύναμαι we have the common expression ὥς κράτιστα, etc., *as vigorously as possible, etc.* — δυνώμεθα, ἑοκῇ (G. 232, 3).
 7. ἐσταλμένος, *equipped*. — κόσμον, *ornament*, refers to his dress. — τῶν καλλίστων ἑαυτὸν ἀξιώσαντα, *since he had thought himself worthy of* (i. e. *to wear*) *the most beautiful equipment*. — ἐν τούτοις, i. e. τοῖς καλλίστοις. — τελευτῆς (G. 171, 1).
 Page 70. — 8. αὐτοῖς διὰ φιλίας λέναι, *to enter into friendship with them*, like διὰ δίκης ἐλθεῖν τινι, *to go to law with one*, and below, διὰ παντὸς πολέμου αὐτοῖς λέναι, *to go to war with them in every way* (G. 186, N. 1). — ὁρῶντας . . . πεπόνθασιν, *seeing the generals, what they had suffered*, i. e. *seeing what the generals, etc.* Cf. note on i. 1. 5. — ἄν (G. 153, N. 1): its antecedent would be gen. after δίκην (G. 167, 3), *punishment for what they have done*: the antecedent in such cases is (as in the English *what*) implied in the relative. — τὸ λοιπόν, *adverbial, for the future* (G. 160, 2; 161).
 9. τὸν θεόν, i. e. Δία Σωτήρα (see below). — περὶ σωτηρίας λεγόντων: the sneeze, which was thought to be an omen sent by Zeus Σωτήρ, came just *when they were talking of safety*. — οἰωνός, *omen*: so sneezing is still regarded by the vulgar in some countries. — εὔξασθαι, *to vow*, depending on δοκεῖ (G. 202); see note on iii. 1. 30, above. — θύσειν σωτήρια (G. 159), *to make sacrifices in thanks for safety*. — ὅπου ἄν . . . ἀφικώμεθα (G. 232, 3). — ἀνατεινάτω: an appeal to the citizen-soldiers: in the Athenian Assembly elections were made (after nomination) by hand-vote (χειροτονία).
 10. ἐμπεδοῦμεν (ἐμπεδος, from ἐν and πέδον), *we stand by*. — οὕτω δ' ἐχόντων (sc. τῶν πραγμάτων), *quae cum ita sint*. — κἄν . . . ὥσι (G. 225).
 11. ἔπειτα δέ corresponds to πρῶτον μὲν in § 10; but after the construction is interrupted by ἀναμνήσω γάρ . . . ἀγαθοί, it is resumed in ἐλθόντων

μὲν γάρ without reference to *ἔπειτα*. — ἀναμνήσω here takes two accusatives, with the verbs included in G. 164; for a different construction, see G. 171, 2, N. 3. — ἀγαθοῖς (G. 138, N. 8). — ὡς ἀφανιούντων, to blot Athens again out of existence (G. 277, 3, and N. 2): αὐθις, again, i. e. as she was ἀφανείς before she was built. — ἐνίκησαν: i. e. at Marathon (490 B. C.).

Page 71. — 12. εὐξάμενοι: nom. as if a personal verb meaning they resolved were to follow, in place of *ἔδοξεν αὐτοῖς*. — ὁπόσους κατακάνοιεν representing ὁπόσους ἂν κατακάνωμεν of the direct form (G. 247). — χιμαῖρας: trace the origin of the English word *Chimaera*. — ἀποθύουσιν, they are, still (after ninety years) fulfilling that sacrifice. According to Herodotus, the number of Persians slain at Marathon was 6,400 (see *Selections from Xenophon and Herodotus*, p. 153, § 23); the Athenians prayed Artemis for permission to substitute for a single sacrifice of this large amount of goats an annual one of five hundred. The essay on the *Malignity of Herodotus*, included in Plutarch's *Morals*, Ch. XXVI., describes this sacrifice as still kept up about five centuries after Xenophon's time.

13. *ἔπειτα* corresponds to *ἐλθόντων μὲν* in § 11. — ἀναριθμήτον: Herodotus (vii. 185) makes the whole number of the fighting men (μάχιμοι) in Xerxes's army 2,641,610; and he estimates the number of camp-followers as even greater than this. (See *Selections*, p. 163, § 23.) — καὶ τότε, then too (as well as at Marathon), referring to the victories at Salamis (480 B. C.), and at Plataea and Mycale (479 B. C., on the same day). — ἔστι . . . ὁρᾶν, we may see (G. 259). — τεκμήρια (G. 137, N. 4). — ἀλλὰ τοὺς θεούς, but (only) the Gods. — προγόνων (G. 169, 1).

14. ἀφ' οὗ, since. — ἐκείνων, i. e. the Persians of Xerxes's army. — ὑμῶν αὐτῶν (G. 175, N. 1): gen. after *πολλαπλασίους* (see note on i. 7. 3).

15. πολὺ belongs to ἀμείνονας and προθυμοτέρους. See iii. 1. 22.

16. αὐτῶν: obj. gen. after ἀπειροί (G. 180, N. 1). — ἀμετρον: sc. *δν* (G. 280). — πατρίῳ (G. 129, 12): cf. πατρίαν, iii. 1. 11. — εἰς, against (into), stronger than the more common ἐπὶ. — ὅτι θέλουσι depends on the idea of knowing implied in πείραν ἔχετε. — καὶ . . . δντες (G. 277, 5, and N. 1 b). — δέχεσθαι, i. e. to abide our attack. — ὑμῖν προσήκει: we might have had ὑμᾶς as the subject of the infinitive, as in § 15.

17. μηδὲ . . . εἰ, nor suppose that you are the worse for this, that, etc. (G. 254). — οἱ Κύριοι: the barbarian troops of Cyrus. — ἐκείνους refers to τῶν ἡττημένων, running to them for refuge implied (Xen. means) that the refugees were the greater cowards. — ταπτομένους (G. 280).

18. ἡμῖν (G. 184, 4). — ἐνθυμήθητε: plural, as if ὑμεῖς had preceded in place of ὑμῶν τις.

Page 72. — οἱ μύριοι ἵππεις: the article here implies that the number is a familiar one; "so in English, your ten thousand horse" (Crosby). — ὅτι ἂν γίγνηται (G. 233).

19. ἱππέων: gen. of compar. after πολὺ ἀσφαλιστέρων. — βεβηκότες, on our feet. — ὅτου ἂν βουλόμεθα (G. 232, 3). — τευξόμεθα (see *τυγχάνω*), shall hit. — ἐνί, in one thing (G. 188, 2). — ἡμᾶς: προσήκει usually takes the genitive (G. 175, 2); here the accusative.

20. εἰ belongs to both clauses, τὰς μὲν . . . θαρρεῖτε, and ὅτι δὲ . . . ἀχθεσθε. — μάχας (G. 158, N. 2). — ὅτι . . . παρέξει: summed up in τοῦτο, which follows. — φανερός, evidently (G. 138, N. 7; 280, N. 1). — οὓς . . . ἀνδρας for τοὺς ἀνδρας οὓς (G. 154). — οὓς ἂν . . . λαβόντες . . . κελεύωμεν (G. 232, 3), i. e. any whom we may find (on the way) and order to act as guides. — τὰς ψυχὰς καὶ σώματα, their own lives and bodies: the meaning is that such guides will fear death or a beating enough to make them faithful: with nouns of different genders the article is usually repeated.

21. πότερον κρεῖττον (sc. *ἔστι*) is part of the indirect question depending on σκέψασθε in § 20. — ἤς (G. 153). — ἀργυρίου (G. 178). — μηδὲ . . . ἔχοντα, when we no longer have even this (i. e. ἀργύριον), i. e. being now without pay. — αὐτούς (sc. ἡμᾶς), ourselves (G. 145, 1, N.).

22. Εἰ δὲ introduces three verbs. — ἀπορον (G. 138, N. 2 c). — μεγάλως . . . διαβάντες, suppose yourselves to have been greatly deceived by having crossed them (G. 203; 277, 2), as when they crossed the Tigris (ii. 4. 24). — σκέψασθε εἰ, we should say, whether they have not, etc. — τοῦτο καὶ μωρότατον (sc. *δν*): see G. 142, 3, end. — πηγῶν (G. 182, 2). — ἦν . . . ὥσι (G. 225). — προϊούσι, to those advancing (sc. *τισὶ*). — οὐδέ, not even.

23. διήσουσιν (see *δίημι*), let us pass (G. 223, N. 1). — οὐδ' ὥς (ὥς = οὕτως), not even then (lit. so, under these circumstances). — ἀθυμητέον (G. 281, 2). — Μυσούς, the Mysians, of N. W. Asia Minor, rebellious subjects of the King, and only half subdued. The Pisidians and Lycionians (mentioned below) inhabited the rugged southerly part of Asia Minor. — οὐκ ἂν φαίμεν (G. 226, 2). — βασιλέως ἀκοντος: gen. abs. (sc. *δντος*).

Page 73. — τούτων: meaning the Persians, whose king has just been spoken of. — καρποῦνται (middle voice), reap for themselves: the nouns which would naturally be the subjects of this verb are attracted into the preceding clauses, and made the objects of ἐπιστάμεθα and εἶδομεν (see note on § 8, above).

24. καὶ ἡμᾶς: emphatic. — ἂν ἔφην, I might say (unless, etc., see next section: G. 226, 2). — ὠρμημένους (after φανερούς: G. 280, N. 1), i. e. we ought not yet to let it be seen that we have set out for home. — ὥς . . . οἰκήσοντας, as if we intended to settle hereabouts, i. e. declaring by our acts that this is our purpose (G. 277, N. 2). — Μυσοῖς . . . ἂν δοίη, i. e. if they would take them (G. 226, 2). — ἂν before ὁμήρους belongs to δοίη understood (G. 212, 3). — ὁμ-ήρους (ὁμός and *ἄρω), hostages, i. e. binding (two parties) together. — τοῦ . . . ἐκπέμψειν: gen. depending on ὁμήρους (G. 262, 2), hostages for his sending; the fut. infin. in all constructions with the article is exceptional (G. 202, 3), the present or aorist being far more common. (See *Moods and Tenses*, § 27, N. 2). — ἂν . . . ἐποίει, he would be thrice-glad to do this (G. 222). — μένειν παρασκευαζομένους, preparing (not prepared) to remain.

25. ἀλλὰ γάρ, but (I do not say this, ἔφην ἂν in § 24) for, etc. — ἀργοί (G. 138, N. 8). — ἕην (G. 123, N. 2). — καλαῖς καὶ μεγάλας, fair and tall, the Greek notion of female beauty. — γυναιξί (G. 186). — μή before ὥσπερ is a repetition of μή after δέδοικα. — λωτοφάγοι, lotus-eaters, see *Odys.* IX.,

94 sqq.: having tasted of this sweet tropical plant, the companions of Ulysses lost all care for home.

26. *ἐξόν*, since it is in their power (G. 278, 2), gives the cause of *ἐκόντες* *πένονται*. — *τοὺς . . . πολιτεύοντας*, those who now live poor at home: object of *ὄραν*. — *κομισαμένους* (referring to the Greeks), if they shall bring them hither (G. 226, 1): it might have followed the case of *αὐτοῖς* (G. 138, N. 8 b). — *πλουσίους*: sc. *ὄντας* (G. 280). — *δῆλον ὅτι*: see note on iii. 1. 16. — *τῶν κρατούντων* (G. 169, 1).

27. *πῶς ἂν* belongs to both *πορευοίμεθα* and *μαχοίμεθα*, and *πῶς*, by what course (if followed), implies the protasis (G. 226, 1). — *ἡμῶν* follows *στρατηγῇ* (G. 171, 3), that our campaign may not be directed by the cattle. — *δὴ ἂν . . . συμφέρῃ* (G. 232, 3). — *συγκατακαῦσαι*: sc. *δοκεῖ*. — *δῆλοι . . . ἄγειν* (G. 261, 2, N.). — *εἰς τὸ μάχεσθαι*, etc. (G. 262, 1).

28. *ἀπαλλάξωμεν*, let us abandon (G. 253). — *κρατουμένων* (sc. *τινῶν*): gen. of possess. after *πάντα*. — *ἀλλότρια*, forfeit, or lost (lit. another's).

Page 74. — *νομίζω*, consider as, followed by two accus. (G. 166).

29. *Λοιπὸν* (*λείπω*), it remains (sc. *ἐστίν*). — *οὐ πρόσθεν . . . πρὶν*, not . . . until (G. 240). — *ὄντων . . . ἀρχόντων*, i. e. while we had our officers. — *ἀπολέσθαι ἂν*, that we should be ruined (= *ἀπολοίμεθα ἂν*: G. 211).

30. *τοὺς νῦν* (G. 142, 2). — *τῶν πρόσθεν* (G. 175, 1), than those we had before. Notice the emphatic position of *τοὺς νῦν*.

31. *ἢν . . . ἢν*, in case . . . if (the latter should be translated first). — *τὸν ἀεὶ ἐντυχάνοντα* (subj. of *κολάζειν*), whoever of you may be at hand at the time. — *ἐψευσμένοι*, disappointed. — *τοὺς . . . εἶναι*, men who will suffer no man to be a coward. — *κακῶ* (G. 136, N. 3 a).

32. *περαίνειν ὥρα* (G. 261, 1), time for action. — *βέλτιον ἢ ταύτη*, better than (that things should be) as I propose. — *ὁ ἰδιώτης*, the private.

34. *προσδεῖν*, is needed besides. — *δπου*, (to a place) where.

Page 75. — 35. *εἰ καὶ αὐτοί*, if they themselves likewise (*καί*), resumes the construction begun by *εἰ οἱ πολέμοι* and broken by the parenthesis. — *ἡμῖν* (G. 186 or 187).

36. *πλαίσιον*, a hollow square or rectangle with a front (*τὰ πρόσθεν*), two sides or flanks (*πλευραί*), and a rear (*τὰ ὀπισθεν*): within this the baggage and the camp-followers (*δῆλος*) were to be placed. — *δπλων*, i. e. the *ὀπλίται*, or heavy infantry. — *εἰ . . . πλασίου*, if then it should be settled at once who is to lead the square: *ἀποδείκνυμι*, to show forth or manifest, hence to appoint. — *ὅποτε ἔλθοιεν* (G. 232, 4). — *χρῶμεθ' ἂν . . . τεταγμένους*, i. e. we should have them at once in their places ready for action.

37. *ἡγοῖτο* and the two following optatives express an exhortation in the form of a wish (G. 251, 1). — *Λακεδαιμόνιος*: as the Lacedaemonians were now the first power in Greece. — *τὸ νῦν εἶναι*, for the present (G. 268, N.).

38. *ὅ τι ἂν ἀεὶ δοκῇ*, whatever may seem in each case (*ἀεὶ*): cond. relative clause (G. 232, 3), not indirect question. — *εἰ . . . ὄρῃ*, if any one (now) sees (G. 221), present like *ὅτῃ δοκεῖ* (G. 232, 1). — *ἔδοξε ταῦτα*, they voted this, this seemed good to them: cf. i. 3. 20, and note.

39. *τὰ δεδογμένα*, what has been voted. — *ὅστις . . . ἐπιθυμεῖ*, like *εἰ τις*,

etc. (G. 232, 1). — *μεμνήσθω εἶναι*, be mindful that he be: *ἂν* would mean that he is. — *τῶν νικάντων ἐστί*, belongs to the victors. — *καὶ εἰ τις δέ*, and even if any (see note on i. 1. 2). — *σῶζειν*, λαμβάνειν: cf. *τὸ κατακαίνειν* and *τὸ ἀποθνήσκειν*, above (G. 259, N.). — *τὰ τῶν ἡττωμένων*, the possessions of the vanquished.

CHAPTER III.

SYNOPSIS: The Greeks burn their wagons, tents, and superfluous baggage. They are visited by Mithridates (1), who pretends that he is well disposed towards them, and proposes to join them if they have any well-developed plans for escape (2). After consultation, Chirisophus answers that, if unmolested, they will proceed homeward, doing as little harm to the country as possible; but that, if hindered, they propose to fight their way (3). Mithridates endeavors to persuade them that their plan is not feasible, and they conclude that he is a spy (4). They resolve to admit no more heralds to the camp (5). They cross the river Zapatas; and again Mithridates appears, with a body of cavalry, and attacks them (6, 7). The Greeks pursue, but are unable to overtake the enemy (8, 9). Some of them are wounded by the barbarians, who shoot backwards as they ride (10). At the evening's halt, Xenophon is blamed for the pursuit (11). He acknowledges his error (12, 13), and thanks the Gods that no great harm was done (14). He calls attention to the advantages at present possessed by the enemy (15), and proposes that the Greeks at once provide themselves with slingers and cavalry by banding certain Rhodians in their army, who understand the use of the sling, into a company of the former, and by equipping for riders all the horses in their possession (16-19). The plan is approved, and two hundred slingers with fifty horsemen are made ready (20).

1. *δτον*: governed by *δέοιτο* (G. 172, 1) and limited by *περιττῶν* (G. 168), whatever of the spare articles: its antecedent is the object of *μετεδίδσαν*. — *ἀριστο-ποιουμένων* (G. 131, 1; cf. 130, 2). — *εἰς ἐπήκοον*, within hearing (*ἀκούω*).

Page 76. — 2. *διάγων* (sc. *χρόνον*), tarrying. — *ὡς φίλον τε καὶ εὖνουν* (sc. *ὄντα*) καὶ βουλόμενον, as (one whom you may assume to be) a friend, etc.: *ὡς* has its force as explained in G. 277, N. 2.

3. *ἔλεγε* (imperf.), was spokesman. — *εἰ . . . ἔῃ* (G. 221). — *ὡς ἀσινέστατα*, doing as little harm as shall be possible. — *ἢν δέ τις*, but if any one (Tissaphernes, for instance) shall hinder (G. 223): cf. note on ii. 3. 23. — *διαπολεμεῖν*, to fight it out (*διά*).

4. *βασιλέως ἀκοντος* (sc. *ὄντος*). — *ὑπόπεμπτος* (observe the force of *ὑπό*), sent in an underhand way. — *οἰκείων*, kinsmen. — *πίστεως ἕνεκα*, to secure good faith, i. e. on the part of Mithridates.

5. *δόγμα* (see G. 129, 4): Eng. derivative? — *τὸν πόλεμον ἀκήρυκτον εἶναι*, that the war should be without heralds (i. e. one in which no messengers were to be received from the enemy): *ἀκήρυκτος* with *πόλεμος* sometimes means implacable, merciless. — *ἔστω . . . εἰεν*, so long as they should be in the enemy's country (G. 248, 1): the direct form of the resolution (*δόγμα*) being *ἔστω ἂν ὦμεν*. — *διέφθερον . . . στρατιώτας*, they (the Persians) kept trying

to corrupt the soldiers (G. 200, N. 2); but διέφθαραν, they (actually) corrupted. — ἀπιών (G. 279, 4, N.). — νυκτός (G. 179, 1).

6. τοξότας, σφενδονήτας (G. 129, 2 b): cf. ἀκοντιστάς in § 7, and δπλιτών and πελταστῶν in § 8.

7. ὡς φίλος ὢν (G. 277, N. 2). — αὐτῶν, i. e. of his men. — ἐπασχον κακῶς (G. 165, N. 1²). — Κρήτες: the Cretan τοξόται are mentioned in i. 2. 9 (see note).

Page 77. — ἡ ὥς (G. 266, 2, N. 1) . . . σφενδονητῶν (G. 171, 1), they shot too short to reach the (Persian) slingers.

8. διωκτίον (G. 281, 2). — ἰδιῶκον has for its subject the antecedent of οἱ.

9. ἐκ πολλοῦ, with a long start. — οὐχ οἶόν τι, not possible (G. 151, N. 4²).

10. εἰς τοῦπισθεν (τὸ ὀπισθεν), behind them, in the proverbial "Parthian" style. — διώξαιαν (G. 233). — ἐπαναχωρεῖν μαχομένους: because the Persian cavalry turned upon them when they began to retire.

11. καὶ αὐτός, even in person. — οὐδὲν μᾶλλον βλάπτειν, to do them no more harm (G. 159, N. 4).

12. ἡτιῶντο . . . μαρτυροῖη: he said ὀρθῶς ἡτιάσθε (G. 243, N. 1), καὶ . . . μαρτυρεῖ. Translate, *he said that they had blamed him rightly, and that the result itself bore witness to them.* — πάσχοντας (G. 280).

13. ἀληθῆ λέγετε, i. e. you are right as to what then took place.

14. χάρις: sc. ἔστω. — βλάψαι (G. 266, 1). — μεγάλα (G. 159, N. 2).

15. ὅσον: sc. τοσοῦτον, from such a distance that (lit. through so great a distance as: G. 161). — οἱ ἐκ χειρὸς βάλλοντες, i. e. hurlers of the javelin. — ἐκ τόξου ρύματος, if he had a bow-shot the start of him; cf. ἐκ πολλοῦ, § 9.

Page 78. — 16. Ἡμεῖς with μέλλομεν, instead of ἡμῖν following δεῖ (G. 172, N. 2). — τὴν ταχίστην (G. 160, 2). — καὶ διπλάσιον φέρισθαι (pass.), fly (lit. are carried) even twice as far. — σφενδονῶν (G. 175, 1, N. 1).

17. χειροπληθεῖσι (G. 131, 1): pred. adj. (G. 142, 3²), the idea being, because the stones they use in slinging are of hand-size. — μολυβδίσιν, leaden slugs (G. 188, 1, N. 2).

18. αὐτῶν: poss. gen. dep. on the indir. quest. τίνες . . . σφενδόνας (cf. note on αὐτῶν, iii. 1. 19). — πέπναι (see πάομαι), have, cf. κέκτηνται. — τούτῳ, to any such, as if τίς had been used instead of τίνες. — αὐτῶν, i. e. the slings (G. 178). — τῷ σφενδονῶν ἐντεταγμένῳ, to any one who may have taken the position of slinger. — ἰθὺλοντι, of his free will (G. 277, 2). — ἄλλην τινα ἀτλῆαν, some exemption (e. g. from severer camp-duty) besides.

19. τῶν Κλεάρχου: sc. ἵππων (G. 168), i. e. horses not carried away by the cavalry who deserted (see ii. 2. 7). — αἰχμ-αλώτους: composition! — σκευοφόα, i. e. mules, in place of (ἀντι) the horses now to be taken for cavalry service. — εἰς ἵππεας, for the use of cavalry. — τοὺς φεύγοντας, i. e. those mentioned in § 9 and § 10.

20. ἔγνοντο, were obtained. — ἐδοκιμάσθησαν, were accepted.

CHAPTER IV.

SYNOPSIS: Early the next day they resume the march (1), and just after crossing a dangerous ravine see Mithridates approaching with 5,000 men (2). The enemy pass the ravine, but, when charged upon by the Greeks, retreat precipitately (3, 4). The Greeks mutilate the bodies of the slain (5), and then march on to the deserted city of Larissa, on the Tigris (6-9), from which they proceed to a fortress near Mespila (10-12). During the next day's march Tissaphernes makes his appearance with a large body of troops (13). He does not venture an attack (14), and hastily retreats when the newly organized slingers and archers begin to use their weapons (15). He follows, however, close after them (16, 17). The Greeks halt for one day; and on the second proceed through the open country, more or less annoyed by Tissaphernes (18). Finding themselves hampered by the arrangement of the troops in the form of a square, they make a new disposition of the army, and march onward for four days (19-23). On the fifth day they see a royal building, the way to which lies among high hills (24). While descending one of these, they are attacked by the enemy in the rear (25), and are thrown into confusion (26). The same thing occurs on the second hill, but finally they get a portion of their force above the enemy, who then desist (27-29). The Greeks encamp in certain villages (30), where they remain three days, but on the fourth descend into the plain beyond (31). Tissaphernes overtakes them, and they immediately encamp (32). This gives them greatly the advantage (33). At night the enemy retire (34-36); upon which the Greeks decamp, and get so far away that they are not overtaken until the fourth day. The barbarians now have the advantage of an elevated position, under which the Greeks must pass (37); and accordingly Chirisophus orders Xenophon to bring his peltasts to the front. This Xenophon declines to do (38-40), but he proposes that they attempt to gain the summit of the mountain above the enemy, which has been left unprotected (41), and himself makes the attempt with a body of picked men (42, 43). The enemy see the movement, and try to reach the summit before the Greeks (44). There is great shouting in both armies (45); and Xenophon gallantly encourages his men, who finally succeed in reaching the summit before the enemy (46-49).

1. τῇ ἄλλῃ, the next day, for τῇ ὑστεραίᾳ. — χαράδραν: the bed of a mountain stream, generally dry, such as are now often used as roads in Greece.

2. διαβεβηκόσι, after they had crossed (G. 277, 1). — ἦτησε (G. 164). — ὑποσχόμενος . . . παραδώσειν (G. 203, N. 2): his promise was ἂν λάβω, παραδώσω (G. 247): we might have had εἰ λάβοι. — καταφρονήσας, having come to despise (G. 200, N. 5 b).

Page 79. — 3. ὅσον (cf. εἰς, i. 2. 3, and note), about: lit. (as much) as. — παρήγγελλτο, orders had been given. — οὗς: subject of διώκειν. — θαρροῦσι . . . δυνάμει, to pursue boldly, as a sufficient force was to follow (G. 277, N. 2).

4. κατελήφει: sc. αὐτοῦς. — ἐστήμηνε: sc. ὁ σαλπικτής (G. 134, N. 1 d). — οἱς εἶρητο, those who had received orders, as subject of ἔθεον (cf. οὗς ἔδε διώκειν, κ. τ. λ. in § 3). — οἱ δέ (G. 143, 1, N. 2), i. e. the enemy.

5. τοῖς βαρβάροις (G. 184, 3). — αὐτο-κτευστοί: cf. αὐτό-ματος, i. 2. 17, and αὐτό-μολος, i. 7. 2. — ὅτι φοβερώτατον ὄραν (G. 261, 2), as *frightful as possible to behold* (sc. τὸ δράμα).

7. Λάρισσα: an old name (orig. meaning *citadel*) given to several fortified Greek cities and to the citadel of Argos. The Larissa here mentioned is the site of the modern Nimrud, and it was once the S. W. corner of Nineveh. See note on Μίσπιλα in § 10. — τὸ παλαιόν, *anciently*. — λιθίνη (G. 129, 14).

8. βασιλεύς, i. e. Cyrus the Great: see note on § 10. — νεφέλη: the cloud hiding the sun was an eclipse. — ἐξέλιπον: sc. τὴν πόλιν; the eclipse being considered an evil omen. — ἐάλω: see ἀλίσκομαι.

9. παρά, *by the side of*: cf. note on i. 2. 13. — πλέθρου: see note on i. 2. 5.

Page 80. — 10. Μίσπιλα (opposite Mosul): this is the N. W. corner of the immense city of Nineveh, the once splendid capital of the Assyrian empire. Mespila is about 18 miles above Larissa (see note on § 7), which distance agrees with the length of the city (150 stadia) given by Diodorus (ii. 3). As the breadth was 90 stadia (nearly 11 miles) and the circuit 480 stadia (about 56 miles), Nineveh must have been a collection of towns and palaces not included within a single wall. The Assyrian empire was overthrown by the Medes, with the help of the Babylonians, about 625 B. C. (See Rawlinson's *Ancient Monarchies*, Vol. II. p. 391.) Nineveh, however, was not destroyed, but remained a part of the Median empire until this was overthrown by Cyrus the Great in 558 B. C., when the city disappears from history. This Median occupation is mentioned here and in § 7, and this seems to be all that Xenophon knew or cared to tell of the history of this famous place. This is almost as bad as if a mediæval traveller had called Athens "a place which the Romans once occupied"; but surely quite as pardonable as a modern geographer's remark that "Greece occupies the southern part of the *Turkish* peninsula"! The slight notice of the ruins taken by Xenophon shows at once the completeness of the destruction of Nineveh and the carelessness of even a cultivated Greek about the former glory of "Barbarians." From both Mespila and Larissa monuments and sculptures have been brought to the British Museum, especially by Layard. — κογχυλιάτου (nom. -άτης): κόγχη, Lat. *concha*, a *muscle shell*: cf. Eng. *conch*, *conchology*.

11. πλίνθινον: cf. λιθίνη in § 7, and the reference. — Μήδεια, *Medæa*, wife of Astyages, the last king of Media. — καταφυγεῖν (G. 203); cf. ἐλαῖν in § 12 (G. 202). — ἀπώλεσαν . . . ὑπὸ Περσῶν, *they lost their power* (i. e. were deprived of it) *by the Persians*.

12. χρόνῳ, i. e. by length of siege. — ἐμβροντήτους, *thunderstruck*, i. e. *stupefied* or *mad* (*attonitos*), perhaps by fright at a thunderstorm. Cf. § 8.

13. εἰς refers to the coming of T. upon the course of their day's march. — οὓς τε . . . ἔχων (sc. ἔχων), *having not only (τε) the cavalry* (G. 154) *which he himself brought with him*: cf. ἔχων ἀνέβη, below. — τοῦ ἔχοντος, *who had* (in marriage), in appos. to Ὀρόντα (G. 39). — οὓς . . . βαρβάρους, *the barbarians whom Cyrus had in his expedition*.

14. τὰς μὲν . . . τὰς δέ (G. 143, 1). — εἶχεν καταστήσας, *stationed and kept in the rear* (of the Greeks). — ἐμβαλεῖν, *to make a direct attack*.

15. Σκύθαι τοξόται: the name *Scythian* was given to all archers of a certain class, whether they were native Scythians or not. At Athens policemen were called τοξόται or Σκύθαι, because the state sometimes imported Scythian slaves (who were archers) to serve as a city police. — ἀνδρός (G. 171, 1). — οὐδὲ . . . ῥάδιον ἦν, i. e. *could not well miss if he tried*, on account of the dense throng of the enemy.

Page 81. — 17. Κρησί, construed with κρίσιμα. — χρώμενοι (G. 279, 4, N.). — τοξεύειν (G. 260, 1). — ἄνω ἵέντες, *shooting upwards*, so as to recover the arrows more easily. — μακράν: sc. ὁδόν (G. 161). — ὥστε χρῆσθαι, i. e. *of use*.

18. μείον ἔχοντες, *having the worst of it*. — ἀκρο-βολίσει (G. 129, 3; 132, 2): cf. ἀκροβολιζόμενος, below.

19. ἔγνωσαν, *found out* (G. 200, N. 5 b). — ἦν συγκύπτῃ τὰ κέρατα (G. 225), *if the wings are ever drawn in* (cf. ὅταν διώσῃ in § 20). — ὁδοῦ στενωτέρας οὐσῃς, *because the road is narrower than usual*: this would be likely in the hilly and broken country they were nearing. — ἐκθλίβεσθαι τοὺς ὀπλίτας (G. 261, 1, N. 1), *that the heavy-armed should be squeezed out of their ranks* (sc. ἐξ τῆς τάξεως), subject of ἀνάγκη ἐστίν: the hoplites wore heavy armor, and depended for their effectiveness on the steadiness of the ranks. — πιεζόμενους, *crowded together*.

20. τὸ μέσον, *the space between*. — εὐεπίθετον (ἐπι-τίθημι) τοῖς πολεμίοις (G. 185), *easy for the enemy to attack*.

21. ἀνὰ ἑκατὸν ἀνδρας, *of a hundred men each*. — ἄλλους (sc. ἐπίστησαν: see G. 137, N. 4): the λόχος had its divisions of fifty and twenty-five, each with its special officer. — οὗτοι (sc. οἱ λόχοι) would naturally have been subj. of ὑπέμενον, but οἱ λοχαγοὶ is added to mark those who directed the manœuvre. — παρήγον ἔωθεν τῶν κεράτων, *led on* (their companies) *out of the way of* (i. e. *behind*) *the wings*, so as to give the others more room.

22. τὸ μέσον ἀνέξεμπλασαν, i. e. *they filled the space left open*. — τὸ διέχον, *the interval*. — κατὰ λόχους, *by companies*, i. e. the four enomoties of each company being in file (probably with a front of five); κατὰ πεντηκοστῆς, i. e. in two files, each having two enomoties (or 50 men), giving an entire front of ten men; and κατ' ἐνωμοτίας, i. e. with all four enomoties in line. The last would give the six companies a front of 24 files (probably 120 men). It will be remembered that these six companies were to fill the space which would be left open by separating the wings when the road permitted. See note on iv. 3. 26.

Page 82. — 23. ἐν τῷ μέρει, *each in turn*. — φάλαγγος: dep. on πού, *if there was need at any part of the line*. — τέτταρας, i. e. four days' march without adventure.

24. βασιλεον, i. e. βασιλεῖον (G. 53, 3, N. 1; cf. 129, 12). βασιλεόν τι, *a royal building or estate* on the distant slope. — διά, *over*. — ἄσμενοι (G. 138, N. 7).

25. ὡς . . . ἀναβαίνειν, *so as to ascend the next* (G. 266, N. 1). — εἰς τὸ

5. τοῖς βαρβάροις (G. 184, 3). — αὐτο-κλειστοί: cf. αὐτό-ματος, i. 2. 17, and αὐτό-μολος, i. 7. 2 — ὅτι φοβερώτατον ὄραν (G. 261, 2), as frightful as possible to behold (sc. τὸ δράμα).

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9. παρά, *by the side of*: cf. note on i. 2. 13. — πλέθρον: see note on i. 2. 5.

Page 80. — 10. Μίσπιλα (opposite Mosul): this is the N. W. corner of the immense city of Nineveh, the once splendid capital of the Assyrian empire. Mespila is about 18 miles above Larissa (see note on § 7), which distance agrees with the length of the city (150 stadia) given by Diodorus (ii. 3). As the breadth was 90 stadia (nearly 11 miles) and the circuit 480 stadia (about 56 miles), Nineveh must have been a collection of towns and palaces not included within a single wall. The Assyrian empire was overthrown by the Medes, with the help of the Babylonians, about 625 B. C. (See Rawlinson's *Ancient Monarchies*, Vol. II. p. 391.) Nineveh, however, was not destroyed, but remained a part of the Median empire until this was overthrown by Cyrus the Great in 558 B. C., when the city disappears from history. This Median occupation is mentioned here and in § 7, and this seems to be all that Xenophon knew or cared to tell of the history of this famous place. This is almost as bad as if a mediæval traveller had called Athens "a place which the Romans once occupied"; but surely quite as pardonable as a modern geographer's remark that "Greece occupies the southern part of the *Turkish* peninsula"! The slight notice of the ruins taken by Xenophon shows at once the completeness of the destruction of Nineveh and the carelessness of even a cultivated Greek about the former glory of "Barbarians." From both Mespila and Larissa monuments and sculptures have been brought to the British Museum, especially by Layard. — κογχυλιάτου (nom. -άτης): κόγχη, Lat. *concha*, a *muscle shell*: cf. Eng. *conch*, *conchology*.

11. πλίνθινον: cf. λιθίνη in § 7, and the reference. — Μήδεια, *Medea*, wife of Astyages, the last king of Media. — καταφυγεῖν (G. 203); cf. εἰλεῖν in § 12 (G. 202). — ἀπώλειαν . . . ὑπὸ Περσῶν, *they lost their power* (i. e. were deprived of it) *by the Persians*.

12. χρόνῳ, i. e. by length of siege. — ἐμβροντήτους, *thunderstruck*, i. e. stupefied or mad (*attonitos*), perhaps by fright at a thunderstorm. Cf. § 8.

13. εἰς refers to the coming of T. upon the course of their day's march. — οὓς τε . . . ἔχων (sc. ἔχων), *having not only (τε) the cavalry* (G. 154) *which he himself brought with him*: cf. ἔχων ἀνέβη, below. — τοῦ ἔχοντος, *who had* (in marriage), in appos. to Ὀρόντα (G. 39). — οὓς . . . βαρβάρους, *the barbarians whom Cyrus had in his expedition*.

14. τὰς μὲν . . . τὰς δὲ (G. 143, 1). — εἶχεν καταστήσας, *stationed and kept in the rear* (of the Greeks). — ἐμβαλεῖν, *to make a direct attack*.

15. Σκύθαι τοξόται: the name *Scythian* was given to all archers of a certain class, whether they were native Scythians or not. At Athens policemen were called τοξόται or Σκύθαι, because the state sometimes imported Scythian slaves (who were archers) to serve as a city police. — ἀνδρός (G. 171, 1). — οὐδὲ . . . ῥάδιον ἦν, i. e. could not well miss if he tried, on account of the dense throng of the enemy.

Page 81. — 17. Κρησί, construed with χρήσιμα. — χρώμενοι (G. 279, 4, N.). — τοξεύειν (G. 260, 1). — ἀνω ἵαντες, *shooting upwards*, so as to recover the arrows more easily. — μακράν: sc. ὁδόν (G. 161). — ὥστε χρήσθαι, i. e. of use.

18. μείον ἔχοντες, *having the worst of it*. — ἀκρο-βολίσει (G. 129, 3; 132, 2): cf. ἀκροβολιζόμενος, below.

19. ἔγνωσαν, *found out* (G. 200, N. 5 b). — ἦν συγκύπη τὰ κέρατα (G. 225), *if the wings are ever drawn in* (cf. ὅταν διώσῃ in § 20). — ὁδοῦ στενωτέρας οὐσῃς, *because the road is narrower than usual*: this would be likely in the hilly and broken country they were nearing. — ἐκθλίβεσθαι τοὺς ὀπλίτας (G. 261, 1, N. 1), *that the heavy-armed should be squeezed out of their ranks* (sc. ἐξ τῆς τάξεως), subject of ἀνάγκη ἐστίν: the hoplites wore heavy armor, and depended for their effectiveness on the steadiness of the ranks. — πιεζομένους, *crowded together*.

20. τὸ μέσον, *the space between*. — εὐεπίθετον (ἐπι-τίθημι) τοῖς πολεμίοις (G. 185), *easy for the enemy to attack*.

21. ἀνὰ ἑκατὸν ἄνδρας, *of a hundred men each*. — ἄλλους (sc. ἐπέστησαν: see G. 137, N. 4): the λόχος had its divisions of fifty and twenty-five, each with its special officer. — οὗτοι (sc. οἱ λόχοι) would naturally have been subj. of ὑπέμενον, but οἱ λοχαγοί is added to mark those who directed the manœuvre. — παρήγον ἔξωθεν τῶν κερμάτων, *led on* (their companies) *out of the way of* (i. e. behind) *the wings*, so as to give the others more room.

22. τὸ μέσον ἀνέπεμπλασαν, i. e. *they filled the space left open*. — τὸ διέχον, *the interval*. — κατὰ λόχους, *by companies*, i. e. the four enomoties of each company being in file (probably with a front of five); κατὰ πεντηκοστὺς, i. e. in two files, each having two enomoties (or 50 men), giving an entire front of ten men; and κατ' ἐνωμοτίας, i. e. with all four enomoties in line. The last would give the six companies a front of 24 files (probably 120 men). It will be remembered that these six companies were to fill the space which would be left open by separating the wings when the road permitted. See note on iv. 3. 26.

Page 82. — 23. ἐν τῷ μέρει, *each in turn*. — φάλαγγος: dep. on πον, *if there was need at any part of the line*. — τέτταρας, i. e. four days' march without adventure.

24. βασιλαῖον, i. e. βασιλεῖον (G. 53, 3, N. 1; cf. 129, 12). βασιλαῖον τι, *a royal building or estate on the distant slope*. — διὰ, *over*. — ἄσμενοι (G. 138, N. 7).

25. ὥς . . . ἀναβαίνειν, *so as to ascend the next* (G. 266, N. 1). — εἰς τὸ

πρανίς, down hill. — ὑπὸ μαστίγων, under the lash, i. e. scourged to it as slaves: see the account of the Persians at Thermopylae, Herod. vii. 223 (*Selections from Xenophon and Herodotus*, p. 185, § 44).

26. γυμνήτων (G. 175, 2): cf. note on i. 2. 3. — ὄχλῳ, the crowd, who were εἰσω τῶν ὀπλῶν, as distinct from the men in the ranks. See iii. 2. 36, and note.

28. ἀπίοιεν (G. 233). — ἀνήγαγον, brought up. — τὸ ὄρος, i. e. the higher hill (§ 24), from which the smaller hills descended (καθῆκον).

29. ὑπέρ, above. — πολεμίων: this and the first πολέμοι refer to the Persians, the second πολέμοι to the Greeks.

30. τῇ ὁδῷ . . . γηλόφους, i. e. by the road which led over the hillocks, as opposed to the course of the πελτασταί along the slope of the higher hill.

Page 83. — κατὰ τὸ ὄρος ἐπιπαριόντες, marching to the same point (ἐπὶ) along the slope (κατὰ τὸ ὄρος) in the same direction with (παρά) the main body. — τὰς κώμας: see § 24. — λατρούς, nurses, selected from the soldiers.

31. καὶ ἅμα . . . εἶχον: we should expect ἔχοντες (causal). — ἵπποις (G. 184, 3). — τῷ σατραπείοντι, by the acting satrap, or royal governor (G. 188, 3).

33. πολὺν δῖφρον, they found it very different, i. e. much easier: the more common impers. constr. (which many MSS. and edd. have here) would be πολὺν δῖφρον . . . ὁρμώντας . . . πορευομένους. — ἐκ χώρας, from a position; opposed to πορευομένοι, on the march.

35. πονηρόν, a troublesome (wretched) thing. — αὐτοῖς (G. 184, 3, N. 4). — πεποδισμένοι, hobbled, praepediti, their feet being tied together by a short cord. — τοῦ μὴ φεύγειν ἕνεκα (G. 262, 2). — δεῖ . . . ἀνδρί: the dat. for the accusative is very rare with the infin. after δεῖ, and it is better here (with Rehdantz) to supply τινά (i. e. a servant) as subj. of ἐπιστάξαι and χαλινῶσαι, and αὐτόν (i. e. the horseman himself) as subj. of ἀναβῆναι. The idea is: a Persian horseman must wait to have his horse saddled and bridled, and to put on his own armor, before he can mount. — θορύβου ὄντος: temporal, like νύκτωρ (G. 277, 1).

36. διαγγελλομένους, passing the word of command. — ἐκήρυξε: sc. the herald (G. 134, N. 1 d). — ἀκουόντων, i. e. within hearing of the enemy.

Page 84. — λύνειν is used in a rare (chiefly poetic) sense = λυσιτελεῖν, to profit, to be expedient: as in English, they thought it would not pay. — αὐτοὺς and νυκτός belong to both of the following infinitives.

37. ἀπιόντας (G. 280). — καὶ αὐτοί, themselves too (G. 145, 1). — ἀκρωνυχίαν, spur (lit. nail-tip). — ὑφ' ἧν, along the base of which. — κατάβασις (see G. 129, 3): cf. ἀνάβασις.

39. ὃ δὲ λέγει (G. 143, N. 2). — ἱμῖν (G. 184, 3). — οὐκ ἔστι παρελθεῖν, there is no getting by. — εἰ μὴ ἀποκόψομεν (G. 223, N. 1).

40. ἔρημα, exposed. — πῶς τις ἀπελῇ, how we (lit. one) shall drive, etc.

41. ὑπὲρ . . . στρατεύματος, close above their own (the Greek) army. — ἐγὼ δ' ἐθέλω, and I volunteer: ἐγὼ δὲ is more emphatic, as σὺ μὲν is omitted with μένε.

42. κελεύει δὲ οἱ: οἱ as indirect reflexive (G. 79, 1; 144, 2), following συμ-πέμψαι (G. 193).

Page 85. — ἀπὸ τοῦ στόματος, from the front (cf. οὐράς). — μακρόν, too far.

43. ἔλαβε, i. e. he (Ch.) took to replace the peltasts. — τοὺς κατὰ μέσον: see § 22. — αὐτῷ: Xenophon. — τοὺς τριακοσίους, i. e. three of the six companies of § 21; these had been moved to the front when the attacks came from a new quarter. — οὓς τῶν ἐπιλέκτων (partitive): by attraction; the simple form would be τοὺς τριακοσίους τῶν ἐπιλέκτων οὓς εἶχε.

44. ἀμιλλᾶσθαι, to race or vie in speed.

45. διακελευομένων: agreeing with the plural implied in στρατεύματος (G. 138, N. 3). — τῶν ἀμφὶ Τισσαφέρην, Tissaphernes and his men. — Notice the chiasmus in διακελευομένων τοῖς ἑαυτῶν and τοῖς ἑαυτῶν διακελευομένων.

46. ἀμιλλᾶσθαι: see note on § 44. — τὴν λοιπὴν (sc. ὁδόν).

48. καὶ ὅς, and he (G. 151, N. 3²). — ἔχων ἐπορεύετο, marched on with it (the shield). — θώρακα ἵππικόν: the horsemen carried no shield, and accordingly wore a heavier breastplate. — ὑπάγειν, to lead on slowly. — παρίεναι, to come up.

49. ἀναβάς, mounting his horse (again). — βάσιμα . . . ἄβατα (sc. τὰ χωρία), passable . . . impassable (i. e. for a horseman): Krüger makes the construction impersonal, like ἀδύνατά ἐστιν, it is impossible, for ἀδύνατόν ἐστιν. — φθάνουσι, anticipate, with object πολεμίους. — γενόμενοι (G. 279, 4).

CHAPTER V.

SYNOPSIS: The barbarians now flee, and the Greeks descend unmolested into the plain (1). In the evening the enemy appear (2), and attempt to fire the villages (3). Xenophon says encouragingly that this shows that the Persians relinquish their claim upon the country, and proposes jestingly that they defend the villages as their own property; but Chirisophus says, also in jest, that they had better fire them (4-6). The generals and captains on assembling are much perplexed about their route (7). A Rhodian proposes that they kill the cattle and make a bridge of the inflated skins across the Tigris (8-11), but the plan is not regarded feasible (12). The next day they march back upon the course they have come (13). The generals and captains hold another council, and question the prisoners about the country (14). They learn something of the roads leading in the four cardinal directions, and in particular of the Cardūchi, a warlike people among the mountains, who do not obey the King (15, 16). The generals conclude to make their way northward through the Carduchi (17), and give orders for the soldiers to be ready to march any time during the night (18).

Page 86. — 1. ἄλλην ὁδόν: cf. i. 2. 20, and note. — ἀγαθῶν, i. e. supplies.

3. ἐννούμενοι . . . ἔχουσι, being apprehensive that they might not know, etc. (G. 215, N. 1). — εἰ κάοιεν: sc. the enemy (G. 248, N.). — λαμβάνουσι (G. 244) governs ἐπιτήδεια: the direct question would be πόθεν . . . λαμβάνωμεν;

4. ἐκ τῆς βοηθείας, i. e. from helping those who were scattered in plundering (§ 2). — κατέβη: from the height (§ 1).

5. Ὁράτε . . . εἶναι; don't you see that they admit the country is now ours? (G. 280). — ἀ γὰρ . . . ἀλλοτρίαν, for what they stipulated against our doing, when they made the treaty (cf. ii. 3. 27), viz., burning the King's territory, (this) they are now themselves (doing, by) burning it as if it were another's: μὴ κάειν . . . χώραν (sc. ἡμᾶς) is in apposition with the antecedent of ἀ. See i. 9. 21, and note; in both cases a more definite expression (here κάουσι) is substituted by *anacoluthon* for a more general one like ποιοῦσι.

6. Οὐκ οὖν ἐμοί γε δοκεῖ, I don't think so now. The reply is mere jest, like the preceding remark of Xenophon.

7. σκηνάς, encampment (in the village). — ἐνθεν μὲν . . . ἐνθεν δέ, on the one hand . . . on the other. — ὁ ποταμός: the Tigris. — ὥς μηδέ . . . βάθους (sc. πηλὸς), so that not even their spears projected when they tried the depth, i. e. their spears found no bottom (G. 184, 3, N. 4; 266, N. 1). Cf. iii. 2. 22.

Page 87. — 8. κατὰ τετρακισχιλίους, four thousand at a time. — ὧν δέομαι, what I require (G. 172). — τάλαντον: cf. note on i. 4. 13.

9. Ἀσκῶν: bags of inflated hides are still used in crossing these rivers. — αἶγας: derived from αἰσσω, to leap. — ἀποδαρέντα: see ἀποδέρω. — φυσηθέντα refers to δέρματα, hides, implied in ἀποδαρέντα. — παρέχοι ἄν (G. 226, 2).

10. δεσμῶν, girths. — ὀρμίσας, mooring. — ἀφείλ, by letting them down: this and ἀρτήσας (G. 277, 2) are subordinate to ὀρμίσας. — διαγαγόν, carrying (the line of floats) across the stream. — ἀμφοτέρωθεν δήσας, fastening them to the two banks, to serve as pontoons, or supports to a floating bridge.

11. ἔξει τοῦ μὴ καταδύναι, will keep from sinking (G. 263, 1): for the gen. τοῦ καταδύναι, see G. 174; μή, G. 283, 6. An equivalent (though different) construction follows, ὥστε μὴ ὀλισθάνειν σχήσει, will keep you from slipping, lit. will keep you so that you shall not slip (G. 266, 1).

12. χαρίεν (G. 129, 15). — τὸ ἔργον, the execution of the plan (ἐνθύμημα). — οἱ κωλύσοντες, men ready to prevent it: cf. note on ii. 3. 5. — πολλοὶ ἵπποις: apposition. — οἱ . . . ἄν ἐπέτρεπον: sc. εἰ ἐπεχείρησαν.

13. ἐπανεχώρουν εἰς τοῦμπαλιν, etc., i. e. they made a day's march backward to some villages which had not been burnt by the enemy (see § 3). — ἢ πρὸς Βαβυλῶνα, or towards Babylon: these words seem to have been originally a marginal note explaining εἰς τοῦμπαλιν: τοῦμπαλιν ἢ (than) πρὸς Βαβυλῶνα would mean, in a direction opposite to that of Babylon, which is not possible under the circumstances (cf. § 15). — ἐνθεν = ἐξ ἧς (sc. τὴν κώμην), the village from which. — ὅμοιοι ἦσαν θαυμάζειν, were like to wonder, i. e. seemed amazed, like ἐφίκεσαν θαυμάζειν: the text, however, is very doubtful. — τρέφονται . . . ἔχουεν (G. 243).

14. ἀμφὶ τὰ ἐπιτήδεια: cf. Engl. "about his business." — ἡλεγχον . . . χώραν, they examined them as to the whole region on every side (G. 164).

15. τῆς ἐπὶ Βαβυλῶνα (poss. gen.), on the road towards B. — ἤκοιεν (G. 247). — θερίζαν, ἐαρίζαν: in reverse order: the King spent the winter at Babylon, the spring at Susa, and the summer at Ecbatana. — διαβάντι, after crossing (sc. τῆς: G. 184, 5); διαβάντι . . . ἐσπέραν is used like the other adjective phrases with ἦ. — ὅτι is repeated for emphasis in the last

clause. — Καρδούχους: the people called Kurds, Armenian *Kordukh*; the region is *Kurdistan*.

Page 88. — 16. ἀκούειν, listen to or obey. — ἐμβαλεῖν ποτε εἰς αὐτούς, once invaded them (G. 203). — βασιλικήν (G. 129, 13 b). — ὁπότε . . . σπείσαιντο, καὶ ἐπιμιγνύναι (depends on ἐφασαν): in the direct form, ὁπότεν . . . σπείσωνται, καὶ ἐπιμιγνύσασι, whenever they (the Kurds) make a treaty, etc., some of them also mingle, etc. — σφῶν, ἐκείνων: sc. τινάς (G. 168, N. 2).

17. ἐκασταχόσε εἰδέναι, that they knew the way in every direction. — τούτους: governed by διελθόντας. — ἐφασαν ἦξειν, they (the captives) said that they (the Greeks) would come. — εὐπορον . . . πορεύεσθαι: in the direct form, εὐπορόν ἐστιν ὅποι ἂν τις ἐθέλῃ πορεύεσθαι, it is easy to go whithersoever you wish (G. 233), the apodosis being general in sense.

18. ἐπὶ τοῦτοις, thereupon. — ὥρας: part. gen. after ἡνίκα, at whatever time. — τὴν ὑπερβολήν, the pass: acc. by anticipation; regularly it would be, they feared that the mountain-pass might be seized beforehand. — ἡνίκ' ἂν . . . παραγγέλλῃ, i. e. when the order should be given; cf. εἰ τις . . . λυποῖ in ii. 3. 23, and note: this subjunctive might have been changed to the optative (omitting ἂν), as ἐπειδὴ δειπνήσειαν is changed from ἐπειδὴν δειπνήσῃτε.

BOOK FOURTH.

HARD FIGHTING IN THE MOUNTAINS. — ENTRANCE INTO ARMENIA. — GREAT SUFFERING FROM COLD AND FAMINE. — TO MOUNT THECHES, FROM WHICH THE SEA IS SEEN. — ARRIVAL AT TRAPEZUS.

CHAPTER I.

SYNOPSIS: Outline of the preceding narrative (1); and review of the situation (2-4). The Greeks cross the plain by night and reach the hills at daybreak (5); and, with Chirisophus in command and Xenophon guarding the rear (6), cross the height in front of them to villages among the mountains, where they find provisions in abundance (7-9). Their rear, however, as they descend into the villages, is attacked by the Carduchi, who, when they encamp, light fires on the hills (10, 11). At daybreak the generals resolve to abandon the captives and superfluous baggage-animals (12, 13); and, when the march begins, see that the order is executed (14). The next day it storms (15); and, the enemy pressing upon them, they march but slowly (16). At one time Chirisophus hurries forward, and, the rest following rapidly without knowing the cause, two soldiers are killed by the enemy (17, 18). When they encamp, Xenophon blames Chirisophus (19); but he replies that he was trying to secure the only known pass through the mountains (20, 21). Xenophon proposes to make guides of two prisoners (22), who are at once asked whether there is any other road. The one who denies this is put to death (23). The other says that there is such a pass (24), but that a certain height must be taken possession of beforehand (25). Volunteers are called for and detailed for this special service (26-28).

1. See note on ii. 1. 1. — *ῥα ἐπολεμήθη*: passive of an active constr. *ῥα ἐπολέμησαν* (G. 159, N. 2; 198); *to what extent war was made upon the Greeks*.

2. *ἐνθα* (sc. *ἐκεῖσε*), *to the place where*. — *πάροδος*, *way along the river*. — *ἐκρέματο*: see *κρέμαμαι*. — *πορευτέον εἶναι* (dir. *πορευτέον ἐστίν*: G. 281, 2). This section is a recapitulation of what has been stated in the last chapter.

3. *τῶν ἀλίσκομένων* (G. 171, 2, N. 1), *the captives taken along the way*.

Page 89. — *εἰ διέλθοιεν* has for its apodosis the sentence *ἐν τῇ Ἀρμενίᾳ . . . περίασι*, including two subordinate protases; it represents *ἐὰν διελθῶμεν* of the direct discourse, and the four following verbs might, like it, have been changed to the opt. (G. 247). — *περίασι*, *will pass round* (G. 200, N. 3 b). — *ἐλέγετο*: the subject is *τὰς πηγὰς εἶναι*. — *ἔστιν οὕτως ἔχον*, *it is just so* (G. 28, N. 1).

5. *τὴν τελευταίαν φυλακὴν*: the Greeks divided the night into three watches. — *ῥσον . . . διελθεῖν*, *enough for crossing the plain in the dark*; *ῥσον* (sc. *τοσοῦτον*) takes the infinitive from the idea of sufficiency which it implies. — *παραγγέλλεως* (G. 129, 3), i. e. *the word of command passed round, not by signal of trumpet*. — *τὸ ῥος*: cf. iii. 5. 7 and 17.

6. *τὸ ἀμφ' αὐτόν*, *his own special command*: cf. *τὸ ὁπλιτικόν* (iv. 8. 18), *τὸ ἱππικόν*, *the cavalry*, and *τὸ Ἑλληνικόν* for *οἱ Ἕλληνες*, *the Greek race*. — *μή*, *that*, after *κίνδυνος*. — *πορευομένων*, *as they went*, gen. abs. — *ἐπίσποιο*: see *ἐφέπομαι*.

7. *αἰσθέσθαι* (G. 274). — *ἔπατα*, i. e. *after crossing the hill and descending*: cf. § 10. — *ἀεὶ*, *regularly*, qualifies *ἐφέπετο*. — *τὸ ὑπερβάλλον*, i. e. *each detachment in succession followed, as it crossed the height*.

8. *ἦν λαμβάνειν*, *there was an opportunity to take*. — *εἰ πως ἐθελήσειαν*, *in case the K. should be willing* (G. 226, 4, N. 1; 248, 2): the apod. implied is, *that they might let them through, or the like*. — *ὥς . . . χώρας* = *διὰ τῆς χώρας ὡς φίλιας* (sc. *οὐσης*), i. e. *to let them go through their country as (being) a friendly one*: cf. i. 3. 14, and ii. 3. 27, and notes.

9. *ὅτι*, *whatever* (G. 187; 151, N. 2 b): the indefinite rel. *ὅστις* sometimes has a plural antecedent, when it is itself singular, as here *τὰ ἐπιτήδεια*. — *καλούντων* (sc. *αὐτῶν*), *when they called* (G. 171, 2).

10. *τελευταῖοι*, *σκοταῖοι* (cf. G. 129, 12). — *διὰ τὸ . . . εἶναι* (G. 262, 1).

Page 90. — *ἡμέραν* (G. 161). — *ἀνάβασις*, *κατάβασις*: cf. *παραγγέλλεως* in § 5 (with ref.). — *ἐξ ἀπροσδοκήτου*, *ex improviso*.

11. *ἐκινδύνευσεν ἂν διαφθαρῆναι*, *would have risked perishing*. — *πολύ*, *a great part*: cf. *τὸ πολύ*, *the greater part*, i. 4. 13. — *συνεώρων*, i. e. *watched each other's signals*.

12. *συνελθοῦσι . . . ἔδοξε*, i. e. *they came together and resolved*: cf. *δόξαν* in § 13. — *αἰχμ-άλωτα*, *taken in war* (*αἰχμή*, *a spear*, and *ἀλίσκομαι*).

13. *ἐπόλουν*: the subject is *ὑποζύγια*, etc. — *ἐπὶ*, *in charge of*. — *δόξαν*, *having resolved* (G. 278, 2), lit. *it having seemed good*: cf. *ἔδοξε*, § 12. — *ταῦτα* is governed by *ποιεῖν* understood: see, however, *Moods and Tenses*, § 110, 2, N. 2.

14. *ὑποστάντες*, *halting*. — *εἰ τι*: translate *whatever*. — *τῶν εἰρημένων*

(sc. *ἀφεῖναι*), *of the things ordered (to be abandoned)*, or simply, *of the things above mentioned* (see § 12). — *οἱ δέ*, *and they (the soldiers)*. — *πλὴν . . . ἔκλεπεν*, *unless one smuggled something*. — *οἷον . . . γυναικός*: we should expect *οἷον* (for example) *ἢ παῖδα ἐπιθυμήσας αὐτοῦ, ἢ γυναῖκα* (Krüger). — *τῶν εὐπρεπῶν* is partitive genitive. — *τὰ μὲν . . . τὰ δέ*, *sometimes . . . sometimes*.

16. *χωρίων*, dim. (G. 129, 8). — *ἀναχάζοντες* and *θαμινά* are both poetic words.

Page 91. — *παρήγγελλεν ὑπομένειν*, *would send word (for those in front) to wait*. — *ἐπικείμεντο* (G. 233): *ἐπικεῖσθαι*, *to press upon*; *ἐπιτίθεσθαι*, *to fall upon*.

17. *ὅτε παρεγγυῶτο*, *whenever the word was passed*. — *πρῶγμά τι*, *some trouble ahead*. — *παρελθόντι* (sc. *τινὶ*).

18. *διαμπερὲς τὴν κεφαλὴν* (sc. *τοξευθεῖς*), *shot directly through the head*, lit. *shot in the head directly through* (G. 160, 1).

19. *ὥς περ εἶχεν*, *just as he was (sicut erat)*. — *φεύγοντες ἄμα* (G. 277, N. 1). — *καλῶ τε κάγαθῶ*: cf. note on ii. 6. 19. — *ἀνελίσθαι*, *to take up for burial*, a most sacred duty with the Greeks. The last sentence is in the direct discourse.

20. *αὕτη* is subj., and *μία ὁδός* pred.: lit. *this which you see is the only way (and) steep (ὄρθια, sc. οὖσα)*; *αὕτη* cannot be taken as an adj. pron. with *ὁδός* (G. 142, 4). See notes of Krüger and Rehdantz; and cf. iv. 7. 4. — *ὄχλον οἶ* (G. 151, N. 2). — *ἐκβασιν*, *way out*.

21. *ταῦτ' ἔσπευδον* (G. 159, N. 2). — *εἰ πως δυναίμην*, *in case I should be able*; see note on *εἰ πως ἐθελήσειαν* in § 8: here an apod. is implied like *ἵνα φθάσαιμι*. — *οὐ . . . ὁδόν*, *say there is no other way*. For *οὐ φημι*, cf. note on i. 2. 26.

22. *ὅπερ*, i. e. *the ambush*. — *ἀναπεῦσαι*: Krüger quotes *Il. xv. 235*, *ὥς κε καὶ αὐτὶς Ἀχαιοὶ ἀναπνεύσωσι πόνον*. — *αὐτοῦ τούτου ἕνεκα* (G. 215, Rem.). — *ἡγεμόσιν* (G. 137, N. 4): supply *αὐτοῖς*.

23. *εἰ εἰδείεν*, *whether they knew*: the direct question was *ἀρ' ἴστε*; (G. 243). — *οὐκ ἔφη*: see note on § 21. — *φόβων*, *threats*.

Page 92. — 24. *ἐτύγχανε . . . ἐκδεδομένη*, i. e. *he happened to have a married daughter there*. — *αὐτός* emphasizes the subject of *ἡγήσεσθαι*: *he said he would himself lead* (G. 138, N. 8 b). — *ὁδόν* (G. 159, N. 5): see note on i. 2. 20.

25. *δυσ-πάρ-ιτον* (εἰμι): cf. *ὁμαξ-ιτός*, i. 2. 21, and see G. 132, 2. — *δ*: object of *προκαταλήψοιτο*: *and unless they (τις) should first (πρὶν) occupy this* (G. 202, 4; 247); the direct discourse was *εἰ μή τις προκαταλήψεται, ἀδύνατον ἔσται* (G. 223, N. 1).

26. *πέλταστας* is in apposition with, and *ὁπλιτῶν* limits, *λοχαγούς*. — *εἰ τις . . . ἔστιν*, *whether there was any one (ἔστιν might have been εἴη after ἔδοκει)*. — *γενέσθαι*, *to show himself*: cf. *ἐγένετο* (end. of § 28). — *ὑποστάς ἐθελοντής*, *standing forth as a volunteer*: cf. *ὑφίσταται* in § 27.

28. *ἑρωτῶσιν εἰ τις . . . ἔθελει*: here *ἔθελαι* of the direct question becomes opt. after an historic present (G. 200, N. 1; 201, Rem.).

CHAPTER II.

SYNOPSIS: The guide is bound, and arrangements are made for signals and the attack (1). The party starts, and Xenophon proceeds to divert the enemy's attention at the open pass (2), who continue to roll stones down the mountain at the Greeks all night (3, 4). The advance party surprise and kill outposts of the enemy, but make a mistake as to the position of the summit (5, 6). They halt for the night, and at dawn advance against the main enemy, who abandon their position (7). The force of Chirisophus succeeds in ascending the mountain (8); but Xenophon, who takes with the baggage the route of the advance party, is in danger of being cut off (9, 10). He routs the enemy posted on one hill overhanging the road, and they rally on the next (11, 12). Leaving a force on the first hill, he takes the second (13), and a third, and reaches the summit (14-16). A messenger brings word that the Greeks have been driven from the first hill (17). Xenophon proposes a truce to the barbarians (who are now posted on a hill opposite), which they consider; the force of Xenophon in the mean time passing along with the baggage (18, 19). But when he attempts to descend, they roll down stones. His shield-bearer deserts him, but another soldier runs to his support (20, 21). The entire Greek force encamps together again (22). The slain are collected and funeral rites performed (23). The next day the enemy continue to obstruct their progress, harassing them most whenever they are descending hills (24-27). Description of the Carduchian bowmen (28).

1. οἱ δέ, i. e. Xenophon and Chirisophus. — ἐμφαγόντας, *when they had eaten*. — συντίθενται, *agree with them* (i. e. the volunteers). — τὸ ἄκρον: cf. ἄκρον in iv. 1. 25. — τοὺς μὲν, αὐτοὶ δέ, i. e. the volunteers and the officers. — ἄνω δντας, i. e. *from their position on the height* (G. 204). — ἔναι and συμβοηθήσαν denote *later* actions than φυλάτταν and σημαίνειν; hence perhaps the change in tense (G. 203, N. 2). See note on iv. 6. 20. — ἔκβασιν: cf. iv. 1. 20.

2. ὕδωρ, *rain*. — ὅπως . . . τὸν νοῦν, *that the enemy might have their attention turned to that road*. — ὅπως ὡς μάλιστα λάθοιεν, *that they might be, as far as possible, unseen*.

Page 93. — 3. ἦν ἔδα . . . ἔκβαίναν, i. e. *which they must cross before getting to the ascent*. — ὀλοϊτρόχους: a poetic word, compounded of εἰλω (volvo), *to roll* (cf. δλμος), and τρέχω; probably meaning *rounded by rolling* (i. e. in the water). See Liddell and Scott; and Theocr. xxii. 49, there quoted: πέτραι ὀλοϊτροχοί, οὔστε κυλίνδων χειμάρρους ποταμὸς μεγάλας περιίξεσε δίναις. The χαράδρα which they were crossing was the dry bed of a winter torrent (χειμάρρους), down which the stones were hurled. Such χαράδραι are now often the best roads to be found in Greece. — διεσφενδονῶντο, *flew in pieces* (lit. *were flung about*, as if from slings): "diffundebantur; cf. σφενδόνη = funda." Rehdantz.

4. εἰ μὴ δύναιτο: sc. διαβῆναι (G. 225). — κυλινδούντες (G. 279, 1).

5. ὡς . . . κατέχοντες, *supposing they held the summit* (cf. n. on i. 1. 11).

6. οἱ δ' οὐ κατέχον, i. e. they were wrong in so thinking: οἱ δέ is irregular in referring to the subj. of the preceding verb (see also G. 143, 1, N. 2). — μαστός, *a round hill*. — αὕτη (G. 142, 4, N. 1): οὗτος may stand between

the article and its noun, provided some qualifying word separates it from the article. — αὐτόθεν, *from that spot* (where they were).

7. ὑπέβαιναν: cf. note on iii. 2. 1. — προσελθόντες (G. 279, 4). — εἴρωνι, *nimble (well-girt)*: γάρ introduces the reason why *only a few* (ὀλίγοι) were killed.

8. ἀν-ίμων, *drew up* (like buckets from a well): ἱμάω, *to draw*; ἱμάς, *a thong or strap*.

Page 94. — 9. ἥπερ, *by the same way with*.

10. ἡ διεξεύχθαι, or *else be (themselves) entirely separated*: the perfect infinitive (G. 202, 2, N. 2) here denotes that the action is *decisive*; cf. ἐκπεπλήχθαι in i. 5. 13, and note. — ἐπορεύθησαν ἄν: the protasis is implied in the following clause (G. 226, 1). — ὑποζύγια: subject of ἐκβῆναι, i. e. *there was no other way for the beasts to get through*.

11. ὀρθοῖς τοῖς λόχοις, i. e. *with the companies marching (with intervals between them) in narrow parallel columns*: ὀρθος implies that a body of troops has a much greater depth than front, including even single file. See note on iv. 8. 10. — οὐ κύκλω, i. e. *not so as to cut the enemy off*. — εἰ βούλονται (G. 226, 4, N. 1): the apod. is supplied in ἀφοδον, i. e. *a way by which they might retreat*.

12. τέως μὲν, *for some time*. — ἕκαστος: in appos. to the omitted subject of ἐδύναντο. — οὐ προσέεντο, *did not admit*: i. e. they did not let the Greeks get near them, but fled. — καὶ τοῦτόν τε . . . καί: see note on i. 2. 18.

13. Ἐννοήσας μὴ, *becoming anxious lest* (the meaning of ἐννοήσας being made more definite by the following constr. with μὴ). — καὶ πάλιν, *yet again*. — ἐπιθοῖντο, for ἐπιθύντο (G. 122, N. 1; cf. 127, III.): such forms follow the analogy of verbs in ω. — παριούσιν, *as they passed*. — ἐπὶ πολὺ ἦν, *stretched out a long way*: cf. i. 8. 8, and note. — ἄτε . . . πορεύμενα (G. 277, N. 2 b): cf. the Latin construction of quippe with a relative. — διὰ στενῆς τῆς ὁδοῦ (G. 142, 3).

14. ὁ ὑπὲρ . . . ἐθελοντῶν (see § 5): of the three expressions which qualify the attributive partic. καταληφθείσης (G. 276, 1), only one stands between τῆς and the partic., the others being placed outside of τῆς . . . φυλακῆς to avoid complicating that construction.

15. δείσαντας (G. 277, 2). — αὐτούς: the barbarians. — πολιορκοῖντο, from πόλις (πολι-) and ἔργω (ἔρκος), is often used, as here, where the force of πόλις is forgotten: we even have πόλιν πολιορκεῖν (see Crosby's note). — ἄρα, *in fact; as it proved*. — ὀπισθοφύλακας: cf. § 9, § 13, and § 17.

Page 95. — 16. ὑπάγειν, *advance slowly*. — προσμύξαιαν, i. e. *might come up*. — θέσθαι τὰ δπλα: cf. i. 5. 14.

19. ἐφ' ᾧ, *on condition that* (G. 267). — ἐν ᾧ, *while*, introduces both clauses, τὸ μὲν . . . οἱ δέ. — οἱ ἐκ: cf. notes on τῶν παρὰ βασιλέως, i. 1. 5, and on i. 2. 18. — συνερρήσαν: see συρρέω.

20. ἴσταντο, *were forming*. — ἤρξαντο, i. e. the Greeks. — ἐνθα . . . ἔκειντο, *where the armed force was stationed* (see § 16): κείσθαι here is like a passive of θέσθαι (used as in § 16); the plur. ἔκειντο is exceptional. — ὑπασπιστής (G. 129, 2; 16, 1). — ἀπῴκινεν, i. e. *got separated from him, left him* (without his shield).

21. Λουσιεύς, of *Lusi* (or *Lusia*) in Arcadia (G. 129, 10). — προβεβλημένος, holding out (his shield) in front of both (G. 199, 3).

22. αὐτοῦ, there. — ἐν λάκκοις κονιατοῖς, in plastered (or cemented) cisterns. Suidas (s. v. λάκκος) says: "The Athenians and other Greeks used to make large excavations underground, round or square, cement them, and keep wine and oil in them: these they called λάκκοι."

23. διεπράξαντο, managed, or bargained. — ἡγεμόνα: see iv. 1. 22-24. — ἐκ τῶν δυνατῶν, i. e. as well as they could. — νομίζεται: the word νόμος "includes all that is enjoined by law, custom, or the general sentiment, and all that is voluntarily accepted in reliance on these." J. S. Mill, *Diss.*, Vol. IV. p. 302, n.

Page 96. — 24. εἴη (G. 233). — ἐκώλυον, tried to hinder (G. 200, n. 2).

25. ἀπό-φραξιν, from ἀπό and φράσσω (φραγ-), found only here and in § 26 (Krüger): force of the suffix? — τοῖς πρώτοις (G. 184, 3). — ἀνωτέρω γίνεσθαι, to get above.

27. ἦν ὁπότε, sometimes (G. 152, n. 2): cf. iv. 5. 31. — αὐτοῖς τοῖς ἀναβάσι, even to those who had gone up, i. e. to check them: cf. § 25 and § 26. — καταβαίνουσιν: temporal participle. — ἐγγύθεν φεύγοντες: the opposite of ἐκ πολλοῦ φεύγοντας, iii. 3. 9. Note the distinction of φεύγειν, to flee, and ἀποφεύγειν, to escape.

28. τόξα: probably long-bows, which were drawn by bringing one end to (or near) the ground and advancing the left foot (προβαίνοντες) towards that end (πρὸς τὸ κάτω τοῦ τόξου). Strabo (p. 772) tells of Aethiopian elephant-hunts, in which three men used one bow, τῶν μὲν κατεχόντων τὸ τόξον καὶ προβεβηκότων τοῖς ποσὶ, τοῦ δ' ἔλκοντος τὴν νευράν, two of them holding the bow, with their feet advanced (i. e. each with one foot advanced to steady himself), and the third drawing the string. Arrian (*Ind.* 16) speaks of bows which the Indians drew by bringing them to the ground and bracing themselves (ἀντιβάντες) with the left foot. In this passage of the *Anabasis*, there is very slight MS. authority for the common reading προσβαίνοντες. — ἀκοντίοις: in appos. with αὐτοῖς (G. 137, n. 4): the arrows, a yard long, were picked up and used as darts, being fitted with an ἀγκύλη, a loop or strap, fastened at the middle, as a guide in grasping and help in hurling.

CHAPTER III.

SYNOPSIS: The Greeks encamp this side of the Centrites and rest (1, 2). The next morning they see cavalry and infantry across the river, prepared to hinder their entrance into Armenia (3, 4). The Greeks endeavor to cross, but the depth of the water and the missiles of the enemy oblige them to retreat (5, 6). Great numbers of the Carduchi assemble in their rear. They are greatly perplexed; but Xenophon again has a propitious dream, which he tells to Chirisophus (7, 8). The generals offer sacrifice (9). Two young men bring word to Xenophon that they have accidentally discovered a place where the river is easily fordable (10-12). He makes libations and reports to Chirisophus (13), and the soldiers are ordered to get their baggage ready. The generals consult

(14), and the order of march is determined (15). They then proceed with the young men as guides up the river (16). The hostile cavalry advances along the opposite bank. At the crossing, the Greeks throw off their outer garments (17), offer sacrifices, and all sing the paean (18, 19). Chirisophus enters the stream with his men, and Xenophon makes a feint of crossing at the lower ford (20). Chirisophus crosses easily, the enemy flying and abandoning some of their property; but Xenophon is in danger of attack from the Carduchi in his rear. He returns rapidly to the upper crossing, halts under arms, and disposes his men for attack (21-26). The Carduchi advance, and Chirisophus sends aid (27). Xenophon gives directions for a feigned attack (28, 29); and when the Carduchi press forward (30), the Greeks raise the paean and rush upon them and turn them (31), but also themselves retreat rapidly when the trumpet sounds, and cross the river (32). Some of the Greeks are wounded (33, 34).

1. ἡλίσθησαν, had their quarters: the word originally means to pass the night (or live) in an open court (αὐλή). — εὖρος (G. 129, 7; 160, 1). — ἄσμενοι (G. 138, n. 7). — τῶν Καρδούχων (end of the section) depends on τῶν ὁρέων.

2. πολλά: as adv. with μνημονεύοντες, talking over, recounting. — κακά . . . σύμπαντα, evils (so many) as they did not (suffer), even all put together, etc.

Page 97. — 4. Ὀρόντα: gen. (G. 39^b), i. e. troops of Orontas. — δπλα (G. 137, n. 4).

5. ὁδὸς . . . ἄνω, i. e. the single road which was visible was (one) leading up, etc.: the construction is ἡ ὁρωμένη ὁδὸς μία (sc. οὖσα) ἣν ἀγουσα ἄνω. — ὥσπερ χειροποίητος (sc. οὖσα), (looking) as if it had been built. — ταύτη, here, i. e. opposite to this road.

6. παρωμένοις (sc. τισίν), on trial. — οὐτ' corresponds with τέ after ἐπὶ. — εἰ δὲ μή, otherwise, i. e. if any of them did attempt to carry their arms through the river: cf. note on ii. 2. 1. — γυμνοί, exposed: plur. since τις is collective.

7. Ἐνθα, where. — Ἑλλησιν (G. 184, 4). — ὁρώσι μὲν . . . ὁρώσι δὲ . . . ὁρώσι δέ: notice the emphatic repetition. — ἐπικεισομένους (G. 280).

8. αὐτόμαται: cf. i. 2. 17, and note. — περιρρυῆναι, fell off (sc. ἔδοξαν): for αὐτῷ, see G. 184, 3. — διαβαίνειν ὅποσον ἔβούλετο, took as long steps as he pleased (opposed to δεδέσθαι): διαβαίνειν in this sense was a good omen for crossing the river (διαβαίνειν); see § 12, § 14, and § 15.

Page 98. — 9. ὥς τάχιστα, as soon as. — ἐπὶ τοῦ πρώτου (sc. ἱεροῦ), with the first victim (G. 191, VI. 2, 1 b).

10. ἀριστῶντι, while eating his lunch: ἀριστοποιεῖσθαι (§ 9), to prepare lunch. See also note on i. 10. 17. — ἐξείη, κ. τ. λ.: the direct discourse would be: ἔξεστιν . . . προσελθεῖν, καὶ ἐὰν καθεύδῃ . . . εἰπεῖν, ἐὰν . . . ἔχη (G. 225). — αὐτῷ: with προσελθεῖν (G. 187). — ἐπεγείραντα εἰπεῖν, to wake him and tell. — ἔχοι: sc. εἰπεῖν.

11. καὶ τότε, and this time. — ὅτι τυγχάνοιεν . . . κατῴδοιεν: the direct discourse was ἐτυγχάνομεν (G. 243, n. 1) . . . καὶ κατέδομεν: this true imperfect optative is very rare. — συλλέγοντες (G. 279, 4). — παιδίσκας

diminutive (G. 129, 8): cf. νεανίσκω in § 10, which is a diminutive in form only. — ὥσπερ . . . κατατιθεμένους (G. 138, N. 2), apparently putting away bags of clothes.

12. δόξαι: the *oratio obliqua* here changes from the opt. to the infin., as if ἔφασαν had already been introduced. — οὐδὲ γὰρ . . . προσβατὸν εἶναι κατὰ τοῦτο (sc. ἔφασαν δόξαι), for (they said it appeared to them) that neither could the enemy's cavalry come down to the river at this point: οὐδέ (also . . . not, or neither) implies that this ground for thinking it safe to cross the river here (ἀσφαλὲς διαβῆναι) is added to the proof (in § 11) that there was a ford, which appeared from the old man and his family having crossed here. — ἐκδύντες (G. 138, N. 8 b), having stripped: distinguish the various circumstances (G. 277) of the crossing expressed by the three participles and γυμνοί (sc. ὄντες). — ὡς νευσόμενοι, with the expectation of having to swim (G. 277, N. 2). — διαβαίνειν: imperf. (G. 203, N. 1), representing διαβαίνομεν, we proceeded (or attempted) to cross; cf. this with διαβῆναι (below) for διέβημεν, we crossed (effected the crossing). — πρόσθεν . . . πρὶν βρέξαι (G. 274): for the use of πρόσθεν, see *Moods and Tenses*, § 106, N. 4. Cf. iii. 1. 16.

13. τοῖς νεανίσκοις ἔγγειν (sc. οἶνον), to pour out (lit. pour in) wine for the young men: the indefinite subjects of ἔγγειν and εὐχεσθαι are easily supplied. — φήνασι (G. 96). — ονείρατα (see § 8): the plural seems to indicate the several points of the dream. — πόρον: referring to διαβαίνειν in § 8. — καὶ τὰ λοιπὰ ἀγαθὰ, also the other blessings (which had not been portended in the dream). — ἐπιτελεῖσαι: depending on εὐχεσθαι.

14. ὅπως ἂν διαβαίεν: indirect question, representing πῶς ἂν διαβαίμεν; (G. 245). ὅπως (without ἂν) introduces νικῶν and πάσχοιεν, the direct questions here being πῶς νικῶμεν; and πῶς μὴδὲν πάσχωμεν; (G. 244, first example). If ἂν belonged to πάσχοιεν, we should have οὐδέν.

Page 99. — 17. ἀντιπαρήσαν, went along over against them, i. e. on the other bank. — κατὰ . . . ὄχθας, at the ford and where the (opposite) high banks were (cf. § 11). — στεφανωσάμενος, putting on a wreath, probably one made on the spot. It was one of the institutions of Lycurgus that the Spartans should go into battle wearing wreaths (see Plutarch's *Lycurg.* 22). — ἀποδύς, throwing off (probably) his outer garment: ἐκδύντες (§ 12), acc. to Rehdantz, means undressing themselves entirely. — παρήγγελλε, gave the word, i. e. to do the same. — ὀρθίους: see iv. 2. 11, and note.

18. εἰς τὸν ποταμόν, i. e. so that the blood ran into the river.

19. ἀνηλάλαζον, raised the war-cry, properly shouted ALALA: the ὀλολυγή was a loud cry or chant, generally a joyous one raised by women in invoking the Gods.

20. ἐπὶ τὸν πόρον: see § 3 and § 5. — ἔκβασιν, passage out (from the river). — προσπολούμενος, feigning: he "made a feint of hastening back to the original ford, as if he were about to attempt a passage there. This attracted the attention of the enemy's horse [on the opposite bank], who became afraid of being attacked on both sides, galloped off to guard the passage at the other point, and opposed no serious resistance to Chirisophus." Grote.

21. ὡς . . . ἔκβασιν, with the appearance of hastening to the road which led up from the river: ἔκβασιν, as a verbal noun, takes ἄνω and the gen. as if it were ἐκβαίνω. Cf. κατὰ τὴν ἔκβασιν in § 20, ἐκβαίνειν in § 3, and ἐξέβαινε in § 23. — ἔτανον, they pushed on.

22. ἐβόων μὴ ἀπολείπεσθαι, they called to them (exhorting them) not to be left behind. — συνεκβαίνειν: σύν governs τοῖς πολεμίοις understood.

23. κατὰ . . . ποταμόν, by (over) the bluffs which reached to the river (cf. § 11).

Page 100. — 24. καταβαίνοντες (G. 280, N. 1).

26. ἀκμήν διέβαινε, were just crossing: with the adverbial accus. ἀκμήν (G. 160, 2), just at the point, cf. τέλος in i. 10. 13, and the common use of ἀρχήν, at first. — ἀντία . . . ἔθετο, formed his line facing them: cf. note on i. 5. 14. — κατ' ἐνωμοτίας, by enomoties, i. e. with the four ἐνωμοταί (each of 25 men) arranged in line, probably in five ranks. The enomoties had been in column, and they were now to be brought into line by moving παρ' ἄσπιδα, i. e. to the left, lit. by the shield (the shield being carried on the left side). See notes on iii. 4. 21 and 22; and on ἐπὶ δόρυ in § 29 (below). — ἐπὶ φάλαγγος, so as to form a phalanx, or line of battle. — οὐραγούς, rear-leaders.

27. τοῦ ὄχλου ψιλουμένους (G. 174), left by the crowd (of camp-followers, etc.). — παραγγέλλη: sc. ὁ Ξενοφών.

28. ἰδὼν . . . διαβαίνοντας, when X. saw them (on the point of) crossing (to aid him). — αὐτοί, (they) themselves, i. e. Xenophon and his men. — ἐνθεν καὶ ἐνθεν σφῶν, on both sides of them. — διηγκυλωμένους, with hand on the thong (ἀγκύλη). — ἐπιβεβλημένους (middle), with arrow on the string (sc. τὰ τοξέματα ἐπὶ ταῖς νευραῖς): cf. v. 2. 12, ἐπιβεβλήσθαι ἐπὶ ταῖς νευραῖς. — πρόσσω τοῦ ποταμοῦ, far into the river (G. 168).

29. ψοφῇ, ring with the thump of the stone.

Page 101. — σημήνη τὸ πολεμικόν, signal the charge (to deceive the enemy). See § 32. — ἀναστρέψαντας ἐπὶ δόρυ, facing about to the right, belongs to the subjects of both ἡγεῖσθαι and θεῖν, as is shown by its position: with ἐπὶ δόρυ, towards the spear (the spear being carried in the right hand), cf. παρ' ἄσπιδα in § 26. — ὡς (G. 266, N. 1). — ὅτι . . . γένηται: *oratio obliqua*, as if εἶπεν had preceded instead of παρήγγαλεν. The direct form would be ἀριστος ἔσται, ὅς ἂν . . . γένηται (G. 247, N. 1).

31. ὡς . . . ἱκανῶς, well enough for mountain regions: cf. ut temporibus illis, for those days (Cic.).

32. σημαίνει (sc. τὸ πολεμικόν): cf. § 29. The Greeks had been ordered to retire at this signal. — τάναντία is cognate accus. with στρέψαντες.

33. αἰσθόμενοι, perceiving that the Greeks were crossing. — καὶ . . . Ἑλλήνων, even when the Greeks were across the river. — φεύγοντες (G. 280, N. 1).

34. οἱ ὑπαντήσαντες, those who had come to the relief (see § 27 and § 28). — προσωτέρω τοῦ καιροῦ, i. e. further than they should have gone.

CHAPTER IV.

SYNOPSIS: The Greeks proceed through Armenia (1), and come to a village containing a palace of the satrap (2). Beyond this they pass the sources of the Tigris and reach the river Teleboas (3). Tiribazus, the governor (4), proposes through an interpreter a treaty of peace, to which they agree (5, 6). They then proceed for three days, followed by Tiribazus, and come to a palace and villages (7), where they halt, on account of a snow-storm, and quarter themselves (8). Provisions are found in abundance; but word is brought that there is an army at hand (9), and the troops are again brought together (10). Encamping thus under arms for the night, another heavy snow falls (11-13), and the soldiers are again quartered in the villages (14). Democrates is sent out to reconnoitre (15), and returns with a captive (16), who says that he was out foraging (17), and that the army belongs to Tiribazus, who is preparing to attack the Greeks in their passage over the mountain (18). The generals leave a guard behind, and with the captured man as guide (19) discover the enemy's camp and attack it (20), when the barbarians flee. Twenty horses and the satrap's tent are captured (21). The Greeks return to their own camp (22).

1. πεδῖον ἄπαν, a perfectly level country: for the case of πεδῖον and γηλόφους, see notes on i. 2. 20, and ii. 5. 18.

2. εἰς ἣν κώμην, for ἡ κώμη εἰς ἣν (G. 154), &c. — τύρσις: cf. Lat. turris, Eng. turret, tower.

3. ὑπερήλθον τὰς πηγὰς, κ. τ. λ.: here they crossed the mountain range which is the watershed between the Tigris and the Euphrates; the Teleboas (generally supposed to be the present Kara-su) flows into the Euphrates. "After the river Teleboas, there seems no one point in the march which can be identified with anything approaching to certainty. Nor have we any means even of determining the general line of route, apart from specific places, which they followed from the river Teleboas to Trebizond." Grote.

Page 102. — 4. ὑπαρχος: cf. i. 2. 20, and note. — ἀνέβαλλεν = ἀνεβίβαζεν, helped to mount.

5. τοῖς ἄρχουσι (G. 186). — εἰς ἐπήκοον: cf. iii. 3. 1.

6. ἐφ' ᾧ G. (267). — αὐτός (G. 138, N. 8). — μήτε . . . μήτε . . . τε: cf. note on ii. 2. 8. — δσων δέοιντο (G. 247): in direct form, δσων ἂν δέσθῃ.

8. χιῶν πολλή: this was in lat. 39°, at an elevation of four thousand feet; it was near the first of December. — ἔθεν, in the morning; lit. from daybreak: the opposite point of view is found in εἰς ἔω, i. 7. 1, and εἰς ἱσπέραν, iii. 1. 3 (see notes).

9. ἱερεῖα, cattle for slaughter (orig. for sacrifice, here for food). — τῶν ἀποσκεδαννυμένων τινές, certain of the stragglers. — κατίδοιεν, φαίνοντο: in direct discourse, κατείδομεν and φαίνεται.

10. συναγαγεῖν: subj. of ἀσφαλὲς εἶναι (without οὐκ), i. e. they thought that safety required them to collect the army again. — ἔδοκει διαθριάξαι, it seemed to be clearing up (G. 134, N. 1 c): originally τὸν Δία was understood.

Page 103. — 11. ἀλεινόν (G. 138, N. 2 c). — δτω μὴ παραρρῦει: see παραρρῖω; i. e. the snow kept all warm from whom it did not fall off.

12. ἐτόλμησε, undertook, had the courage. — γυμνός, i. e. without his mantle (ἱμάτιον): cf. i. 10. 3, and note. — ἀφελόμενος (sc. τὰ ξύλα), i. e. taking the work away from Xenophon.

13. ἀμυγδάλινον ἐκ τῶν πικρῶν (sc. χρίμα): for ἐκ τῶν πικρῶν ἀμυγδαλῶν. — τερεβίνθινον, of the terebinth or turpentine-tree. — μύρον, fragrant oil, probably used as a perfume; while the various kinds of χρίμα were applied to increase the suppleness of the limbs and as protection against cold.

14. εἰς στέγας, under shelter (from the weather), is not a repetition of εἰς τὰς κώμας, which implies that they returned to the same villages which they had left (§§ 8-10). — ὑπὸ τῆς αἰθρίας, under the open sky; sub dio, sub Iove: connect with κακῶς σκηνοῦντες, by camping ill.

15. Τημνίτην (a doubtful name): probably a man from Temnus (in Aeolis). — τὰ πυρά: see § 9. — τὰ μὴ ὄντα, i. e. whatever were not facts, equivalent to a relative clause with indefinite antecedent, ἃ μὴ ἦν or εἰ τινα μὴ ἦν (G. 283, 4). — ὥς οὐκ ὄντα, i. e. he reported such things as not being facts, and would have said οὐκ ἔστιν.

16. Πορευθεῖς, i. e. on his return. — οὐκ ἔφη ἰδεῖν, said that he had not seen: cf. notes on i. 2. 26, and i. 3. 1. — σάγαριν (a Persian word), a battle-axe. — Ἀμαζόνες, i. e. in pictures and statues, with which the Greeks were familiar.

17. τὸ ποδαπὸς εἴη, i. e. the question ποδαπὸς εἴ; the expression is accusative with the passive ἐρωτῶμενος (G. 197, 1, N. 2). — Πέρσης (G. 138, N. 8 b). — τὸ στράτευμα: by anticipation one of the objects of ἐρώτων instead of being subject of εἴη. The accusative of the thing after verbs of asking (G. 164) may denote that about which any one is questioned, as well as that for which he is asked.

18. παρσκευάσθαι: why perfect? — ὥς belongs to ἐπιθησόμενον (G. 277, N. 2). — ὑπερβολῇ: cf. ὑπερέβαλλον in § 20. — μοναχῇ, alone, lit. in a sing'le way: cf. διχῇ, in two ways. — ἐνταῦθα: repeating ἐπὶ τῇ ὑπερβολῇ, κ. τ. λ.

Page 104. — 21. οἱ before ἀρτοκόποι belongs to φάσκοντες.

22. ἐπίθεσις (force of the suffix θ), i. e. some attack from Tiribazus.

CHAPTER V.

SYNOPSIS: The next day the Greeks pass the height where Tiribazus intended to attack them (1), and three days later cross the Euphrates (2). The third day after this a bitter wind blows from the north (3), which abates when they offer sacrifice. Many perish (4). The first who encamp build fires, which they share with those coming up late in return for food (5, 6). The next day the Greeks march on through the snow, and many suffer from bulimy (7, 8). Chirisophus comes to a village (9, 10), where he encamps with the van (11). The enemy harass the rear of the army, and some of the soldiers, being disabled and left behind, give up in despair (12-15). Xenophon tries to urge them forward (16);

but, failing in this, proceeds to terrify the enemy, who flee when attacked by the rear-guard (17, 18). He leaves those that are disabled with promises of relief on the next day, and going on finds nearly the whole army encamped in the snow without guards (19, 20). He himself encamps there, and at daybreak sends men to rouse the disabled (21). Communication is opened with Chirisophus (22), and the army is quartered in the surrounding villages (23). Description of the village assigned to Xenophon (24-27). He gets on friendly terms with its head man (28, 29), and the next day takes him to Chirisophus, visiting on the way the troops, whom he finds feasting and drinking (30-32). The two generals question the chief at length (33, 34). Xenophon returns with him to his own village, and appropriates the colts found there to the use of himself and the others (35, 36).

1. **δπη δύναιτο** (G. 247): in the direct form **δπη ἂν δυνάμεθα**. See note on the similar construction with **δι** or **ὥς** in i. 1. 6.

2. **Εὐφράτην**: this was the eastern branch, now called "Murad-su."

3. **διὰ . . . πεδίου**: we should say, *over a plain and through deep snow*. — **παρασάγγας πέντε** (vulg. **πεντεκαίδεκα**): as a march of 15 parasangs (52 miles) seems incredible under the circumstances, many editors omit **πεντεκαί**, leaving **δέκα**. **πέντε** is adopted here on the authority of one MS. — **τρίτος** (sc. **σταθμός**). — **ἀποκάν**, *blasting* (here with cold): cf. Lat. *uro*.

4. **εἶπε σφαγιάσασθαι**, *bade them sacrifice*; **ἔφη σφαγιάσασθαι** would mean, *he said that he had sacrificed* (G. 260, 2, N. 1): **εἶπον** with the infinitive has the force of a verb of *commanding* (G. 202). — **σφαγιάζεται** (middle): sc. **ὁ μάντις**; or the verb may be passive and impersonal.

Page 105. — 5. **διεγίνοντο . . . κάοντες**, i. e. *they got through the night by keeping up a fire of wood* (cf. i. 10. 19: **ταύτην . . . διεγίνοντο**). — **εἰ μὴ μεταδοίεν** (G. 225). — **πυρούς**: the genitive commonly follows **μεταδίδωμι** (G. 170, 2), denoting the *whole* of which a part is given; the rare accusative denotes the *part* which is given. Hence a noun like **μέρος** after such verbs can be only in the accusative. — **ἄλλο τι εἴ τι**: **ἄλλο τι** being one of the objects of **μεταδοίεν**, the common expression **εἴ τι ἄλλο** (cf. i. 5. 1) would have been ambiguous here after **εἰ μὴ μεταδοίεν**.

6. **ἐνθα δὴ**, *thereupon*; but **ἐνθα δέ**, *and where*. — **ἔστε ἐπὶ**, *clear down to*: so **ἄχρι** and **μέχρι** can be used to emphasize **εἰς** or **ἐπὶ**.

7. **ἐβουλιμάσαν** (G. 130): from **βου-λίμια** (**βοῦς** and **λίμος**), *ox-hunger*, *bulimy*, which was a disease in which the patient suffered from ravenous hunger, *hunger-faintness*. — **καταλαμβάνων τοὺς πίπτοντας**, *coming upon those who fell by the way* (i. e. in consequence of hunger-faintness).

8. **διδόντας**, *as givers*, i. e. to distribute the food: we should expect **δῶσοντας** to express the purpose. See *Moods and Tenses*, § 109, 5^a.

9. **ὕδροφορούσας ἐκ τῆς κώμης**, i. e. *who came from the village to fetch water*; the village-fountain being outside the wall. — **ἐρύματος**, *fortification* (**ἐρύομαι**, *to defend*).

10. **πορεύονται, εἴη, ἀπέχαι**: all three verbs might have been opt. or all indic. (G. 243), and there is good MS. authority for **πορεύονται** and **ἀπέχαι**. — **δσον**, *about*: cf. i. 2. 3, and note.

11. **ἔδυνήθησαν**, *were (still) able-bodied*; or it may mean, *were able to reach the village*, as opposed to **οἱ μὴ δυνάμενοι ἐπιτελεῖσαι τὴν ὁδόν**, below. But see **τὰ μὴ δυνάμενα** in § 12.

Page 106. — 12. **διεφθαρμένοι . . . τοὺς ὀφθαλμούς**, *with their eyes blinded by the snow*: the acc. is retained from the (possible) active constr. **διαφθεῖρην τοὺς ὀφθαλμούς αὐτοῖς**, *to blind their eyes for them* (G. 197, 1, N. 2); **τοὺς δακτύλους** is in the same construction after **ἀποσεισηπότες**, which is passive in sense, *having lost their toes by mortification*. Cf. note on ii. 6. 1.

13. **ἐπικούρημα τῆς χιόνος**, *help (or protection) against the snow*: **χιόνος** is objective genitive, as we might say **ἐπικουρεῖν χιόνα**, like **ἐπικουρεῖν χειμῶνα**, *to keep off winter* (see v. 8. 25): so in Lat. *defendere frigus*. On the other hand, **τῶν ποδῶν ἐπικούρημα** (below) gives the more common use of the objective genitive, *help to the feet*. — **ἐπορεύετο** (G. 225, N. 1): there is good authority for the more regular **πορεύετο** (like **κινεῖτο**, **ἔχει**, and **ὑπολύετο**). — **εἰς τὴν νύκτα ὑπολύετο**, *took off his shoes for the night*; opposed to **ὑποδεδεμένοι ἐκοιμῶντο** (§ 14), *slept with their shoes on*: **δέω** and **λύω** refer to *tying* and *untying* the leather straps (**ἱμάντες**).

14. **δοιοι**: the antecedent would be a genitive dependent on **πόδας**. — **περιεπγγύνντο**, *froze on* (their feet). — **ἦσαν καρβάτιναι**, (*their shoes*) *were brogues*: Hesychius calls them **ἀγροικικὸν ὑπόδημα μονόδερμον**. — **νεοδάριων** (**νέος** and **δέρω**). — **βοῶν**, *ox-hides*: cf. **ἐλέφας**, both *elephant* and *ivory*.

15. **ἐκλειοιπέται** (G. 109, 2), *was wanting*. — **τετήκει** (G. 101, 2, N. 2). — **ἀτμίζουσα ἐν νάπη**, *steaming in a dell*. — **οὐκ ἔφασαν πορεύεσθαι**, i. e. *said they were going no further*; see notes on i. 2. 26, and i. 3. 7.

16. **ὀπισθοφύλακας** (without **τοὺς**), *some of the rear-guard*. — **πάση τέχνῃ καὶ μηχανῇ**, *by every art and device*. — **τελευτῶν**, *finally*. — "So greatly was the army disorganized by wretchedness, that we hear of one case in which a soldier, ordered to carry a disabled comrade, disobeyed the order, and was about to bury him alive." Grote. This story came out afterwards, when the charge was made against Xenophon that he had flogged his men (see v. 8. 8-11), which he did in a few cases. — **δύνασθαι ἂν**: sc. **ἔφασαν** (G. 211).

17. **εἰ τις δύναιτο**, *if they could*: cf. note on ii. 3. 23. — **οἱ δέ** (G. 143, 1, N. 2): cf. note on i. 9. 6. — **ἀμφὶ . . . διαφερόμενοι**, *quarrelling about what they had*, i. e. their booty (G. 153, N. 1): see § 12, **ἀλλήλοισι . . . αὐτῶν**.

18. **δσον ἐδύναντο μέγιστον**, i. e. *as loud a shout as they could* (G. 159, N. 2). — **ἔκαν ἑαυτούς**, *threw themselves*: they rushed down into the dell over the snow-banks. — **οὐδὲις . . . ἐφθέγγετο**, i. e. *not a sound was heard from them afterwards*.

Page 107. — 19. **ἐπ' αὐτούς**, i. e. *to get them*. — **ἐγκεκαλυμμένοις**, *wrapped up*. — **ἀνίστασαν**, *tried to make them get up*. — **δι . . . ὑποχωροῖεν**, *that those before them (on the road) did not make way for them*: they said *οὐχ ὑποχωροῦσιν*.

20. **ὅλον τὸ στράτευμα**, i. e. *what seemed to be the whole army*; but Chirisophus with the van was already quartered in the village (§§ 9-11).

22. τῶν ἐκ τῆς κώμης (G. 168, N. 2; 170, 1): cf. note on i. 1. 5. — σκεψομένους agrees with τινάς implied with τῶν. — κομίζαν (G. 265).

24. πῶλους: cf. Lat. pullus; Eng. foal. — ἑπτακάδεκα: this number is too small (see § 35), but correcting numerals by conjecture is unsatisfactory. — ἐνάτην ἡμέραν (G. 161, N.), eight days before.

25. κατάγειοι, underground: the description is said to correspond with the dwellings found in the Armenian highlands at the present day. "The descent by wells is now rare, but is still to be met with; but in exposed and elevated situations, the houses are uniformly semi-subterranean, and entered by as small an aperture as possible, to prevent the cold getting in." Ainsworth, quoted by Watson. — τὸ μὲν στόμα ὥσπερ φρέατος (sc. δὲ), i. e. the mouth (or entrance) being like that of a well, that is, narrow (opposed to εὐρείαι): στόμα is in partitive apposition (G. 137, N. 2) with οἰκίαι; but in the clause with δέ the construction changes, and we have κάτω (below) δ' εὐρείαι for τὰ δὲ κάτω εὐρεία (sc. δὲντα).

Page 108. — 26. οἶνος κριθίνος, barley-wine, i. e. beer. — κρατήρσιν, large bowls, like the Greek mixing-vessels. — ἱσοχελείς, floating on the top, lit. on a level with the brim (ἴσος, equal, and χεῖλος, lip). — κάλαμοι, straws, without joints (γόνατα): with γόνυ cf. Lat. genu, Eng. knee.

27. ἔδει μύζειν, he had to suck: ἔδει has here none of its common force of an apodosis (G. 222, N. 2). — ὁπότε διψῶ (G. 233). — ἄκρατος, strong, lit. unmixed (a priv. and κεράννυμι). — συμμαθόντι, to one used to it (G. 184, 5).

28. οὔτε στερήσοιτο . . . ἀπίασιν: the direct discourse would be οὔτε στερήσῃ . . . τὴν τε οἰκίαν σου ἀντεμπλήσαντες . . . ἀπιμεν. στερήσοιτο is middle, with passive meaning. — ἀντεμπλήσαντες, filling in recompense. — ἦν ἀγαθὸν τι . . . φαίνεται, if he should appear to have given them good guidance (G. 159, N. 2). — ἔστ', until (G. 239, 2).

29. ἐν πᾶσιν ἀφθόνοις, amid an abundance of everything: ἀφθονος = without stint. — ἐν ὀφθαλμοῖς, in sight, i. e. keeping an eye on them.

30. ἀφίεσαν, i. e. the soldiers quartered in the villages never let them go until, etc. — παραθεῖεν (G. 240, 1 and 2).

31. οὐκ . . . οὐ, and everywhere.

32. φιλοφρονούμενός τω, with friendly feelings towards any one. — προπιεῖν, to drink (his) health. — εἰλκεν, he would draw him. — ἐνθεν . . . βούν, whence he had to drink stooping, sucking like an ox: we should expect βούς (sc. πίνει); βούν is attracted into the case of the subj. of πίνειν, as if the construction were ὥσπερ δεῖ βούν πίνειν.

Page 109. — 33. βαρβαρικάς, foreign, outlandish. — ὥσπερ ἐνεοῖς, as if deaf and dumb; i. e. by signs, as they could not understand Greek.

34. οἱ ἵπποι: the breed of horses in this region is still celebrated. — δασμός (G. 137, N. 4). — Χάλυβας: the people and the country have the same name: cf. Δελφοί. — ἥ εἴη: indirect question for πῇ ἐστὶν ἡ ὁδός.

35. πρὸς . . . οἰκέτας, to his family (i. e. the chief's), who were in their own village, where Xen. was quartered (§ 24 and § 28): for οἰκέτης, see note on ii. 3. 15. The reflexive ἑαυτοῦ here refers to the object, not the subj., of the sentence, αὐτόν being in a prominent position (G. 146, N. 1).—

εἰλήφα, i. e. at the time mentioned in iii. 3. 19; but cf. iv. 4. 21. — παλαίτερον (sc. δὲντα), when he was rather old, belongs to εἰλήφα. — ἀναθρέψαντι καταθύσαι, i. e. to fat him up and sacrifice him (G. 265). — τῶν πάλων (sc. τινά).

CHAPTER VI.

SYNOPSIS: On the eighth day Chirisophus takes charge of the guide (1), who, after conducting them for three days (2), runs away within the night (3). The Greeks proceed to the river Phasis (4), but two days later find their way barred at a mountain pass by the Chalýbes, Taóchi, and Phasiāni (5). Chirisophus halts and orders the forces into line (6). He calls the generals and captains together, and proposes a council to decide upon their course (7, 8). Cleonor wishes to move at once openly upon the enemy (9), but the more cautious Xenophon proposes that they attempt to seize an unguarded point of the mountain, stealing their way to it in the night (10–13). The word "stealing" is the occasion for a jest between himself and Chirisophus, and each exhorts the other to give proof of the soundness of his early education (14–16). Xenophon declares his readiness to undertake the enterprise (17) and predicts success (18), but Chirisophus proposes that others shall go (19). Three of the commanders accordingly volunteer, and arrange to light signal fires when they reach the top (20). Chirisophus makes a feint of leading the army against the enemy (21). When night comes on the detached detachment goes forward and gets possession of the hill (22), and at daybreak proceeds along the heights, Chirisophus advancing in front (23). An engagement takes place and the enemy are defeated (24–26). The Greeks sacrifice and erect a trophy, and then go down into the plain beyond, where they find plenty of provisions (27).

1. τὸν μὲν ἡγεμόνα παραδίδωσι, he gives him (i. e. τὸν κωμάρχην) as a guide. — τοὺς . . . κωμάρχη (G. 184, 3, N. 4), i. e. he leaves the chief's family behind in their village. — Ἀμφιπολίτη: cf. i. 10. 7. — ὅπως . . . ἀπίοι: the thought of Xen. was ὅπως, εἰ καλῶς ἡγήσεται (sc. ὁ κωμάρχης), . . . ἀπίη (G. 202, 4; 248, N.).

2. αὐτοῖς: cf. ii. 2. 8, and note. — λελυμένος: cf. iv. 2. 1, τὸν ἡγεμόνα δῆσαντες.

Page 110. — οὐκ εἶεν (sc. κώμαι). — ἔδησε δ' οὐδ' (G. 29, N. 1): this is added to account for the guide's escape, not to show the kindness of Chirisophus.

3. ἀποδρὰς ὄχετο (G. 279, 4, N.). — ἀμέλεια, neglect, i. e. in letting the guide escape. — ἐχρήτο: cf. ii. 5. 11, and note.

4. Φάσιν: the famous Colchian river Phasis, for which the Greeks probably mistook this stream, flows into the Euxine from the East. This was probably the upper part of the Araxes, flowing into the Caspian.

5. ἐπὶ τῇ . . . ὑπερβολῇ, on the pass leading over to the plain: cf. iv. 4. 18.

6. κατὰ κέρας ἄγων, leading (his men) in column (partic. of manner). — παράγειν, to lead along, to bring into line; the movement by which soldiers were brought into line of battle (φάλαγξ) from a column.

7. *ὅπως ἀγωνιούμεθα*, an object clause (G. 217): compare *ὅπως γένοιτο* (§ 6), which is a final clause (G. 216, 1).

9. *προσγενέσθαι* (following *εἰκός*), *will join them* (G. 203, N. 2). In *Cyrop.* v. 3. 30, we have *οὐδένα εἰκὸς βουλήσεσθαι*. See *Moods and Tenses*, § 27, N. 3, and references.

10. *ὅπως μαχοίμεθα* is in appos. with *τοῦτο* (G. 215, Rem.), and is the regular form of the object clause; but *ὅπως λάβωμεν . . . ἀποβάλωμεν* (in appos. with *τοῦτο* below) is the less common form (G. 217, N. 1). — *τραῦμα* (Dor. and Ion. *τρώμα*): from *τιτρώσκω* (τρο-); cf. G. 129, 4; 128, 3, N. 4.

Page 111. — 11. *τὸ ὄρος . . . τὸ ὁρώμενον* (G. 142, 2), *that part of the mountain which is visible*; unusually emphatic position of *τὸ ὁρώμενον*. — *ἐφ'*: *ἐπὶ* here denotes *extent*. — *οὐδαμοῦ . . . ἀλλ' ἢ*, *nowhere else than*: *ἀλλ'* ἢ for *ἄλλο ἢ*, *other than, except*, has but one accent, so that *ἀλλ'* looks like the elided form of *ἀλλά*. — *ὄρους τι*, *some part of the mountain*. — *κλέψαι λαθόντας*, *to surprise by stealth*: here the idea of *κλέψαι*, *to take (like a thief)*, is more prominent than it would be in the more common and nearly equivalent idiom *κλέψαντας λαθεῖν* (G. 279, 4). The same is true of *ἀρπάσαι φθάσαντας*, *to seize in advance*, compared with *ἀρπάσαντας φθάσαι*, *to be beforehand in seizing*.

12. *ὄρθιον ἵεναι*, *to march up hill*; *ὁμαλὲς (ἵεναι)*, *to march over level ground* (G. 159, N. 5): cf. note on i. 2. 20. — *ἐνθεν καὶ ἐνθεν*, *on both sides of us*. — *τὰ πρὸ ποδῶν*, i. e. *what is immediately before him*. — *μεθ' ἡμέραν*, *by day*; lit. *after (the coming of) day* (G. 191, VI. 3, 3 b). — *τοῖς ποσίν*: to be taken with *τραχεῖα* (G. 185). — *ιοῦσιν* and *βαλλομένοις* (G. 184, 5): cf. *προϊούσι*, iii. 2. 22; and *πειρωμένοις*, iv. 3. 6. — *κεφαλῆς* (G. 197, 1, N. 2).

13. *ἔξόν*, *since it is in our power* (G. 277, 2; 278, 2). — *ὥς* (G. 266, 2, N. 1). — *αἰσθησιν παρέχαι*, i. e. *betray ourselves*. — *δοκοῦμεν δ' ἂν . . . ἂν . . . χρῆσθαι*, *it seems to me that we should find, etc.*: *ἂν* belongs to *χρήσθαι* (= *χρώμεθα ἂν*), and is repeated because the sentence is long (G. 212, 2). We translate *δοκοῦμεν* impersonally merely that we may render the infin. by a finite verb, and so give the force of *ἂν*. See note on ii. 5. 16. The protasis is in *προσποιούμενοι* (= *εἰ προσποιοίμεθα*), *if we should make a feint* (G. 226, 1). — *ἐρημοτέρῳ*, *with fewer defenders*. — *μένοιεν*: *ἂν* is understood from the preceding sentence, although this case hardly comes under the general principle (G. 212, 4).

14. *συμβάλλομαι* (sc. *λόγους*), i. e. *give my ideas*. — *τῶν ὁμοίων*, *equal citizens or peers*, a name given to the Dorian aristocracy of Sparta. — *ἐκ παίδων*: as we say, *from a child*. — *ὅσα μὴ κωλύει*: conditional (G. 232, 1).

15. *ἄρα*, *accordingly*. — *μάλα* qualifies *καιρὸς ἐστίν*: *a very fit time*. — *κλέπτοντες τοῦ ὄρους* (G. 170, 1); cf. *ὄρους κλέψαι τι* (§ 11).

16. *ἀλλὰ μέντοι* (more emphatic than *ἀλλά*), *but really*. — *δεινούς κλέπταιν*, i. e. *formidable stealers*. — *δαινοῦ τοῦ κινδύνου*: the penalty of embezzlement might be death. — *καὶ μέντοι*, *and in truth*. — *ὑμῶν ἄρχαιν*, *to be your rulers* (G. 184, 3, N. 4).

Page 112. — 17. *κλωπῶν*: referring to the preceding jokes on *κλοπή*. — *τούτων καὶ πυνθάνομαι*, *I learn from them also*, i. e. *besides other things*

(G. 171, 2, N. 1). — *νέμεται αἰεὶ καὶ βουσίν*, *it is grazed by goats and cattle* (instrum. dat.): this corresponds to an act. constr. *νέμουνσι τὸ ὄρος αἰεὶ* (the herdsmen being the subj.). Derivation of *αἰεὶ*? — *βατά* (sc. *τὰ χωρία*), *passable*; but see note on *βάσιμα* and *ἄβατα*, iii. 4. 49.

18. *ἐλπίζω μενεῖν* (G. 203, N. 2). — *ἐν τῷ ὁμοίῳ*, *on a level with them*. — *ἡμῖν . . . ἴσον* (G. 186), *to the same level with us*.

19. *καί, ἀλλά*: observe the spirit of these abrupt connectives.

20. *σύνθημα ἐποιήσαντο κάειν* (G. 203, N. 2): cf. *συντίθενται φυλάττειν . . . συμβοηθήσαιν*, iv. 2. 1, and note. — *ὅποτε ἔχουεν* (G. 248, 1).

21. *ἐκ τοῦ ἀρίστου*, *after breakfast*. — *ὥς μάλιστα* belongs to *δοκοίη*.

23. *κατὰ τὰ ἄκρα ἐπήεσαν*, *advanced along the heights*; cf. *τοῖς κατὰ τὰ ἄκρα* (§ 24).

24. *τὸ πολὺ*, *the main part*. — *τοὺς πολλούς*, i. e. *the two main bodies*. — *ἀλλήλων*: following *ὁμοῦ* (G. 182, 2), which generally takes the dative.

Page 113. — 26. *τὸ ἄνω* (sc. *μέρος*), i. e. *their men above*: cf. § 24.

27. *στησάμενοι* (G. 199, N. 1). — *γεμούσας*, *full*, generally *loaded* (said of ships).

CHAPTER VII.

SYNOPSIS: They march into the country of the Taöchi; and provisions fail, for the inhabitants dwell wholly in strongholds (1). One of these the Greeks attack, but unsuccessfully (2). It is agreed, however, that the place, to which there is but one approach which the enemy keep clear of the Greeks by rolling down stones, must be taken (3, 4). Xenophon suggests the stratagem of going as far in as possible under protection of the pine-trees there, provoking an attack from the enemy, and rushing into the stronghold after their ammunition is exhausted (5-7). A body of seventy men go forward (8), and the rest wait to see what the result will be (9). The enemy waste their only means of defence (10); and the captains striving with one another for the honor of entering the place first, the stronghold is finally taken (11, 12). The men and women throw themselves over the precipice, leaving their flocks in possession of the Greeks (13, 14). The latter now advance for seven days through the territory of the Chalýbes (whose armor and peculiar customs in war are described), getting no provisions from the country (15-17). They then reach the Harpásus, pass through the territory of the Scythini (18), and arrive at the city of Gymnias, where they obtain a guide (19), who promises to bring them within sight of the sea within five days or forfeit his life (20). On the fifth day they reach Mt. Theches, from which they can discern the sea, and the men raise a great shout (21). Xenophon, being in the rear, thinks an attack has been made by the enemy (22, 23), but as he comes nearer he hears the soldiers shouting "The Sea! The Sea!" (24). They build upon the height a great mound of stones surmounted by hides, staves, and captured shields (25, 26), and afterwards dismiss the guide with rich presents (27).

1. *Ταόχους*: a tribe of mountaineers, still known among their kindred by the name of Tao. — *ἐν οἷς . . . ἀνακεκομισμένοι*, *where they also carried and kept all their provisions* (i. e. besides using them for defence).

2. αὐτόσε (to avoid εἰς δ), into which (G. 156; cf. 61). — εὐθὺς ἦκαν (G. 277, N. 1).

3. Εἰς καλόν, in the nick of time. — οὐκ ἔστι implies a future, as apod. to εἰ μὴ ληφόμεθα (G. 223, N. 1).

4. εἰσελθεῖν (G. 263, 1): we might have had μὴ εἰσελθεῖν. — Μία . . . ὁρᾶς, the only passage is this one which you see; the construction is αὕτη (sc. ἡ πάροδος) ἦν ὁρᾶς ἔστι μία πάροδος. Cf. iv. 1. 20, and note. — οὕτω διατίθεται, is served thus. — σκέλη, πλευράς: after the passive συντετριμμένους (G. 197, 1, N. 2).

5. ἀναλώσωσιν, use up. — ἄλλο τι ἢ . . . παρίεναι, is there anything to prevent us from passing by? ἄλλο τι ἢ (nonne) is an interrogative implying an affirmative answer (G. 282, 3); so that this question means, literally, Is anything else (the case) than (this, that) nothing prevents, etc.? — εἰ μὴ, nisi, except (sc. ὁρώμεν).

Page 114. — 6. τρία ἡμίπλεθρα, i. e. 150 feet. — βαλλομένους, under fire (of stones). — διαλαπούσαις, scattered. — ἀνθ' ὧν, behind which. — φερομένων, flying through the air.

7. πολλοί (pred.), in great numbers. — αὐτὸ τὸ δέον, the very thing we want. — ἐνθεν, (to the point) from which. — μικρόν τι, i. e. the fifty feet called τὸ λοιπόν in § 6.

8. ἡγεμονία, precedence. — ὡς ἐδύνατο, as best he could.

10. ἐπεὶ . . . φέροντο (G. 233). — ἄμαξαι, (here) cart-loads.

11. μὴ οὐ πρῶτος παραδράμοι (G. 215, N. 1), i. e. that he might not get by first.

Page 115. — 12. αὐτοῦ τῆς ἵτους, the rim of his shield (G. 171, 1): ἵτις is a poetic word.

13. παιδία (see G. 129, 8). — ὡσαύτως: adv. of ὁ αὐτός. — Στυμφάλιος: of Stymphālus in Arcadia, famous in the story of Hercules. — ὡς ῥέψοντα (G. 277, N. 2): ὡς refers to τινά as the person whose intention is expressed.

15. πτερύγων, flaps (generally of leather covered with metal) at the bottom of the corselet. — σπάρτα ἑστραμμένα, plaited cords forming a fringe.

16. μαχαίριον: for the suffix, cf. παιδία in § 13. — ὅσον ξυήλην, about as long as a Spartan dagger: ξυήλην is accus. by a peculiar attraction, where we should expect ξυήλη (sc. ἔστι). — ὧν . . . δύναιτο (G. 233): ἑσφαττον refers to a custom. — ἀποτέμνοντες . . . ἐπορεύοντο, i. e. they used to cut off their heads (i. e. ὧν κρατεῖν δύναιτο) and carry them along on their march: ἄν belongs (grammatically) to ἐπορεύοντο (G. 206), but the iterative force extends to ἀποτέμνοντες; we might have had ἀπέτεμνον ἄν καὶ ἐπορεύοντο. — ὅποτε . . . ἔμελλον, i. e. whenever they were to be seen by the enemy. — μίαν λόγχην ἔχον, i. e. with a sharp point at only one end: the Greek spears were sharpened also at the butt, so as to stick in the ground. λόγχη is properly the sharp point of a spear, but is often used for the whole weapon. δόρυ is the more common word for spear (as a whole), though this is properly the wooden shaft, δόρυ and δρῦς being related to

our word tree. — πόλισμασιν: derived from πόλιζω, to build (prop. a city, πόλις); cf. G. 129, 4.

17. ἐν τούτοις makes the storing of provisions in the strongholds more prominent than the carrying them into these. Krüger remarks that this use of ἐν is confined, in Attic Greek, to the perfect and pluperfect (which mark the action as completed) and to verbs like τιθέναι. Cf. ἐν οἷς . . . εἶχον ἀνακεκομισμένοι in § 1. — διετράφησαν: a return to the independent sentence, as if ὥστε had not preceded: cf. ὑπώπτειον in iv. 2. 15. — τοῖς κτήνεσιν δ: the assimilation is here omitted.

Page 116. — 19. διὰ . . . χώρας, through the country of their own enemies: πολέμιος sometimes (as here) governs the genitive, chiefly (and originally) when it has the force of a substantive: cf. πρὸς τοὺς ἐκείνου ἐχθίστους, iii. 2. 5. — ὅπως ἄγοι: optative after an historic present.

20. ἄξει . . . ὀψονται (G. 247). — εἰ δὲ μή: cf. note on ii. 2. 1. — ἐπηγεῖλατο, agreed. — τὴν ἑαυτοῦ πολέμιαν (sc. χώραν): cf. note on § 19.

22. δασειῶν . . . ὠμοβόεια, covered with raw hides of shaggy oxen: βοῶν is gen. of material.

23. οἱ ἀεὶ ἐπιόντες, those who successively came up; so τοὺς ἀεὶ βοῶντας, those who successively raised the shout.

24. παρεβόηθη, came up to the rescue, thinking it was an attack of the enemy (§ 22). — παρεγγυώντων, passing the word along: παρεγγυᾶν is properly to hand over something as a pledge (ἐγγύη).

Page 117. — 25. ὅτου δὴ παρεγγυήσαντος, some one, whoever he may have been, giving the word: ὅστις always has this indefinite sense when it is joined with -ουν (ὅστισούν), rarely with δὴ (as here). In v. 2. 24, we have ὅτου δὴ ἐνάψαντος, some one or other setting it on fire.

26. κατέτεμνε: that the natives might not remove them: cf. iv. 6. 26.

27. δαρεικοὺς δέκα: about \$54.00. See note on i. 7. 18. — δακτυλίου: "The free Greek, if not of the very poorest class, wore a ring, not only as an ornament, but as a signet to attest his signature, or for making secure his property." Becker's *Charicles*.

CHAPTER VIII.

SYNOPSIS: The Greeks advance through the country of the Macrōnes, and come to a river bordered with trees, which they cut down (1, 2). The natives are drawn up in warlike array on the other side (3). Xenophon instructs a peltast, who believes the country to be his birthplace, to ask the people who they are and why they are hostile (4, 5). After mutual explanations, pledges are exchanged (6, 7); and the Macrōnes assist the Greeks in crossing the river, and conduct them to the territory of the Colchians (8). These, drawn up upon a mountain, oppose their entrance into the country; and the generals deliberate (9). Xenophon proposes a plan of attack by column and not by phalanx (10-13), which is approved. After the troops are disposed, he rides from wing to wing and encourages the soldiers to overcome the last obstacle that lies between them and their long-desired goal (14). There are eighty companies of

hoplites, besides light-armed troops (15). They make their vows to the Gods, sing the paean, and move forward with Chirisophus and Xenophon at the two extremes (16). The enemy's line is drawn apart, and the Greeks at the centre rush to the summit (17, 18). The enemy give way, and the Greeks encamp in villages (19), where many of the soldiers are made sick by eating honey (20, 21). A two days' march brings them to Trapezus, a Greek city on the Euxine, where they remain thirty days, making incursions into the country of the Colchians (22). The people of Trapezus receive them hospitably (23), and negotiate with them in behalf of the nearer Colchians (24). The Greeks make the sacrifice they had vowed to the Gods, and celebrate games (25-28).

2. ὑπερδέξιον, *lying high on the right*: cf. iii. 4. 37; this word commonly means *high* (with no reference to the side). Liddell and Scott explain it here as = ἐπιδέξιος, *on the right*. Another reading here is ὑπὲρ δεξιῶν, *over the right*, in which sense ὑπερδέξιον is here explained; cf. ἐξ ἀριστερᾶς, *below*. — οἶον χαλεπώτατον: like ὡς (or ὅτι) χαλεπώτατον. — ὁ ὀρίζων, *the frontier stream*: cf. Eng. *horizon*. — ἔδει διαβῆναι, *they had to pass*. — δένδρσι: more common than the reg. dat. δένδροις. — ἔκοπτον: probably to clear the way, and also to make a road: see § 8.

3. εἰς τὸν ποταμὸν ἐρρίπτουν, i. e. to frighten the Greeks. — ἔβλαπτον οὐδέν (G. 159, N. 2).

4. δεδουλευκέναι: δουλεύω is *to be a slave*, but δουλόω is *to enslave*. (See G. 130, N. 3.) — εἰ μὴ τι κωλύει (G. 221), *if there is nothing to hinder* (a present supposition): see the answer, οὐδὲν κωλύει, in § 5.

Page 118. — 5. ἐρωτήσαντος (sc. αὐτοῦ). — ἀντιτετάχεται: Ionic perfect (G. 119, 3; 118, 5, N.).

7. εἰ δοῖεν ἄν (indir. quest.), *whether they would give*; they asked δοίητε ἄν; (G. 245).

8. συνεξέκοπτον: cf. § 2. — ὁδὸν ὠδοποιοῦν (G. 159), *they worked on the road*. — μέσοις (G. 142, 4, N. 4).

9. βουλευσασθαι συλλεγίσιν, i. e. *to come together and consult* (G. 138, N. 8), as if it had been συλλεγῆναι καὶ βουλευσασθαι. — ὅπως ἀγωνιούνται (G. 217).

10. παύσαντας . . . ποιῆσαι, *that they should give up the phalanx, and should form the companies in columns*. — τῇ μὲν, τῇ δέ, *here, there*.

11. ἐπὶ πολλούς, *many (men) in depth*, implying a movement *into* this order; below, ἐπ' ὀλίγων, *few in depth*, (the more common construction) refers to the order *in* which they then were. The two suppositions in ἢν μὲν . . . ἢν δὲ . . . ἡμῶν include the only possible ways of marching ἐπὶ φάλαγγος, and Xen. gives objections to both. — περιττεύουσιν ἡμῶν, *will outflank us* (G. 175, 2). — τοῖς περιττοῖς, i. e. *those by whom they will outflank us*. — χρήσονται . . . βούλονται, i. e. *we shall be at their mercy*. — οὐδὲν ἄν εἴη has two protases, both future, but of different forms: see *Moods and Tenses*, § 55, 1. — ἀθρόων, *in a mass*: predicate with ἐμπιστόνων.

Page 119. — 12. τοσοῦτον . . . λόχοις, *to cover sufficient ground with the companies by leaving spaces between them*. — τοσοῦτον . . . ὅσον, *so much*

that, sufficient, takes the infinitive as an adjective (*Moods and Tenses*, § 93, 1, N. 1): the idea is, *to cover ground enough to have the outer companies get beyond the enemy's wings*. See note on ὀρθοῖς τοῖς λόχοις on iv. 2. 11. — οἱ κράτιστοι ἡμῶν, i. e. οἱ λοχαγοί. — πρῶτον for πρῶτοι, which is perhaps necessary here: see § 18.

13. τὸ διαλείπον, *the interval between the columns*: cf. τὸ δίαχον, iii. 4. 22. — οὐδεὶς μηκέτι μένη, *not a man will stand his ground for a moment* (G. 257): the compounds of οὐ and μή (as here) can be used in these emphatic future expressions.

14. ἐμποδὼν τὸ μὴ εἶναι, *in the way of our being* (G. 263, 2). — ὠμούς καταφαγεῖν, *devour (them) raw*, a common expression, rather stronger than *our cut them in pieces* or *gobble them up*: cf. *Il.* iv. 35, ὠμὸν βεβρώθεις Πρίαμον Πριάμοιο τε παῖδας ἄλλους τε Τρῶας.

16. ἔξω γενόμενοι, i. e. with a view to outflanking the enemy.

17. ἀντιπαραθέοντες, i. e. *hastening along (their own line) to meet them*. — κενόν, *empty*, i. e. without men enough.

Page 120. — 19. ὡς ἤρξαντο θεῖν, i. e. *when the targeteers began to run* (§ 18).

20. τὰ μὲν ἄλλα, *in other matters* (G. 160, 1), opposed to τὰ δὲ σμήνη (= ἱσμοί), *bees*. — ἰθαύμασαν, *found strange*, is emphasized by καί, which has no exact English equivalent. — τῶν κηρίων (G. 170, 1; cf. 171, 2). — κάτω διεχώρει αὐτοῖς, i. e. *they had a diarrhoea*: διεχώρει is impersonal. — ἀποθνήσκουσιν: dative of the partic., in same construction as μεθύουσιν and μαινομένοις.

21. ὥσπερ τροπῆς γεγενημένης (G. 277, N. 3), *as if they had suffered a defeat*: in full, ὥσπερ ἂν ἔκειντο εἰ τροπὴ ἐγεγνήητο, *as they would have lain, if they had suffered a defeat* (lit. *rout*), referring to the disheartened condition of a defeated army. — που, *somewhere*, makes τὴν αὐτὴν less definite. — ἀνεφρόνουν, *began to come to their senses*. — ἀνίσταντο: opposed to ἔκειντο. — φαρμακοποσίας (φάρμακον, *a drug*, and πίνω, *to drink*), *being drugged* (W. 54, 4, 3, γ): for the suffix, cf. θυσιᾶν in § 25. The idea is, the men recovered from the effects of eating the honey as they would have done from the effects of *drugging* or *poisoning*. "Most modern travellers attest the existence, in these regions, of honey intoxicating and poisonous, such as Xenophon describes. They point out the *Azalea Pontica* as the flower from which the bees imbibe this peculiar quality. Professor Koch, however, states that after careful inquiries he could find no trace of any such." Grote.

22. Τραπεζοῦντα: the modern Trebizond. — Σινωπέων, *the people of Sinope*, a Greek city on the coast of Paphlagonia.

24. συνδιεπράττοντο (sc. τοῖς Ἑλλησιν), *they negotiated with the Greeks*. — ὑπέρ, *in behalf of*.

25. εὔξαντο: cf. iii. 2. 9. — ἱκανοὶ ἀποθύσαι: cf. ἱκανώτερα φέρειν, iii. 1. 23. — Σωτήρι (G. 129, 2 b). — ἡγεμόσυνα (found only here), *thank-offerings for safe guidance*, made to Ἡρακλῆς Ἡγεμών; the wanderings of Hercules were believed to give him special sympathy with wanderers.

Page 121. — *ἔφυγε οἴκοθεν*, was banished from home. — *ἄκων* (Hom. *ἄέκων*, from *α-* and *έκων*), *accidentally*. The Greeks looked upon a person who had caused the death of another, even by accident, as a polluted person, and he was obliged to leave the country, at least for a time. The law of Athens — a relic of the Draconic legislation, usually famous for its severity — provided that a person who had committed involuntary homicide should leave the country within an appointed time and by a prescribed road, and should remain in exile until he should become reconciled with the family of the person whom he had killed; but the law protected him in his departure and during his absence, so far as it could, and his property was not confiscated like that of persons condemned to perpetual banishment. Even inanimate objects which had caused the death of a person through no human agency, or when the agent was unknown, were, according to the Draconic law, solemnly tried before the court at the Prytaneum, and on conviction formally cast out of the country as polluted. — *ἐπιμελεθῆναι, προστατῆσαι*: infinitives of purpose after *έλοντο* (G. 265).

26. *τά δέρματα*, the hides of the victims (§ 25), which were to be offered as prizes in the games. — *δπου . . . έη*: the direct words of the command would have been *δπου πεποίηκας* (G. 248, 1). — *δρόμον*, race-course (from *δραμ-*, a stem of *τρέχω*): cf. *ιππόδρομος*, hippodrome. — *τρέχαν*, for running (G. 261, 2). — *δπου αν τις βούληται*, wherever any one shall please: the future apod. is found in *τρέχειν*. — *ούτως*, like this: placed emphatically after the adjectives which it qualifies. — *Μάλλον τι ανιάσεται*, will hurt himself rather more, and so they will try harder to keep on their feet; as if this were a recommendation of the spot for a race-course.

27. *στάδιον*: cognate accus. with *ήγωνίζοντο*; like *δολιχόν* with *έθειν*, and *πάλην*, etc. with *ήγωνίζοντο*: understood. — *τών αιχμαλώτων οι πλείστοι*, the greater part (being) of the number of the captives, appos. to *παίδες*. — *δολιχόν* (noun), the long race, variously estimated from six to twenty-four *stadia* in length, probably variable. The adj. *δολιχός* (oxytone), long, appears in the Homeric *δολιχόσκιον έγχος*. The *δολιχοδρόμος* ran several times round the ordinary *στάδιον*: for the stadium, see note on i. 4. 1. — *παγκράτιον*, double (lit. complete) contest, one which combined both *πάλη* and *πυγμή*. — *κατέβησαν*, entered (the contest): cf. Lat. *descendere ad Olympia*.

28. *αυτούς*, i. e. the horses: object of *άγειν*. — *έλάσαντας* and *αναστρέψαντας* agree with *τούς ιππέας* understood, the subject of *άγειν*. — *τόν βωμόν*, the stand, probably a mound of turf, to mark the starting-place in the race.

For an account of the further fortunes of the Greek army, see the Prefatory Note, pp. 2 and 3.

INDEX

TO THE SYNTAX OF GOODWIN'S ELEMENTARY GREEK GRAMMAR, WITH
PARALLEL REFERENCES TO HADLEY'S AND CROSBY'S GRAMMARS.

Goodwin.	Hadley.	Crosby, 1871.	Goodwin.	Hadley.	Crosby, 1871.
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3	501	396	164	553	480 c
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138	498	504, 493 s	166	556	480 a
139, 1	493	506	167	558	435 s
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This map illustrates the region of the Near East, specifically focusing on the area around the Taurus and Euxinus mountains. The route of the Ten Thousand is marked with a solid line, and the boundary of the Satrapy of Cyrus is indicated by a dashed line. The map includes numerous geographical features, such as the Taurus and Euxinus mountains, the Propontis and Hellespont, and various cities and rivers. A legend in the bottom left corner explains the route and boundary lines, and provides scales in Persian Parasangs and English Miles. Longitude is marked at the bottom.

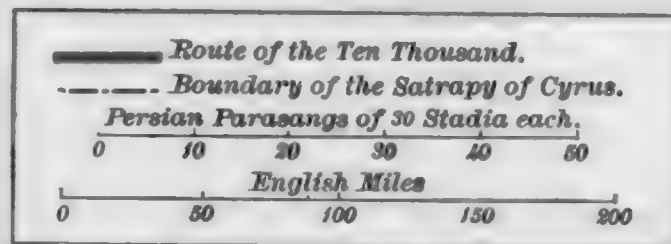
Legend:

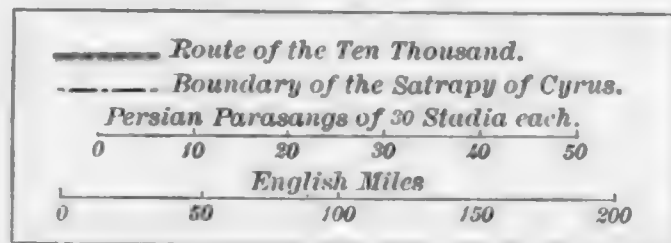
- Route of the Ten Thousand.
- - - Boundary of the Satrapy of Cyrus.
- Persian Parasangs of 30 Stadia each.
- English Miles

Scales:

- Persian Parasangs: 0, 10, 20, 30, 40, 50
- English Miles: 0, 50, 100, 150, 200

Longitude: 30, 35, 40, 45



[illegible]

A

LEXICON

TO

XENOPHON'S ANABASIS.

BY

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Xenophontis voce Musas quasi locutas ferunt. — CICERO.

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BY ALPHÆUS CROSBY.

PREFACE.

SHALL the student commence the reading of Greek with a general or a special lexicon? If the former is chosen, he must expect,

1. *Greater labor in finding words.* The time required for finding a word in a lexicon is nearly in the direct ratio of the size of the book, and the number of words in its list. The larger the book, the more pages must be turned over, or the more matter scrutinized on a page, — commonly both; and the longer its list, the more words must be looked at, before the right one catches the eye. This would seem quite too obvious for remark, were not its disregard so common, and so costly of time to the learner.

2. *More labor in finding the required signification.* How much time is often painfully spent in looking through a long article, — where various meanings, illustrative examples, translations of these examples, references, and remarks are commingled, — before the eye lights upon an appropriate signification; and even after this, not unfrequently, how much in addition, before the different admissible meanings can be brought together and compared for the selection of the best!

3. *A difficulty in finding some words at all.* This difficulty occurs in the Greek far more than in most languages, from the many euphonic and emphatic changes in its inflection, from crasis, and especially from the various forms of the augment and reduplication, which often render it uncertain even under what letter the search should be commenced. The considerations first presented have also a special application to the Greek, from the copiousness of its vocabulary, and from the variety of form and use which its words obtained through so many centuries, dialects, and kinds of literature.

If relief from these disadvantages is sought in the use of an abridged general lexicon, then a more serious evil is often substituted, — the absence of what is needed, in the place of labor in finding it.

The great use which is wisely made of Xenophon's *Anabasis* in elementary study seems to entitle it to all the advantages which a special lexicon can confer. In more advanced reading, when comparatively few words present themselves as strangers, and a more comprehensive view of the language is sought, there can, of course, be no adequate substitute for a good general lexicon.

It must also be confessed that special lexicons, in their appropriate sphere, have not been free from objections. One of their most common faults has been a defect in the vocabulary. It is exceedingly difficult, in the first attempt, to make a complete list of the words used in a particular book; and the words of most frequent occurrence are precisely those which are most apt to pass the collector's eye without attracting notice. Yet it is none the less on this account a severe trial to the student's patience to be "sent to April," — to waste his time in searching for that which is not to be found, simply because it does not exist. Another frequent defect has been the meagreness of information respecting the words presented, both as to form and meaning, and especially as to that connection and explanation of meanings which are so important to the learner.

Some special lexicons have been rendered less useful to the student in quite a different way. Their authors, in seeking to make them commentaries upon the text, have so referred the different meanings to the passages in which they occur, as to leave little exercise for his own judgment in the choice, thus depriving him of one of the great benefits of linguistic study.

An earnest effort has been made in the present work to avoid, so far as might be, these defects. The list of words in the *Anabasis* was already nearly complete through the labors of others. To guard against the omission of required forms and meanings, the text has been read again and again with pen in hand; and much pains has likewise been taken in tracing back derived to primitive senses, while the syntactic constructions found in the text have also been quite fully stated. The significations of words have been presented with much copiousness, and different modes of translation have been offered to the student's choice; but that choice has been left, for the most part, uninfluenced, so that he should have the fullest benefit of the independent exercise of his own judgment. At the same time, every word has been referred to one or more places where it occurs, preference being given to the earliest place, as that with which the word should usually be most closely associated in the student's mind.

An asterisk (*) has been attached to many words which occur in tables of irregular verbs, or in respect to whose form or use the student may profitably consult other parts of his grammar. This consultation he will readily make through familiarity with its pages, or the use of a full Greek Index. This general mode of reference has been adopted as saving room, and as applying alike to different grammars. Even in cases where reference has been made to a particular grammar, others

can be consulted through their indexes. The author has also aimed at impartiality towards different editions of the *Anabasis*, by presenting their various readings.

Proper names are here treated with more fulness than has been usual in works of this kind; chiefly by giving such information as the student might desire in addition to that which the text itself furnishes. The modern identifications of ancient places are in part quite certain; but there are some in respect to which the most painstaking and reliable travellers and geographers so differ, that it must simply be understood that that is here given which seemed most probable after the comparison of different authorities. A similar remark should be made respecting dates; in which there is this especial element of difference, that the Greek Olympic year was divided about equally between two years of our chronology.

It has been a pleasure to the writer, that in preparing this work he brings himself into direct competition or comparison with no one. No Greek and English lexicon to the *Anabasis*, beyond the first three books, has ever been published. To those who have written such lexicons in Greek and German, — Marbach, Theiss, Krüger, Matthiä, Vollbrecht, Strack (as successor to Theiss), and Holtzmann (for the *Anabasis* with the *Cyropædia*), — he gratefully acknowledges his obligations; as also to that thesaurus of Xenophontic learning, the *Lexicon Xenophonteum*, and to the lexicons in Greek and English which have been prepared for the first two or three books, by Professor Boise, whom we rejoice to claim as an American scholar, and more briefly by Isbister and Fergusson. In making these acknowledgments to other works, however, it ought perhaps to be said, that the present lexicon is not a translation or compilation from these, but has been for the most part prepared directly from the *Anabasis* itself, the pages of which have been turned often enough, whatever may have been the success, to satisfy even the familiar precept of Horace,

"Vos exemplaria Græca
Nocturna versate manu, versate diurna."

Would that the graceful words of another were no more needed here than where they were first written! "I am not so sanguine as to hope that I have escaped errors. He would be a bold man, who, even after years of study, should suppose that he had eliminated all the chances of error in treating of a language which is so delicate, so exquisite, and so perfect a medium for the expression of thought, as the Greek language is felt to be by all who have studied it. Some critics may doubtless

regard as erroneous, views which I may have deliberately adopted, and which I believe I could adequately defend; but independently of these I may doubtless have fallen into positive mistakes,

‘quas aut incuria fudit,
Aut humana parum cavit natura.’

For the correction of any such errors I shall be grateful.”

POSTSCRIPT. This work, announced a year and a half since, was all in type, with its preface, before the writer learned that another Greek and English Lexicon to the Anabasis was in preparation. He welcomes the attestation which is thus given to the need of such a work. — MAY, 1873.

EXPLANATIONS AND DIRECTIONS.

1. Words are to be here sought, as in other lexicons, under their THEMES; yet other forms have been placed in the alphabetic list, when direction to the theme seemed desirable. If an *augmented* or *reduplicated* form begins with η (not beginning the theme), look first, unless otherwise directed, under α; with η, under α; with ω, under ο; with φ, under ο; with ε before a consonant, under that consonant; with a consonant before ε, under the consonant following. Long α, ι, and υ are commonly marked where they might have been supposed short, except in familiar endings.

2. Methods of INFLECTION are denoted in the usual way: viz., in NOUNS, by showing the forms of the Nom. and Gen.; in ADJECTIVES, by showing the forms of the Nom., and in special cases of the Gen., the Compar. and Superl. being also noticed (often simply by c., s.), if they occur in the Anabasis; in VERBS, by showing the forms of the Pres., Fut., and commonly Perf., and sometimes also of other tenses, especially the 2 Aor., if they occur and require notice. The “Attic Future” is commonly noted, if in use. The familiar method of indicating forms by their endings has been usually followed, where it seemed to be quite sufficient; and some forms are marked as late or rare. Where a verb is compounded with a preposition, the forms added to the theme are commonly those of the simple verb; and in prefixing the preposition to these, there must be a careful regard to euphonic changes.

3. The PART OF SPEECH to which a word belongs will appear from its inflection or use. Uninflected words, not marked as indeclinable, will be considered *adverbs*, unless otherwise stated or shown. The GENDER of nouns is marked in the usual way, except in Dec. 1, neuters of Dec. 2, and the names of persons, where the general rules render it needless.

4. The COMPOSITION of words is extensively indicated by hyphens separating their parts; and their DERIVATION, by obelisks pointing up (†) or down (‡) to the source, — several successive derivatives being sometimes so referred, and a double obelisk (‡) showing that the word lies between a more immediate and a more remote source. Simples and primitives have been given in the usual manner, within parentheses, whenever there seemed to be need; and regularly translated, unless they also occur in the alphabetic list. A few words have been added to this list in brackets, simply for the sake of their derivatives or compounds.

5. Such MEANINGS as would be chosen in translation are usually printed in Italics, and explanatory meanings or remarks in Roman letters, — the stricter meanings leading. When a form of translation is equivocal, the sense in which it is here used will be inferred from adjoining forms. The student will, it is hoped, select carefully from the forms given, and often seek for himself others, perhaps more idiomatic. Latin cognates or equivalents have been often added in Roman letters for comparison; and a few have been drawn from other languages specially stated. Attention has been often called to English derivatives or cognates by printing them in small capitals; even though some of them, it will be observed, come to us more immediately from the Latin. Proper names in -ων, g. -ωνος, admit a double form in Latin: as, Μένων, Menon or Meno.

6. Much effort has been used so to state and arrange the MEANINGS that the student shall be aided in the work, which is earnestly commended to him, of constantly tracing derived from original senses; of observing the force of each element of a compound, even when not distinctly translated; and of discerning the distinction of words which may be translated alike. The prepositions, for example, give full range for each part of this work; and, while they seem to be often translated without discrimination or not to need translation, their original distinctions should not be lost sight of, — that ἐν, εἰς, ἐξ, and διὰ refer primarily to the *interior*, and are hence so greatly used with names of places; ἀπό and σύν to mere *outward connection*; παρά to the *side*, and πρὸς to the *front*, whence they are so much used with the names of persons; &c. Other familiar illustrations are found in the distinctions between demonstrative pronouns in -τος and those in -δε; between the substantive verbs εἶμι and γίγνομαι (*be* and *become*); between the negatives οὐ and μή; the conjunctions καί, δέ, and ἀλλά; &c.

7. The CONSTRUCTION of words, so far as presented in the Anabasis, is usually shown, after their translation, by small capitals or by particles; — g. showing that the word is grammatically followed by the Gen.; d., by the Dat.; a., by the Acc. (A.E. marking the Acc. of Effect); i., by the Inf. (sometimes, in strict analysis, rather the subject), while i. (A.) shows that this Inf. may have a subject Acc.; p., by a Participle; cp., by a Complementary (in a few cases, Final) Clause; ἀπό, εἰς, ὅς, &c., by these particles. The sign Δ. sometimes occurs where the Acc. is only indicated by the use of the passive voice. Signs not separated by a comma indicate constructions that are found together. In the citations, some words which may be expressed or omitted, or may take the place of others, are inclosed in parentheses: see δμα, νύξ, δ, ὀψέ.

8. REFERENCES are made to the Anabasis by giving the book in Roman, and the chapter and section in Arabic numerals; a period, according to the English system, separating the chapter from the section, and a comma separating two sections of the same chapter. The interrogation-point here indicates a various reading, of more or less claim to regard. Special references to the writer's Revised and Compendious Grammars are made by figures in the older style (as 238). The letter s is often added to a reference to signify *and the following*; and rarely, a small ' above the line, to show that the reference is to the Revised Grammar only.

9. Parallels (||) are used to mark a PLACE in modern geography, which is believed to correspond closely or nearly with the ancient place spoken of in the paragraph (cf. page v.). It is well known how various is the orthography of modern names within the region of the Anabasis. In the pronunciation of these names as here printed, a is usually pronounced as in *father*, *fast*, or *man*, e as in *flee* or *men*, i as in *marine* or *pin*, o as in *hope* or *hop*, u like oo in *cool* or *book*, ch as in *chin*, and j as in *jet*. In the Turkish, these names have so little distinctive accent, that, like French names, they are apt to

impress the English ear as if accented upon the last syllable; and hence they are often so marked. Burun here signifies *promontory*, Chai or Irmak *river*, Dagh *mountain*, Dereh *valley*, Hissar *castle*, Keui or Koi *village*, Ovah *plain*, Shehr *city, town*, Su *water, stream*, Ak *white*, Eski *old*, Kara *black*, &c. Among the Greeks, there is now a strong tendency to preserve or revive the ancient names of places.

10. A full LIST OF ABBREVIATIONS follows, though they are generally such as to require no explanation:—

A., acc., accusative: 2 A., two accusatives.	euphon., euphonic.	orig., originally.
A., a., act., active.	exc., except.	oz., ounces.
A. D., Anno Domini.	f., fut., future: f. pf., future perfect.	P., p., pass., passive.
abs., absolute.	fem., feminine.	periphr., periphrasis.
acc. to, according to.	Fr., French. — fr., from.	Pers., Persian.
adj., adjective, -ly.	ft., feet.	pers., person, -al, -ally.
adv., adverb, -ial, -ially.	g., g., gen., genitive: 2 g., two genitives.	pf., perf., perfect.
Æ., accusative of effect.	Gen., Genesis.	pl., plur., plural.
Æsch. Prom., Prometheus of Æschylus.	Germ., German.	pleon., pleonastically.
Anab., Anabasis.	Hdt., Herodotus.	plp., plup., pluperfect.
apostr., apost., apostrophe.	Heb., Hebrew. [ophon.	poet., po., poetic.
art., article.	Hel., Hellenica of Xen.	post-pos., post-positive.
Att., Attic.	Hom., Homer: — Apoll., Hymn to Apollo; Il., Iliad; Od., Odyssey.	pr., pres., present.
attr., attraction.	L., inf., infinitive: I. (A.), infinitive with subject accusative.	prep., preposition.
aug., augment.	i. e., id est, that is.	pret., preteritive, -ly.
B. C., before Christ.	impers., impersonal, -ly.	prob., probably.
bef., before.	imv., imperative.	pron., pronoun.
c., compar., comparative.	in., inches.	prop., proper, -ly.
cf., confer, compare, conch., chiefly. [sult.	ind., indicative.	q. v., quod vide, which see.
cog., cogn., cognate.	indecl., indeclinable.	r., rare, -ly.
comm., commonly.	indef., indefinite.	r., Revised Grammar.
complem., complementary.	interrog., interrogative.	redupl., reduplication.
compos., composition.	intrans., intransitive, -ly.	refl., reflex., reflexive, -ly.
conj., conjunction.	Ion., Ionic.	rel., relative.
constr., construction: const. præg., constructio prægnans.	ipf., imperfect.	s, sequens, and the following.
contr., cont., contracted.	l., late.	s., sup., superl., superlative.
cop., copulative.	Lat., Latin.	Sans., Sanskrit.
CP., complementary clause.	lbs., pounds.	sc., scilicet, namely, understand.
Cyr., Cyropædia.	Lucr., Lucretius.	sing., singular: 2 sing., 2d person singular, &c.
D., d., dat., dative.	M., m., mid., middle.	sp., specially. [tion.
Dan., Daniel.	masc., masculine.	spec., specif., specific.
dec., declension.	metath., metathesis.	subj., subjunctive.
demonst., demonstrative.	meton., metonymy.	subj. A., subject accusative.
dep., deponent.	msa., manuscripts.	subst., substantive, -ly.
der., derivative.	Mt., Mount.	sync., syncopated.
dim., diminutive.	neg., negative.	Thuc., Thucydides.
Diod., Diodorus Siculus.	Neh., Nehemiah.	trans., transitive, -ly.
Dor., Doric.	neut., neuter.	usu., usually.
e. g., exempli gratia, for example.	nom., nominative.	v. l., varia lectio, various reading.
encl., enclit., enclitic.	Numb., Numbers.	Virg., Virgil: — Æn., Æneid; G., Georgic.
Eng., English.	om., omitted.	voc., vocative.
Ep., Epic.	opp., opposed.	w., with.
esp., especially.	opt., optative.	Xen., Xenophon.

For the signs †, ‡, as here used, see 4 above; for †, 8; for ‡, 9; for *, page iv.

LEXICON.

d-

A.

'Αγησάλαος

[ά-, * an inseparable particle, commonly denoting *privation* or *negation*, and then called α-privative (akin to *ἀνεν without*, the Lat. *in-*, and the Eng. and Germ. *un-*, and having commonly the fuller form *ἀν-* before a vowel); but sometimes denoting *union*, *likeness*, or *intensity*, and then called α-copulative (akin to *ἅμα together*, and having also the form *ἄ-*); 385 a.]

δ, δ-περ, see δς, δσ-περ, i. 2. 27.

δ-βατος, ον, (βαίνω) *impassable* (on foot, by fording, for a horse, &c.), *inaccessible, not fordable*, iii. 4. 49: v. 6. 9.

'Αβροζέλης, ον, *Abrozelmēs*, interpreter to Seuthes, vii. 6. 43?

'Αβροκόμας, α, *Abrocomas*, satrap of Phœnicia, and commander of a fourth part of the army of Artaxerxes. On the approach of Cyrus, he appears to have considered the result doubtful, and to have pursued a course of selfish policy. As if a friend to Artaxerxes, he burned the boats for crossing the Euphrates, and marched as to aid the king; but, as if no enemy to Cyrus, he nowhere opposed his march, and did not reach the king till five days after the battle of Cunaxa. i. 3. 20.

'Αβύδος, ον, ἡ, *Abūdus*, a city built by the Milesians upon the Asiatic side of the Hellespont, where the strait is narrowest. This spot, now Cape Nagara, is famed for the bridge of Xerxes, and the loves of Hero and Leander. i. 1. 9.

ἀγάγω, &c., see ἀγω, i. 3. 5, 17.

ἀγαθός, ἡ, ὅν (akin to Germ. *gut*, our good, with α- intensive or euphonic); c. and s. * ἀμείνων, ἀριστος· βέλτιον, βέλτιστος· κρείττων, κράτιστος· λάων, λάωτος· good, virtuous; good in war (els πόλεμον i. 9. 14s), brave, valiant; beneficial, advantageous, useful, serviceable, desirable, valuable; good for

producing, fertile; ii. 4. 22; 6. 19: iv. 4. 9:— neut. subst., a good thing, good, benefit, advantage, blessing, service, favor; also pl. goods, provisions, supplies, possessions; ἐπ' ἀγαθῷ for one's good; ii. 1. 12; 3. 20: iii. 1. 20s; 5. 1: v. 8. 18. See καλός.

ἀγάλλω, * αλῶ, to adorn: M. to take pride in, be proud of, glory in, D., ἐπὶ, ii. 6. 26.

ἀγαμαι, * ἀγάσομαι Ep., a. p. as m. ἡγάσθην, to admire, A., i. 1. 9.

† ἀγᾶν adv., very, very much, exceedingly, vii. 6. 39.

† ἀγαπάω, ἥσω, ἡγάπηκα, to love, treat with affection, A.; be content or well pleased, δτι: i. 9. 29: v. 5. 13.

† Ἀγασίας, ον, *Agasias*, a lochage under Proxenus, from Stymphālus in Arcadia. He was one of the bravest and most enterprising of the Cyreans, and a firm friend of Xenophon. iii. 1. 31: iv. 1. 27.— 2. V. l. for Βασίας, vii. 8. 10.

† ἀγαστός, ἡ, ὅν, admirable, worthy of admiration, i. 9. 24.

ἀγγεῖον, ον, (ἀγγος vessel for containing) a vessel, receptacle, pail, jar, vi. 4. 23: vii. 4. 3.

† ἀγγελία, ας, a message, report, announcement, ii. 3. 19.

† ἀγγέλλω, * ἐλῶ, ἡγγεῖλα, to announce, report, A. P. D., i. 7. 13: ii. 3. 19.

ἀγγελος, ον, ὁ ἡ, (ἀγω) a messenger, i. 2. 21: ii. 3. 3. Der. ANGEL.

ἀγε, see ἀγω, ii. 2. 10.

ἀγείρω, * α. ἡγείρω, (ἀγω) to bring together, collect, assemble, A., iii. 2. 13.

ἀ-γένειος, ον, (γένειον, chin, beard) beardless, ii. 6. 28.

'Αγησι-λάος, ον, *Agēsilaos*, one of the most eminent of the kings of Sparta, succeeding his brother Agis, B. C. 398, to the exclusion of his nephew Leotychides, and reigning with great fame for military prowess,

simplicity of manners, integrity, and patriotism, till his death in the winter of 361-0, at the age of 80. He was lame, and insignificant in general appearance. He was sent into Asia Minor, B. C. 396, to prosecute the war against the Persians; but was recalled from the plans and promise of great accomplishment, in 394, to sustain Sparta against the Thebans, Athenians, &c., over whom he gained the battle of Coronæa. Xenophon served under him in Asia, and returned with him to Greece. v. 3. 6.

Ἄγλας, *ov*, *Agias*, a Cyrean general from Arcadia, slain through the treachery of Tissaphernes. He prob. commanded troops left by Xenias or Pasion. ii. 5. 31; 6. 30.

ἄγκος, *εος*, τό, a bend or hollow, valley, glen, dell, iv. 1. 7. Cf. Lat. *uncus*, *angulus*.

ἄγκυρα, *as*, *ancōra*, an ANCHOR, iii. 5. 10.

ἀ-γνώω, *ήσω*, ἡγνώηκα, (*γνο*- in *γινώσκω*) not to know or recognize, to be ignorant or in doubt, *CP.*, iv. 5. 7: vi. 5. 12: vii. 3. 38.

†ἀγνωμοσύνη, *ης*, want of sense; pl. *misunderstandings*, ii. 5. 6.

ἀ-γνώμων, *ov*, *g. onos*, (*γνώμη*) devoid of sense, thoughtless, inconsiderate, ignorant, vii. 6. 23, 38.

ἀγορά, *ās*, (*ἀγείρω*) an assembly; place of assembly (Lat. *forum*), market-place (the same open place in a city being commonly used for both purposes); market, provisions or supplies for sale; i. 2. 10; 3. 14: v. 7. 3: vi. 6. 3: παρέχω ἀγοράν to afford or provide a market, offer provisions for sale, ii. 3. 26 s: ol ἐκ τῆς ἀγορᾶς ἐφευγον those in the market fled from it, or the market-men fled, 704 a, i. 2. 18: ἀγορὰ πλήθουσα, the time of full market, the middle of the forenoon, and from that time till noon, i. 8. 1. See *Κεραμῶν*.

†ἀγοράζω, *άσω*, ἡγόρακα, to buy, purchase: *M.* to buy for one's self: A.: i. 3. 14; 5. 10: vii. 3. 5.

†ἀγορᾶ-νόμος, *ov*, ὁ, (*νέμω*) a superintendent or inspector of the market, market-director, market-master; having the general care and direction in respect to order, fairness of dealing, the quality of the provisions, and often their price; v. 7. 2, 23 s.

†ἀγορεύω, *έσω*, ἡγόρευκα, (*comm. f. έρω*, pf. *έφηκα*, 2 a. *έπων*) to address an assembly, harangue, speak, introduce a subject, A. *els*, v. 6. 27.

†ἀγρεύω, *έσω*, (*άγρα* field-roaming, hunting) to hunt, take in the chase, A., v. 3. 8.

†ἀγριος, *α*, *ov*, living in the field, wild, i. 2. 7; 5. 2. Cf. *agrestis*.

ἀγρός, *ου*, ὁ, (*cog. ager*, Germ. *acker*, our acre) field, land, country as opp. to city, v. 3. 9: vi. 2. 8.

ἀγρ-υπνέω, *ήσω*, (*άγρ-υπνος* sleep-hunting? sleepless) to lie awake, watch, *πρό*, vii. 6. 36.

άγω,* *άξω*, ἡχα, 2 a. ἡγαγον, ago, to put in motion, to lead a person, army, animal, &c.; conduct, direct, bring, carry, convey; lead on, advance; A. *els*, *έπί*, &c.; i. 3. 5; 6. 10; 9. 27: iv. 3. 5; 8. 12: vi. 3. 18: ἡσυχίαν or εἰρήνην άγειν to lead a quiet or peaceful life, iii. 1. 14: φέρειν καὶ άγειν *ferre et agere*, to carry and lead off, to plunder, spoil, despoil, harry, by carrying off things and leading off cattle, A. (of booty taken or persons robbed), v. 5. 13: ii. 6. 5: άγε (δη), άγετε (δη), come (now)! ii. 2. 10: v. 4. 9: άγων bringing, with, 674 b, v. 4. 11: *M.* to bring one's own things, A., i. 10. 17.

†ἀγώγιμος, *ov*, portable; τὰ ἀγώγιμα, the things to be carried, freight, v. 1. 16.

†ἀγών, *ωνος*, ὁ, a bringing together, gathering, assembly, especially to witness a game or contest; hence a game or games, contest, strife, encounter, struggle, i. 2. 10; 7. 4. Der. *AGONY*.

†ἀγωνίζομαι, *ισομαι* *ιούμαι*, ἡγωνισμαι, to contend, strive, struggle, fight, A.E., *πρός*, *περί*, ii. 5. 10: iii. 1. 43: iv. 8. 27. Der. *AGONIZE*.

†ἀγωνο-θέτης, *ov*, (*τιθημι*) an instructor, director, or judge of a contest, umpire, iii. 1. 21.

ἀ-δειπνος, *ov*, (*δειπνον* q. v.) supperless, i. 10. 19: iv. 5. 21.

ἀ-δελφός, *ου*, (*ά-cop.*, *δελφός* matrix) a brother, i. 3. 8: vii. 2. 25, 38.

ἀ-δέως adv., (*δέος* fear) without fear, fearlessly, securely, i. 9. 13: vi. 6. 1.

ἀ-δηλος, *ov*, uncertain, doubtful, unknown, D., v. 1. 10: vi. 1. 21.

ἀ-διάβατος, *ov*, impassable, unfordable, ii. 1. 11: iii. 1. 2.

†ἀδικέω, *ήσω*, ἡδίκηκα, to be unjust,

act unjustly, do wrong, be in the wrong; to treat unjustly, wrong, injure, harm; A. A.E., P.; i. 3. 10; 4. 9; 6. 7 s: vii. 7. 3: pr. as pf. to be guilty of doing wrong, to have wronged, 612, i. 5. 11: v. 7. 26, 29: μηδέν ά. to do no wrong, be guilty of no crime, i. 9. 13.

†ἀδικία, *as*, injustice, wrong-doing, ii. 6. 18.

ἀ-δικος, *ov*, s., (*δικη*) unjust, guilty, criminal, wicked, unprincipled, *περί*, i. 6. 8; 9. 13: ii. 6. 20: τὸ ἀδικον injustice, i. 9. 16.

†ἀδικως, *s.?* unjustly, wrongfully, v. 7. 29: vii. 1. 16 (or adj.).

ἀ-δόλως adv., (*δδλος* guile, fraud) without guile or treachery, faithfully, ii. 2. 8; 3. 26; iii. 2. 24.

Ἄδραμύ[τ]ιον, see Ἀτραμύτιον.

ἀ-δύνατος, *ov*, impossible, impracticable; unable, powerless, inefficient; ii. 4. 6: iv. 1. 25: v. 6. 10: vii. 7. 24.

ἄδω,* *άσομαι*, to sing, A., iv. 3. 27; 7. 16: vi. 1. 6.

αἰ, less Att. *αιεῖ*, always, continually; at any time (esp. between the art. and a pt., or after a rel. w. *άν*), on each occasion, successively; i. 9. 19: iii. 2. 31, 38: iv. 7. 23: v. 4. 15.

ἄετός, less Att. *αιετός*, *ου*, ὁ, an eagle. This bird was regarded by the Greeks as sacred to Zeus, and as sent by him to give omens of the future. It gave to the Assyrians and Persians, as to some modern nations, a symbol of royalty or power. i. 10. 12: vi. 1. 23.

ἀ-θεος, *ov*, s., (*θεός*) godless, impious, ii. 5. 39. Der. *ATHEIST*.

[Ἀθηνᾶ, *ās*, *Athēna*, *Pallas*, or *Minerva*; in Greek mythology the daughter of Zeus, sprung from his head, the goddess of wisdom and warlike prowess, and the especial patroness of Athens.]

†Ἀθῆναι, *ων*, *ai*, Athens, the capital of Attica, and the city in which Greek, indeed ancient civilization culminated (799), "the eye of Greece." According to tradition, it was founded by Cecrops, named for the goddess *Athēna* (who bestowed upon it the gift of the olive), and greatly enlarged by Theseus, who united the people of Attica as its citizens. At its zenith, it is supposed to have contained, with its harbor the Piræus, about 200,000 inhabitants, or about two fifths of the

whole population of Attica. From the Persian wars, in which it acquired such glory at Marathon and Salamis, and was burned by Xerxes, to the Peloponnesian war, in which it was conquered by Sparta, it was the leading state of Greece. In politics, it was the head of the democratic, as Sparta of the aristocratic interest. The latter war had closed, with the prostration of Athens and the exaltation of Sparta, B. C. 404, about three years before the expedition of Cyrus. Preserved from destruction through the desolations of so many centuries, it became, A. D. 1834, the capital of the new kingdom of Greece. iii. 1. 5.

†Ἀθηναία, *as*, poet. for Ἀθηνᾶ, chosen as a password, from the kinship which Seuthes claimed to the Athenians, vii. 3. 39?

†Ἀθηναῖος, *ov*, ὁ, an Athenian: e. g. Xenophon, Lycius, Polycrates, &c. No Athenian is mentioned in the *Anabasis* dishonorably. i. 8. 15: iii. 3. 20.

†Ἀθήνησι or -ησι, old d. pl. as adv., at Athens, 380 c, iv. 8. 4: vii. 7. 57.

ἄθλον, *ov*, (*άθλος* contest) prize of a contest, i. 2. 10. Der. *ATHLETE*.

†ἀθροίζω, *όσω*, ἡθροίκα, to assemble, collect, muster, levy, esp. troops, A.: *M.*, to assemble, muster, intrans.: i. 1. 2, 6 s; 2. 1; 10. 5: ii. 1. 1.

ἀ-θρόος, *α*, *ov*, (*ά-cop.*, *θρόος* noise) rustling together, close or thick together, in a body, collected, assembled, esp. of persons, i. 10. 13: iv. 6. 13: vii. 3. 9.

†ἀθυμέω, *ήσω*, to be discouraged, disheartened, dispirited, or dejected; to despond, want courage or heart; D., *πρός*, *ένεκα*, *δι*: iii. 2. 18; 4. 20: v. 4. 19: vi. 2. 14: vii. 1. 9.

†ἀθυμητόν (*έστιν* *ήμιν*) we must be disheartened [there is to be discouragement to us], 682, iii. 2. 23.

†ἀθυμία, *as*, discouragement, despondency, dejection, faintheartedness, iii. 2. 8; 3. 11.

ἀ-θυμος, *ov*, c., (*θύμός*), without spirit or courage, dispirited, discouraged, dejected, desponding, fainthearted, spiritless, disinclined, *πρός*, i. 4. 9: iii. 1. 36.

†ἀθύμως despondingly, dejectedly, dispiritedly, without heart: ἀθύμως έχειν to be disheartened or dejected: iii. 1. 3, 40: vi. 4. 26.

αι, αἱ, αἰς, see ὁ, ὅς, i. 1. 6: v. 4. 33.

αἰγι-αλός, οὐ, ὁ, (ἀτσω *to rush*, ἄλς *sea*) that over which the sea rushes, *sea-shore, beach*, vi. 4. 1, 4, 7.

†**Αἰγύπτιος**, α, ον, *Egyptian*, ii. 1. 6: *Αἰγύπτιος* subst., *an Egyptian*, i. 4. 2; 8. 9. The Egyptians mentioned in i. 8. 9 may have entered the Persian service before the revolt stated below, or have been otherwise unaffected by it; or they may have been so called as descendants of the Egyptians settled in Asia by Cyrus the Elder. See Cyr. 7. 1. 45.

Αἴγυπτος, ου, ἡ, *Egypt*, the north-eastern country of Africa, on both sides of the Nile, so famed for its fertility in the basin of this river, its early and peculiar civilization, its varied history, and its wonderful remains so defying the hand of time. It was conquered by Cambyses, the son of the great Cyrus, B. C. 525, and made a Persian province. Its inhabitants, always impatient of the yoke (the more on account of the religious antagonism of the two nations), had succeeded under Amyrtæus in asserting their independence, B. C. 414. The Persians were chagrined at the loss of so important a province, and eager for its reconquest, ii. 1. 14; 5. 13. This was at length effected in the reign of Artaxerxes III., B. C. 346. Not long after, B. C. 332, Egypt submitted to the arms of Alexander; and after his death became the kingdom of one of his generals, Ptolemy. In the year 30 B. C., it became a Roman province.

αἰδέομαι, ἐσομαι, ἡδέομαι, α. ἡδέοσθην, *to respect, reverence, revere, regard*, A., iii. 2. 4 s.

†**αἰδήμων**, ου, γ. ονος, s. ονέστατος, *respectful, modest*, i. 9. 5.

†**αἰδοῖον**, ου, *private part, groin*, iv. 3. 12.

†**αἰδώς**,* ὅς, ἡ, *respect, reverence*, G., ii. 6. 19.

αἰεῖ, αἰετός, v. l. for αἰε, αἰετός.

Αἰήτης, ου, *Æetes*, a king of the Phasians, regarded as a successor, in both sovereignty and name, to the father of Medæa and keeper of the golden fleece which it was the object of the Argonautic expedition to recover, v. 6. 37.

†**αἰθήρ**, ας, (αἰθήρ *ether*) *open air, clear sky*, iv. 4. 14?

αἶθω (in pr. & ipf.), ch. poet., *to æt on fire, kindle, burn*, A., iv. 7. 20: *M. to be on fire, blaze, burn*, intrans., vi. 3. 19.

αἰκίζω, oftener **αἰκίζομαι**, ἴσομαι, ἰοῦμαι, ἡκισμαι, (αἰκία *insult, abuse*) *to abuse, maltreat, insult, outrage, torture, mangle*, A. AE., ii. 6. 29: iii. 1. 18; 4. 5.

αἶμα, ατος, τό, *blood*, v. 8. 15.

Αἰνέας or **Αἰνίας**, ου, ὁ, *Æneas*, a lochage from Stymphālus, iv. 7. 13.

Αἰνιάν, ἄνος, ὁ, *an Ænianian*. The Æniānes were a tribe of southwestern Thessaly, occupying the upper valley of the river Sperchius (now the Heláda), i. 2. 6: vi. 1. 7.

αἰξ, αἰγός, ἡ ὁ, (ἀτσω *to leap*) a goat [*leaper*], iv. 5. 25; 6. 17. Der. **ÆGIS**.

Αἰολίς, ἰδος, ἡ, *Æolis*, a region in the northwest part of Asia Minor, colonized by Æolians. Its cities (twelve especially) were united in a tribal bond, and had a common temple and rites at Cyme; but attained no great power or distinction. v. 6. 24.

†**αἰρετός**, α, ον, *to be taken, that must be taken*, iv. 7. 3.

†**αἰρετός**, ἡ, ὅν, *chosen, selected*: ol *aipepoi*, the persons chosen, deputies, delegates, i. 3. 21.

αἰρέω,* ἡσω, ἡρηκα, 2 a. εἶλον, α. p. ἡρέθην, *to take, seize, catch, capture*, A., i. 4. 8: iv. 2. 13: *M. to take for one's self, choose, elect, prefer, adopt*, A., 2 A., I., ἀντί, i. 3. 5, 14; 7. 3 s: ii. 6. 6: iv. 8. 25: v. 7. 28: *P. to be taken or chosen*, 588, iii. 1. 46: v. 4. 26. See ἀλίσκομαι. Der. **HERESY**, **HERETIC**.

αἶρω,* ἀρώ, ἡρηκα, α. ἡρα, *to lift up, raise*, A., i. 5. 3: v. 6. 33.

αἰσθάνομαι,* θήσομαι, ἡσθῆμαι, 2 a. ἡσθόμην, *to perceive, notice, observe, learn, become aware of, hear*, G., A. P., CP., i. 1. 8; 2. 21; 9. 21, 31: ii. 6. 25: v. 7. 19: vi. 1. 31. Der. **ÆSTHETIC**.

†**αἰσθησις**, εως, ἡ, *perception, means of or chance for discovery*, iv. 6. 13.

αἰσθόμαι r. for αἰσθάνομαι; v. l. αἰσθεσθαι, ii. 5. 4.

αἰστος, ου, (αἰσα *fate, luck*) *lucky, auspicious, ominous for good*, vi. 5. 2.

Αἰσχίνης, ου, *Æschines*, of Acarnania, a commander of targeteers, iv. 3. 22; 8. 18.

[**αἰσχος**, εος, τό, *disgrace, shame*.]
†**αἰσχροός**, ὁ, ὅν, c. αἰσχίων, s. αἰσχι-

στος,* *disgraceful, shameful, base, infamous*, πρὸς, i. 9. 3: ii. 5. 20: v. 7. 12: vii. 6. 21.

†**αἰσχροός** *disgracefully, with dishonor*, iii. 1. 43: vii. 1. 29.

†**αἰσχροῦνη**, ης, *shame, disgrace, dishonor*: ὥστε πᾶσιν αἰσχροῦνην εἶναι *so that all were ashamed*, ii. 3. 11: αἰ. ἀλλήλων *a sense of shame before each other*, iii. 1. 10.

†**αἰσχροῦνω**, ὕνω, ἡσχυγκα 1., *to shame, disgrace*: *M. to be or feel ashamed*, i., P., ὅτι, i. 3. 10: vi. 5. 4: vii. 6. 21: *to be ashamed before, reverence, stand in awe of*, A. I., CP., i. 7. 4: ii. 3. 22 (a. p. as m. ἡσχροῦνην); 5. 39; 6. 19.

αἰτέω, ἡσω, ἡτηκα 1., *to ask for a thing, demand*, A., 2 A., παρά, i. 1. 10; 3. 14, 16: ii. 1. 10: *M. (more subjective, earnest, or humble) to ask as a favor to one's self, entreat, beseech, beg; to obtain by entreaty*; A. I., παρά, ii. 3. 18 s: v. 1. 11: vi. 6. 31.

†**αἰτία**, ας, [ground of demand] *cause; blame, reproach, censure, charge*, vi. 6. 15 s: αἰτίαν (αἰτίας) *ἐχειν to incur censure (reproaches), be blamed*, ὑπό, vii. 1. 8; 6. 11, 15.

†**αἰτιάομαι**, ἄσομαι, ἡτιάμαι, dep. mid., *to blame, accuse, complain of, charge, reprove*, A. I., ὅτι, i. 2. 20: iii. 1. 7; 3. 11 s: v. 5. 19: vi. 2. 9.

†**αἰτίος**, α, ον, *causative, causing, productive*; hence, *chargeable with, responsible, guilty, to blame*: ὁ αἰ. the author, τὸ αἰ. the cause: G. (444 f), i. (A.); i. 4. 15: ii. 5. 22: iv. 1. 17: vi. 6. 8: vii. 7. 48.

αἰχμ-άλωτος, ου, (αἰχμή *point of a spear*, ἀλίσκομαι) *taken in war, captured*: ol αἰ. the prisoners of war, captives: τὰ αἰ. the things taken in war, prizes of war, including both prisoners and booty: iii. 3. 19: iv. 1. 12 s; 8. 27: v. 3. 4.

[**ἀκ-** *point*, a root appearing in **ἀκμή**, **ἄκων** *dart*, **ἄκρος**, **αἰχμή**, **ὀξύς**, perh. **ἀκούω** *to point the ear*; Lat. *acus*, *acuo*, *acies*; Sans. *acan* *dart*; &c.]

Ἀκαρνάν, ἄνος, ὁ, *an Acarnanian*. Acarnania was the most western province of Greece Proper, lying between Ætolia, the Ionian Sea, and the Ambracian Gulf (now the Gulf of Arta); and was occupied by colonists of different tribes, none of which attained much eminence or refinement. iv. 8. 18.

ἀ-καυστος, ου, (καίω) *unburnt*, iii. 5. 13.

ἀ-κέρατος, ου, (κεράννυμι) *unmixed, undisturbed*; of troops, *fresh*, vi. 5. 9.

ἀ-κήρυκτος, ου, (κηρύσσω) *without intercourse by heralds, without truce, implacable*, iii. 3. 5.

ἀκινάκης, ου, (fr. Pers.) a straight poniard, dagger, or short-sword, used by the Persians, and commonly attached to the girdle on the right side, i. 2. 27; 8. 29.

ἀ-κινδύνος, ου, *without danger, safe, secure*, vi. 5. 29.

†**ἀκινδύνως** *without danger, safely, securely*, ii. 6. 6.

ἀ-κληρος, ου, (κληρος *lot, portion, estate*) *without estate, portionless, poor, in poverty*, iii. 2. 26?

†**ἀκμάζω**, ἄσω, *to be at the acme of life, in one's fullest maturity and strength*, i., iii. 1. 25.

ἀκμή, ἡς, (ἀκ-) *point, tip, ACME*: ἀκμήν adv., in puncto temporis, *on the point, in the act, just, even now*, iv. 3. 26.

ἀ-κόλαστος, ου, (κολάζω) *unchastised*, ii. 6. 9.

†**ἀκολουθεῖω**, ἡσω, ἡκολούθηκα, *to accompany, follow*, D. or σύν, vii. 5. 3.

ἀ-κόλουθος, ου, (ἀ- cop., κέλευθος *road, way*) *going the same way, accompanying, following, consistent*, ii. 4. 19. Der. **AN-ACOLUTHON**.

†**ἀκοντίζω**, ἴσω ἰώ, *to throw, hurl, or sling a dart or javelin; to shoot, hit, or pierce with a javelin*, A.; i. 8. 27; 10. 7: iii. 3. 7: vii. 4. 18.

ἀκόντιον, ου, (ἀκ-; dim. of **ἄκων** *javelin*, 371 f) a javelin or dart, for throwing, smaller and lighter than the δόρυ, iv. 2. 28.

†**ἀκόντισις**, εως, ἡ, *use of the dart, throwing the javelin*, i. 9. 5.

†**ἀκοντιστής**, οὐ, *javelin-thrower, javelin-man, darter*, iii. 3. 7: iv. 3. 28.

ἀκούω,* ἀκούσομαι, ἀκήκοα, ἀήκουσα, (ἀκ-?) *to hear, hear of, listen to, learn by hearing; to hear to, heed, obey*; G., A., P., I. (w. subj. A.), CP., παρά, περί, — the gen. properly expressing the cause or source of the hearing or learning, whether person or thing (sometimes even the noise itself), while that which is heard or learned is comm. in the acc. or in a complementary clause; i. 2. 5, 21; 3. 20 s;

8. 16: ii. 5. 15 s, 26: iii. 5. 16: iv. 7. 24: εὐ ἀκούειν bene audire, to be spoken well of, ὑπό, 575 a, vii. 7. 23: pr. as pf., ἀκούομεν we hear—we have heard, are informed, 612, v. 1. 13; 5. 8. Der. ACOUSTIC.

ἀκρα, ας, (fem. of ἀκρος) αἰξ, a fortified summit, stronghold or fortress on a height, citadel, v. 2. 17 s.

ἀ-κράτος, ον, (κεράννυμι) unmixed, pure, strong. The use of wine without mixture was accounted barbaric by the ancient Greeks, who usually tempered it with a much larger portion of water. iv. 5. 27: v. 4. 29.

ἀ-κριτος, ον, (κρίνω) unjudged, untied, without trial, v. 7. 28 s.

†ἀκρο-βολίζομαι, ἴσομαι, (βάλλω) to throw from a height or a distance, fight with missiles, skirmish, D., iii. 4. 18, 33: v. 2. 10.

†ἀκροβόλις, εως, ἡ, a skirmish, skirmishing, iii. 4. 16, 18.

†ἀκρό-πολις, εως, ἡ, (πόλις) the [topmost city] citadel, acropolis, i. 2. 1, 8 s.

ἀκρος, α, ον, ας, (ἀκ-) at the point, tip, or top; highest, topmost, extreme: τὸ ἀκρον the highest point, height, top, summit, eminence, peak; often τὰ ἀκρα the heights, summits, hills; i. 2. 21: iii. 4. 49 s: τὸ ἀκρότατον the loftiest summit, v. 4. 15. Der. AGRO-STIC.

†ἀκρ-ωνυχία, ας, (δυνεῖς claw, nail) nail-tip; hence, extreme edge, sharp ridge or spur of a mountain, iii. 4. 37 s.

ἀκτή, ἡς, (ἀγνύμι to break) where the sea breaks, promontory, headland, shore, vi. 2. 1.

ἀ-κύρος, ον, (κύρος authority) without authority or force, null, void, vi. 1. 28.

ἀκων, ουσα, ἀκον, g. οντος, ούσης, (ἀ-, ἐκὼν) un-willing, reluctant, vii. 7. 14: w. pt., involuntarily, unintentionally, iv. 8. 25: ἀκοντος Κύρου [C. being unwilling] against the will of C., or without his consent, i. 3. 17.

ἀλαλάζω, ἀξομαι, α. ἡλάλαξα, ch. poet., (ἀλαλά war-cry) to raise the war-cry, shout for battle, D., iv. 2. 7: v. 2. 14: vi. 5. 26.

ἀλεινός, ἡ, ον, (ἀλέα warmth) warm, iv. 4. 11: i.

ἀλέξω, * ἀλεξήσω Ep., f. m. ἀλεξήσομαι or ἀλέξομαι, α. m. ἡλεξάμην or ἡλεξήσαμην, (akin to ἀλκή prowess) to ward or keep off: M. to keep off from

one's self, defend one's self, repel, repulse, A., i. 3. 6; 9. 11: iii. 4. 33.

ἀλέτης, ον, (ἀλέω to grind) a grinder: as adj., 506 f, ὄνος ἀλέτης a [grinder] mill-stone, i. 5. 5.

ἀλευρον, ον, (ἀλέω to grind) flour, esp. wheat-flour, comm. pl., i. 5. 6.

†ἀλήθεια, ας, truth; reality; sincerity, uprightness; ii. 6. 25; vi. 2. 10.

†ἀληθεύω, εἶσω, to tell or speak the truth; to speak, state, report, predict, or promise truly, A.; i. 7. 18: iv. 4. 15.

ἀ-ληθής, ἐς, (λανθάνω or λήθω) unconcealed, true, real, sincere: τὸ ἀληθές [the true] truth, 507 a: ii. 5. 24; 6. 22: v. 5. 24.

†ἀληθινός, ἡ, ον, truthful, trusty, genuine, i. 9. 17.

†ἀληθώς truly, in truth, iv. 7. 7: i.

ἀλειυτικός, ἡ, ον, (ἀλειύω to fish, fr. ἄλς sea) for fishing: ἀ. πλοῖον fishing-boat, vii. 1. 20.

ἀλίζω, α. p. ἡλίσθην, (ἄλῃς crowded) to collect or assemble (trans.): M. to collect or assemble (intrans.), rendezvous: ii. 4. 3: vi. 3. 3.

ἀ-λίθος, ον, (λίθος) free from stones, not stony, vi. 4. 5.

ἀλῖς adv., in crowds, heaps, or abundance; abundantly, sufficiently, enough: subst., α., v. 7. 12.

Ἀλίσαρνη, ἡς, Halisarne, a small town in southwestern Mysia, not far from Pergamum, belonging to the principality of the descendants of the Spartan Damarātus, vii. 8. 17: i.

ἀλίσκομαι, * ἀλώσομαι, ἐάλωκα & ἡλώκα, 2 a. ἐάλων & ἡλων, (as pass. of αἰρέω) to be taken, captured, or caught, P.; to be taken prisoner; i. 4. 7; 5. 2: iii. 4. 8, 17; 5. 14: vii. 1. 36.

ἀλκιμος, ον, ας, (ἀλκή prowess, courage) brave, valiant, warlike, iv. 3. 4.

ἀλλ' ἢ * exceptive conj., (fr. ἄλλα or ἄλλο ἢ, cf. ἀλλά) other than, except, iv. 6. 11: vii. 7. 53.

ἀλλά, * sometimes adv., but comm. adversative conj., (ἄλλα neut. pl. of ἄλλος, w. accent changed) otherwise, on the other hand, on the contrary, but, yet, still, however, nay, but only; often after a negation; and often in transitions, to introduce questions, commands, exhortations, &c.; i. 1. 4; 4. 18; 6. 3: ii. 5. 18 s, 22: iv. 7. 7: ἀ. (καί) but also, but even, iii. 2. 19; 5. 16: v. 6. 10; ἀ. (μᾶλλον) but rather,

iii. 1. 35: vii. 8. 16: ἀ. ὁμῶς but yet, yet nevertheless, i. 8. 13: ἀ. οὐδέ nay (or yet) not even, nor yet, i. 3. 3: 4. 8.

A speaker, from reference to something before expressed or mutually understood, often commences with ἄλλά, which may then be frequently translated adverbially (well, well indeed, indeed, for my part, &c.) or omitted in translation (sometimes, w. μέν, seeming almost as if used prospectively, cf. ἄλλος, 567), i. 8. 17: ii. 1. 4, 10, 20: iii. 1. 45. See δέ, γάρ, μήν.

ἄλλαχού (ἄλλος, 380 e) v. l. for ἄλλη, ii. 6. 4: so ἄλλαχῇ or -ῇ, vii. 3. 47.

ἄλλη (dat. of ἄλλος, as adv., 380 e) in another place, direction, way, or manner; elsewhere, otherwise; i. 9. 14: ii. 6. 4: iv. 2. 4, 10: ἀ. καὶ ἄ. here and there, v. 2. 29: See ἄλλος c.

ἄλλήλων * g. pl., οἱ, αἱ, &c., reciprocal pron., (ἄλλος) one another, each other, i. 2. 27. Der. PAR-ALLEL.

ἄλλοθεν (ἄλλος) from another place or point, i. 10. 13. See ἄλλος c.

ἄλλομαι, * ἀλοῦμαι, α. ἡλάμην & ἡλόμην, to leap, jump, iv. 2. 17: vi. 1. 5.

ἄλλος, * ἡ, ο, alius, other, another, else, remaining, rest, besides; one, pl. some: (a) other than has been mentioned, i. 1. 7; 4. 14; 8. 9: ἀ. στρατεύματα another army, τὸ ἀ. στρατεύματα the [remaining] rest of the army, 523 f, i. 1. 9; 2. 25: τὰ ἄλλα or τὰ ἅλλα [as to the rest] in other respects, i. 7. 4: τὶ καὶ ἄλλο ἔλθῃ also [any thing else] any other kind of shrub, i. 5. 1: τῇ ἄλλῃ, sc. ἡμέρᾳ, the next day, ii. 1. 3: οὐδὲ ἄλλο οὐδὲν δένδρον nor, besides, a single tree, 567 e, i. 5. 5:—(b) other than is to be mentioned, i. 3. 3: ii. 1. 7: οὐδὲν ἄλλο ἢ nothing else than, iii. 2. 18: ἄλλο τι [sc. ἔστιν] ἢ; [is there aught else than this?] is it not certain that? 567 g, iv. 7. 5: οἱ ἄλλοι Κρήτες the rest, the Cretans, 567 e, v. 2. 31: (b, a) ἄλλος ἄλλον εἶλκε one drew up another (alius alium), v. 2. 15:—(c, repeated or joined with a der., 567 d) different from each other, as ἄλλοι ἄλλως alii aliter, [different persons in different ways] some in one way and others in another, i. 6. 11: ἄλλοι ἄλλοθεν some from one point and others from another, in various directions, i. 10. 13: ἄλλος (ἄλλοι) ἄλλη one (some) one way and another (others) another, in dif-

ferent directions, iv. 8. 19: ἄλλος ἄλλα λέγει one says one thing, another another, ii. 1. 15.

†ἄλλοτε at another time, at other times, iv. 1. 17: ἀ. καὶ ἄ. at one time and at another, now and then, from time to time, ii. 4. 26: v. 2. 29: i.

†ἄλλότριος, α, ον, alienus, belonging to another or others, another's, foreign, iii. 2. 28; 5. 5: vii. 2. 33.

†ἄλλως in another or any other manner or way, otherwise, differently; on any other condition; [otherwise than should be] at random; i. 6. 11 (see ἄλλος c): iii. 2. 39: v. 1. 7: vi. 6. 10 (pleon.): ἀ. πῶς ἢ in any other way than, iii. 1. 20, 26: ἀ. ἔχω to be otherwise, iii. 2. 37: ἀ. τε καὶ both otherwise and in particular, especially, v. 6. 9. Cf. Lat. aliter.

ἀ-λόγιστος, ον, (λογίζομαι) inconsiderate, unreasoning, ii. 5. 21.

ἄλσος, εως, τό, (ἀλδαίνω to make grow) a grove, esp. a sacred grove, v. 3. 11 s.

Ἄλυσ, vos, ὁ, the Halys, the largest river of Asia Minor. It flows into the Euxine, and formerly separated the Lydian and Persian kingdoms (and afterwards Paphlagonia and Pontus). Croesus crossed this river, trusting to a deceptive oracle, and fought near it a great battle with Cyrus. v. 6. 9. || The Kizil-Irmak, i. e. Red River.

ἄλφιτον, ον, comm. in pl., groats, esp. barley-groats, barley-meal, i. 5. 6.

ἄλωπεκη, -ῆς, or -λε, ἴδος, ἡ, (ἀλώπηξ fox) a fox-skin, fox-skin cap, vii. 4. 4.

ἄλῶ, ἀλώσομαι, see ἀλίσκομαι, i. 4. 7.

†ἀλώσιμος, ον, easy to take, liable to be taken, easily captured, v. 2. 3.

ἅμα at the same time; at the same time with, together with, with, D.; i. 2. 9: ii. 4. 9: ἅμα (τῇ) ἡμέρᾳ at the same time with the day, at daybreak, at the dawn of day, ἅμα ἡλίῳ ἀνίσχοντι or ἀνατέλλοντι (δύοντι or δυσμένει) at sun-rise (-set), i. 7. 2: ii. 1. 2 s; 2. 13. It is often joined with the earlier of two words or clauses, when acc. to the Eng. idiom, it would rather be joined with the later; or with both, instead of one only; vii. 6. 20: iii. 4. 19: so with a pt., rather than the verb, ἅμα ταῦτ' εἰπὼν ἀνέστη [having said this, he at the same time rose] as soon as he had said this, he rose, 662, iii. 1. 47:

ἐμάχοντο ἅμα πορευόμενοι, fought [at the same time] while marching, vi. 3. 5.

Ἀ-μαζών, ὄνος, ἡ, (μαζός breast) an Amazon (so called as wanting a breast, the right breast having been removed for the better use of arms). The Amazons were fabled as a nation of female warriors, dwelling about the Thermōdon in the north part of Asia Minor, and having as their capital Themiscyra (now Thermeh?). iv. 4. 16.

ἄμαξα, ἡς, (ἄμα, ἄγω) a wagon, esp. for freight (cf. ἄρμα); wagon-load; i. 5. 7 s; 7. 20: iv. 7. 10.

ἰάμαξιαιος, α, ον, large enough to load a wagon, each a wagon-load, iv. 2. 3.

ἰάμαξ-ιτός, ὄν, (ιτός, verbal of εἰμι) passable by wagons: ὁδὸς ἰ. a wagon-way, carriage-road, i. 2. 21.

ἁμαρτάνω, * ἁμαρτήσομαι, ἡμάρτηκα, 2 a. ἡμαρτον, to fail of hitting, miss, G.; to fail or err in conduct, do wrong, sin against one, A.E. περί; i. 5. 12: iii. 2. 20; 4. 15: μικρὰ ἁμαρτηθέντα small things done wrong, small errors or mistakes, v. 8. 20.

ἀ-μαχεῖ adv., (μάχομαι) without fighting, resistance, or a battle, i. 7. 9: iv. 6. 12: vi. 5. 15 (v. l. ἀμαχί).

ἰά-μαχητί = ἀμαχεῖ, iv. 2. 15 (v. l. ἀμαχητί).

Ἀμβρακιώτης or Ἀμπρακιώτης, ον, an Ambraciot or Ambracian. Ambracia (now Arta), the most celebrated city in Epirus, was a colony of Corinth, about seven miles north of the Ambracian Gulf. Siding with Sparta in the Peloponnesian war, it suffered greatly. It was chosen by Pyrrhus for his capital, and won much fame by its brave and resolute defence against the siege of the Romans, B. C. 189. The entrance of the gulf was the scene of the decisive victory of Augustus over Antony, B. C. 31. i. 7. 18: v. 6. 16.

ἀμείνων, * ον, as c. of ἀγαθός, better, superior, braver: for emphasis, ἀμείνων καὶ κρείττων better and more efficient, nearly = far better: ἀμείνων as adv., c. of εἶναι, in a better way, better: i. 7. 3: ii. 1. 20: iii. 1. 21, 23.

ἰάμελεια, ας, neglect, carelessness in guarding, G., iv. 6. 3.

ἰάμελῶ, ἦσω, ἡμέληκα, to be careless or negligent of, neglect, slight, G., i. 3. 11: v. 1. 15: vii. 2. 7.

[ἀ-μελής, ἐς, (μέλει) careless, heedless, negligent.]

ἰάμελῶς carelessly, heedlessly, without caution, incautiously, v. 1. 6.

ἀ-μετρος, ον, (μέτρον) measureless, immense, im-mensus, iii. 2. 16.

Ἀμευσικλείδης, see Ναυσικλείδης.

ἀ-μήχανος, ον, (μηχανή) without means, resources, or expedients; of persons, destitute of means or resources, resourceless, helpless; of things, impracticable, impossible, insurmountable, inextricable; i. 2. 21: ii. 3. 18; 5. 21.

ἀμιλλάομαι, ἥσομαι, ἡμίλλημαι, (ἀμίλλα strife, competition) to compete, contend; w. ἐπὶ or πρὸς, to race for or towards, vie for the attainment of, struggle to reach, iii. 4. 44, 46.

ἀμπειλος, ον, ἡ, (ἀμφὶ ἐλίσσω to twine round) a vine, i. 2. 22: vi. 4. 6.

Ἀμπρακιώτης, see Ἀμβρακιώτης.

ἀμυγδάλινος, ἡ, ον, (ἀμυγδάλη almond) of almonds, made from almonds, iv. 4. 13.

ἀ-μύζω, see μύζω, iv. 5. 27?

ἀμόνω, ἀμύνω, 1 a. ἡμῶνα, (cf. mūnio) to ward or keep off: M. to [keep off from one's self] defend one's self, act in self-defence, one means of which is retaliation; hence to avenge one's self upon, requite, punish, A.; ii. 3. 23: iii. 1. 14, 29: v. 4. 25.

ἀμφὶ prep., * (akin to ἀμφω and Lat. ambo, amb-) on both sides of, hence on different sides of, about, around: (a) w. Acc. of place, i. 2. 3: of person (the person himself often included, 527 a), οἱ ἀμφὶ Τισσαφέρην [those about T.] T. and those with him, iii. 5. 1: of object of concern or relation, τὰ δ. τάξεις [the things about] matters relating to tactics, ii. 1. 7; δ. εἶναι or ἔχειν to be busy about or occupied with, iii. 5. 14: v. 2. 26: of time or number, about, i. 8. 1; δ. τὰ εἰκοσὶν about [the] twenty, 531 d, iv. 7. 22:—(b) w. GEN., poet. or r.: of object sought or cause, about, iv. 5. 17. In compos. as above. Cf. περί.

ἀμφι-γνοέω, * ἦσω, ipf. ἡμφιγνόνου or ἡμφεγνόνου, (γνο- in γίγνωσκω) to think on both sides, to be puzzled, in doubt, or at a loss, to wonder, CF., ii. 5. 33.

Ἀμφίδημος, ον, Amphidēmus, an Athenian, father of Amphicrates.

Ἀμφι-κράτης, εος, Amphicrates, a lochage from Athens, iv. 2. 13, 17.

ἀμφι-λέγω, * λέξω, λέλεχα 1, to speak on both sides, to dispute or quarrel about, A., i. 5. 11.

Ἀμφιπολίτης, ον, (Ἀμφί-πολις) an Amphipolite, i. 10. 7. Amphipolis was a city of western Thrace mostly surrounded by the Strymon near its mouth (whence its name), a greatly prized colony of the Athenians, for the loss of which in the Peloponnesian war the historian Thucydides was banished. || Neokhorio.

ἀμφορεύς, ἑως, ὁ, (shortened from ἀμφι-φορεύς, a vessel carried on both sides, i. e. with two handles; φέρω) amphora, a two-handled vessel (commonly of clay and with a small neck), jar, v. 4. 28.

ἰάμφοτερος, α, ον, both (taken or viewed together); from its signification rarely in the sing.: of two individuals, pl. or dual: ἀμφοτέροι both or the two persons or parties. With the article, it is placed acc. to the order of statement, as τῶ παιδὲ ἀμφοτέρω both the children, ἀμφοτέρα τὰ ὦτα both ears, 523 b. i. 1. 1; 4. 4; 5. 14, 17: ii. 4. 10: iii. 1. 31: iv. 7. 14.

ἰάμφοτέρωθεν from or on both sides, at both ends, G., i. 10. 9: iii. 4. 29; 5. 10.

ἀμφω, * ον, both, ch. substantively, and of two persons, ii. 6. 30: iv. 2. 21.

ἄν * adv., a contingent particle which has no corresponding word in Eng. (though it may sometimes be expressed by perhaps, or, if joined with a rel. pron. or adv., by ever or soever); but verbs with which it is connected are commonly translated by the potential mode. It is post-positive, and is thus distinguished from ἄν if. i. 1. 10. See 618 s.

ἄν * conj., (contr. fr. εἰάν q. v.) if, i. 3. 20; 7. 4; 8. 12: ii. 1. 8?

ἀν-, see ἀ- and ἀνδ.

ἀνά, * by apostrophe ἀν', prep., up, opp. to κατά: w. Acc. of place, up through, along, upon, iii. 5. 16: of standard, ἀνὰ κράτος [up to one's strength] at full speed, i. 8. 1; 10. 15: of number (distributively), ἀνὰ ἑκάτον by the hundred, each a hundred, iii. 4. 21: v. 4. 12: ἀνὰ πέντε παρασάγγας τῆς ἡμέρας at the rate of 5 parasangs a day, iv. 6. 4. In compos., up, up again, again, back.

ἀνα-βαίνω, * βήσομαι, βέβηκα, 2 a. ἔβην, to go up, march up, climb up, ascend, mount, as a height, horse, ship, &c.; to go on board a vessel, embark; often, to go up from the coast of Asia into the interior; ἐπὶ, &c.; i. 1. 2; 2. 22; 8. 3; vi. 1. 14.

ἀνα-βάλλω, * βαλῶ, βέβληκα, 2 a. ἔβαλον, to throw up; to lift or put upon a horse, A. ἐπὶ: iv. 4. 4: v. 2. 5.

ἀνά-βασις, εως, ἡ, (ἀνα-βαίνω) ascent, upward-march, expedition into the interior, i. 4. 9: iv. 1. 1, 10.

ἀνα-βιβάζω, βιβάζω βιβῶ, (βιβάζω to make go) to lead up, i. 10. 14.

ἀνα-βοάω, ἥσομαι, βεβόηκα, to raise a cry, call or shout aloud, v. 4. 31.

ἀνα-βολή, ἡς, (ἀνα-βάλλω) earth thrown up, rampart, v. 2. 5.

ἀν-αγγέλλω, * εἰλῶ, ἡγγέλκα, a. ἡγγεῖλα, to bring back word, re-port, A. D., i. 3. 19, 21.

ἀνα-γιγνώσκω, * γνῶσομαι, ἔγνωκα, 2 a. ἔγνω, [to know again, as persons or characters before seen] to recognize, read, i. 6. 4: iii. 1. 5: v. 8. 6.

ἰάναγκάζω, ἄσω, ἡνάγκασκα, to compel, force, oblige, require, constrain, A. I., ii. 1. 6: iii. 3. 12; 4. 19, 49.

ἰάναγκαῖος, α, ον, or ος, ον, necessary, indispensable, inevitable: ἀναγκαῖόν τι some necessity: οἱ ἀναγκαῖοι [those connected by necessary ties] necessarii, kinsmen, relatives: i. 5. 9: ii. 4. 1.

ἀνάγκη, ἡς, necessity, constraint, necessary cause: ἀνάγκη (ἐστίν) there is a necessity, it is necessary, indispensable, or unavoidable, it must be, I. (A.): i. 3. 5: ii. 4. 26: iv. 5. 15.

ἀνα-γνούς, see ἀνα-γιγνώσκω, i. 6. 4.

ἀν-άγω, * ἄξω, ἤχα, 2 a. ἤγαγον, to lead up, bring or carry up, A., ii. 3. 21; 6. 1: to bring upon the high sea; M. to put out to sea, weigh anchor, set sail, v. 7. 17: vi. 1. 33 s. Cf. κατ-άγω.

ἀνα-ζεύγνυμι, * ζεύξω, ἔζευξα 1, to yoke up, harness up, break up the camp, prepare to start, iii. 4. 37: iv. 6. 1.

ἀνα-θαρρέω, ἥσω, τεθάρρηκα, to become confident again, regain confidence or courage, vi. 4. 12.

ἀνα-θεῖναι, -θεῖς, see ἀνα-τίθημι.

ἰάνά-θημα, ατος, τό, a sacred gift or votive offering set up in a temple, as a statue, tripod, &c., G., v. 3. 5.

ἀνα-θορυβέω, ἥσω, τεθορύβηκα, (θόρυβος) to raise a shout or clamor, cry

out, shout, cheer, applaud, ὡς: v. 1. 3: vi. 1. 30.

ἀνα-θρέψας, see ἀνα-τρέφω, iv. 5. 35.

ἀν-αἰρέω,* ἦσω, ἦρηκα, 2 a. εἶλον, to take up; sp. to take up a question for reply, hence, through an oracle or omen, to respond, answer, signify, direct, point out, A. D., I., iii. 1. 6 s: vii. 6. 44: M. to take or pick up for one's self, undertake; sp. to take up or carry off one's dead for burial (to which the Greeks attached great importance, believing that the souls of the unburied dead were long debarred from repose; so A. rarely, vi. 4. 9); A., iv. 1. 19; v. 7. 21, 27.

ἀνα-καίω & Att. κᾰῶ,* καύσω, κέ-καυκα, to light up a fire, kindle, A., iii. 1. 3.

ἀνα-καλέω,* καλέσω καλῶ, κέκληκα, to call [with raised voice] aloud, A., vi. 6. 7: M. to call back to one's self, summon, sound a retreat, iv. 4. 22.

ἀνά-κειον or ἀνα-κεῖον, ου, (κεῖμαι) an upper floor, v. 4. 29?

ἀνα-κοινῶω, ὦσω, pf. m. κεκοίνωμαι, to bring up from concealment in the breast and communicate to another; to consult, as a god: M. to consult or confer with, as with a friend, to communicate: D. A., περί: iii. 1. 5: v. 6. 36: vi. 1. 22.

ἀνα-κομίζω, ἴσω ἰῶ, κεκόμικα, to bring up: M. to lay up for one's self, store, A., iv. 7. 1, 17.

ἀνα-κράζω γ., κράζω λ., κέκραγα, 2 a. ἐκράγον, to raise a cry, cry out, cry aloud, exclaim, shout, A.E., ὡς ὅτι, iv. 4. 20: v. 8. 10, 12: vii. 3. 33.

ἀν-αλαλάζω, ἀξομαι, to raise the battle-shout, to shout the war-cry, iv. 3. 19.

ἀνα-λαμβάνω,* λήψομαι, εἴληφα, 2 a. ἔλαβον, to take up, take with one or away, rescue, A., i. 10. 6: iv. 7. 24.

ἀνα-λάμπω,* ψω, λέλαμπα, to blaze up, burst into flames, v. 2. 24.

ἀνα-λέγω,* λέξω, to gather up, recount, relate, repeat, A., ii. 1. 17?

ἀν-ᾠλίσκω,* -ᾠλώσω, -ἦλωκα, a. -ἦλωσα, (ᾠλίσκω to take, A. as trans. not in use) to take up, use up, expend, spend, consume, A., iv. 7. 5, 7, 10.

ἀν-ᾠλωτος, ου, (ᾠλίσκομαι) not to be taken, impregnable, v. 2. 20.

ἀνα-μένω,* μενῶ, μεμένηκα, to remain, stay; wait for, A.I., iii. 1. 14.

ἀνα-μίγνυμι,* μίξω, μέμιχα λ., pf. p. μέμιγμαι, to mix up, mingle, ἐν, iv. 8. 8.

ἀνα-μνήσκω,* μνήσω, a. p. ἐμνήσθην, to remind of, make mention of, 2 A., iii. 2. 11: P. and M. to be reminded of, call to mind, remember, reminisce, A.P., CP., vi. 1. 23; 5. 23.

ἀν-ανδρος, ου, (ἀνῆρ) un-manly, weak, cowardly, ii. 6. 25.

Ἀναξίβιος, ου, Anaxibius, a Spartan admiral, false, corrupt, and cruel. He was afterwards sent out to oppose the Athenians on the Hellespont, and having been surprised by the Athenian general Iphicrates, died fighting like a Spartan, B. C. 388. v. i. 4: vii. 1. 2 s.

ἀναξυρίδες, ἰδων, αἱ (fr. Pers.), trousers, such as the Persians wore, i. 5. 8.

ἀνα-παύω, παύσω, πέπαυκα, to refresh: M. to refresh or rest one's self, take one's rest, go to rest (as for the night), repose, rest, take breath; to desist, G.; i. 10. 16: ii. 2. 4: v. 6. 31?

ἀνα-πέιθω,* πέλω, πέπεικα, to bring over to another opinion, gain over, persuade, induce, A. I., i. 4. 11.

ἀνα-πετάννυμι or -ύω,* πετάσω πε-τῶ, (πετάννυμι to spread out) to throw wide open again, A., vii. 1. 17.

ἀνα-πηδάω, ἦσομαι, πεπήδηκα, (πη-δάω to leap) to leap or spring up, spring upon or mount a horse, iii. 4. 27? vii. 2. 20.

ἀνα-πνέω,* πνεύσομαι, πέπνευκα, a. ἐπνευσα, to breathe again, take or recover breath, iv. 1. 22.

ἀνα-πράττω,* πράξω, πέπραχα, to [make up] exact, A. D. παρά, vii. 6. 40.

ἀνα-πτύσσω,* ὕξω, (πτύσσω to fold) to fold back, swing back, wheel round, A., i. 10. 9. [v. 2. 24 s?]

ἀν-ᾠπτω,* ᾠψω, to light up, kindle,

ἀνα-πυνθάνομαι,* πυνθάνομαι, 2 a. ἀν-επυνθάνω, to inquire again or closely, learn by close inquiry, A. P., περί, v. 5. 25? 7. 1.

ἀν-αριθμητος, ου, (αριθμέω to number, fr. αριθμός) in-numerable, countless, iii. 2. 13.

ἀν-ᾠριστος, ου, (ᾠριστον) without breakfast, i. 10. 19: iv. 2. 4: vi. 5. 21.

ἀν-αρπάξω,* ᾠσω or ᾠσομαι, ἦρπακα, to snatch up, seize, carry off, A., i. 3. 14. vii. 1. 15.

ἀν-αρχία, ας, (ἀρχή) want of government, ANARCHY, iii. 2. 29.

ἀνα-σκευάζω, ᾠσω, to pack up, remove, A., vi. 2. 8.

ἀνα-στάς, -στήναι, see ἀν-ίστημι.

ἀνα-σταυρόω, ὠσω, (σταυρός) to fix or exhibit on a stake or pole, A., iii. 1. 17.

ἀνα-στέλλω,* ἐλῶ, ἔσταλκα, to send or drive back, keep back or in check, A., v. 4. 23. [μν.]

ἀνα-στήσας, -στήσομαι, see ἀν-ίστημι.

ἀνα-στρέφω,* ἐψω, ἔστρεφα λ., 2 a. p. as m. ἐστράφη, to turn back, retreat, retire, turn or wheel round: M. to move round, carry one's self; face about, rally: i. 4. 5; 10. 8, 12: ii. 5. 14.

ἀνα-σχέσθαι, -σχωμαι, see ἀν-έχω.

ἀνα-ταράττω,* ᾠξω, τετάραχα λ., to stir up, confuse: pf. p. pt. [having been put] in disorder, i. 7. 20.

ἀνα-τείνω,* τενῶ, τέτακα, a. ἔτεινα, to stretch or lift up, hold up, raise, elevate, A.: ἀνα-τεταμένως, elevated, acc. to some with expanded wings: i. 10. 12: iii. 2. 9: vii. 4. 9?

ἀνα-τέλλω,* τελῶ, τέταλκα, (τέλλω to raise, rise) to rise up, ii. 3. 1.

ἀνα-τίθημι,* θήσω, τέθεικα, a. ἔθηκα (θῶ, &c.), to put up; put, place, or lay upon: sp. to set up as a sacred gift, consecrate, deposit: A. ἐπί, εἰς: ii. 2. 4: iii. 1. 30: v. 3. 5 s.

ἀνα-τρέφω,* θρέψω, τέτροφα, to [feed up] fatten, iv. 5. 35.

ἀνα-φεύγω,* φεύξομαι, πέφευγα, 2 a. ἔφυγον, to flee or escape up, ἐπί, vi. 4. 24.

ἀνα-φρονέω, ἦσω, πεφρόνηκα, to become rational again, come to one's senses, iv. 8. 21.

ἀνα-χάζω,* (χάζω drive back, ch. poet.) M. to draw back, retire, retreat, iv. 7. 10: sp. A. iv. 1. 16.

ἀνα-χωρέω, ἦσω, κεχώρηκα, to go back, retreat, retire, withdraw, return, iii. 3. 13: iv. 3. 6: vi. 4. 10.

ἀνα-χωρίζω, ἴσω ἰῶ, to separate again, draw off, A., v. 2. 10.

ἀνδρα, -ός, &c., see ἀνῆρ, i. 1. 6.

ἀνδρ-αγαθία, ας, (ἀγαθός) virtue, manly excellence, esp. valor, v. 2. 11.

ἀνδρά-ποδον, ου, (πούς) [a man's footstool, as the captive often fell at the feet of the conqueror, and the foot of the latter was sometimes placed on his neck] a slave, esp. one made in war, a captive, i. 2. 27: ii. 4. 27.

ἀνδρείος, α, ου, manly, brave, valiant, vi. 5. 24.

ἀνδρείότης, ητος, ἡ, virtue, manliness, bravery, valor, vi. 5. 14.

ἀνδρίζω, ἴσω, to make one a man: M. to make one's self a man, to act the man, act manfully, display one's valor, iv. 3. 34: v. 8. 15.

ἀν-έβην, see ἀνα-βαίνω, i. 1. 2.

ἀν-εγείρω,* ἐγερῶ, ἐγήγερκα λ., a. p. ἠγέρθην, to wake up another, rouse: P. to be aroused, to awake, iii. 1. 12 s.

ἀν-εἶλον, see ἀν-αἰρέω, iii. 1. 6.

ἀν-εἶναι, see ἀν-ίστημι, vii. 6. 30?

ἀν-ειπεῖν, 2 a. inf. (see εἰπεῖν), to [speak up] proclaim, announce, I. (A.), ὅτι, ii. 2. 20: v. 2. 18.

ἀν-εκ-πλήρημι,* πλήσω, πέπληκα, to fill out again, fill up, A., iii. 4. 22?

ἀν-ελίσθαι, see ἀν-αἰρέω, iv. 1. 19.

ἀνεμος, ου, ὁ, (akin to Lat. animus, anima) wind, iv. 5. 3 s.

ἀν-επιλήπτως, (ἐπι-λαμβάνω) in a way not to be taken hold of, blamelessly, without blame or censure, vii. 6. 37.

ἀν-ερεθίζω, ἴσω ἰῶ, ἠρέθικα, (ἐρέθω irritate, to provoke) to stir up, excite, inflame, instigate, A., vi. 6. 9.

ἀν-ερωτάω,* ἐρωτήσω & ἐρήσομαι, ἠρώτηκα, to ask [up] directly and as one who has a right to know, demand, question, inquire of, A. CP., ii. 3. 4: iv. 5. 34.

ἀν-έστην, see ἀν-ίστημι, iii. 2. 1.

ἀν-εστράφην, see ἀνα-στρέφω.

ἀνεν adv. as prep., without, G., i. 3. 11, 13: ii. 6. 6, 18.

ἀν-ευρίσκω,* εὐρήσω, εὕρηκα or ἠύρηκα, to find again, discover, find, A., vii. 4. 14.

ἀν-έχω and ἀν-ίσχω,* ἔξω and σχήσω, ἔσχηκα, 2 a. ἔσχω, to hold or lift up; of the sun, to [lift itself up] rise, ii. 1. 3: M. (ipf. w. double aug. ἠνει-χόμεν, 2 a. ἀν-εσχόμεν, oftener ἠνεσχό-μην, 282 b) to hold up under, sustain, endure, bear, tolerate, hold firm against, restrain or control one's self, A., G. (661 b), P., i. 7. 4; 8. 11, 26: ii. 2. 1.

ἀνελμός, ου, ὁ, a cousin, kinsman (in Byzantine law, NEPHEW), vii. 8. 9.

ἀν-ήγαγον, -ηγμένως, see ἀν-άγω.

ἀν-ηγέρθην, see ἀν-εγείρω, iii. 1. 12.

ἀν-ήκεστος, ου, (ἀκέομαι to heal) incurable, irremediable, irreparable, ii. 5. 5: vii. 1. 18.

ἀν-ήκω, ἤξω, to [come up to] reach, extend, εἰς, vi. 4. 3, 5.

ἀνῆρ,* ἀνδρός, vir, a man in dis-

inction from a woman or child (as *ἀνθρωπος* is a *man* in distinction from a higher or a lower being, as from a god or a beast); hence a *man* emphatically, as a *husband*, a *warrior* or *soldier* (though hostile, or even cowardly, vi. 6. 24), a *brave man*, a *man of full age*, a *man to be honored*. A more specific name with adjective force is often joined with it (esp. in address, where *ἀνδρες* is the term of respect in addressing a company of men), and it need not then be always translated. i. 1. 6, 11; 2. 20; 3. 3; 7. 4: iv. 5. 24.

ἀν-ηρώτων, see ἀν-ερωτάω, ii. 3. 4.

ἀν-ήχθην, see ἀν-άγω, ii. 6. 1.

ἀνθ', by apostroph. for ἀντί, i. 3. 4.

ἀνθέμιον, ov, (ἀνθος *flower*) a *flower*, *figure of a flower*, *pattern of flowers*, v. 4. 32.

ἀνθ-ίστημι, *στήσω, ἔστηκα, to *set against*: *M.* to stand against, *withstand*, *resist*, vii. 3. 11.

†ἀνθρώπινος, η, ov, *human*, ii. 5. 8.

ἄνθρωπος, ov, ὁ ἡ, *homo*, a *man* (one of the race, see ἀνὴρ), *human being*, *person*, *fellow*; pl. *men*, *persons*, *people*, *mankind*; i. 3. 15; 5. 9; 6. 6. In the expression of respect, ἀνὴρ is the rather used; of contempt, ἄνθρωπος, i. 7. 4: iii. 1. 27, 30; and in speaking of one's self, it is more modest to use ἄνθρωπος, vi. 1. 26. Yet, without special expression, ἄνθρωπος is often used as a more general and unemphatic term, where ἀνὴρ might have been used, as in speaking of soldiers, i. 8. 9; with a more specific name, vi. 4. 23; &c. Der. PHILANTHROPY. See ὦψ.

ἀνιάω, σσω, ἠνίακα 1., (ἀνία *grief*, *distress*) to *annoy*, *trouble*, *A.*: *M.* to be *grieved*, *troubled*, or *distressed*: i. 2. 11: iii. 3. 19: iv. 8. 26.

ἀν-ίημι, *ἦσω, εἴκα, α. ἦκα (ῶ, &c.) to [let one get up] *let go* or *escape*, *A.* p., vii. 6. 30?

ἀν-ιμάω, (ιμάς *leathern strap* used in drawing) to *draw up*, *A.*, iv. 2. 8.

ἀν-ίστημι, *στήσω, ἔστηκα, 1 a. ἔστησα, 2 a. ἔστην, to *raise*, *rouse*, or *start up* another, *A.*: *M.*, w. pf. and 2 a. act., to *raise one's self up*, *stand up*, *get up*, *rise* (sp. for speaking): i. 3. 13; 5. 3; 6. 10: iv. 5. 8, 19, 21.

ἀν-ίσχω, see ἀν-έχω, ii. 1. 3: v. 7. 6.

ἀν-οδος, ov, ἡ, (ἀνά, ὁδός), = ἀνά-

βασις, the *way up*, *upward march*, *ascent*, ii. 1. 1.

ἀν-οδος, ov, (ἀ-, ὁδός) *pathless*, *inaccessible*, or *difficult of access*, iv. 8. 10.

ἀ-νόητος, ov, (νοέω) *senseless*, *demented*, *foolish*, ii. 1. 13.

ἀν-οίγω, *ἀν-οίξω, ἀν-έωχα, ipf. ἀν-έωγον, (οίγω to *open*) to [open up or again] *open*, *A.*, v. 5. 20: vii. 1. 16.

ἀνομία, as, (ἀ-νομος) *lawlessness*, v. 7. 33 s.

ἀν-ομοίως, (ἀν-όμοιος *un-like*) *differently*: α. ἔχειν to be *differently situated* or *esteemed*, vii. 7. 49.

ἀ-νομος, ov, (νόμος) *lawless*, vi. 6. 13.

ἀντ' or ἀνθ', by apostroph. for ἀντί.

ἀντ-αγοράζω, άσω, ἡγόρακα, to *buy* or *purchase in return*, *A.*, i. 5. 5.

ἀντ-ακούω, *ἀκούσομαι, ἀκήκασα, to *hear in return*, *listen in turn*, ii. 5. 16.

Ἀντανδρος, ov, ἡ, *Antandros*, an old town of Troas, south of Mt. Ida and on the north shore of the Adramyttian Gulf, where Virgil makes Æneas build his fleet (*Æn.* 3. 6). It was later colonized by Æolians, and was sometimes under Greek, and sometimes under Persian power. vii. 8. 7. || *Avjilar*.

ἀντ-εμ-πίλημι, *πλήσω, πέπληκα, to *fill in return*, *A. G.*, iv. 5. 28.

ἀντ-επιμελέομαι, *ἥσομαι, ἐπιμεμέλημαι, to *take heed* or *care in return*, *δπως*, iii. 1. 16.

ἀντ-ευ-ποιέω, ἦσω, πεποίηκα, to *do well* or *a service in return*, v. 5. 21; also written, through tmesis, ἀντ' εὖ ποιέω, 699 i.

ἀντί *prep., *over against*, *against* (*behind*, iv. 7. 6); *instead of*, *in place of*, *in preference to*, *in return for*; G.: in compos., *against*, *instead*, *in turn* or *return*: i. 1. 4; 3. 4. 21; 7. 3 s.

ἀντ-ιδίδωμι, *δώσω, δέδωκα, α. ἔδωκα (δῶ, &c.), to *give instead* or *in return*, *A.*, iii. 3. 19.

ἀντ-ιθέω, *θεύσομαι, to *run against*, ἐπί, iv. 8. 17?

ἀντ-ικαθ-ίστημι, *στήσω, ἔστηκα, α. p. ἐστάθην, to *appoint instead*, *A.*, iii. 1. 38.

ἀντ-ιλέγω, *λέξω, to *speak* or *say against* or *in opposition*, *gainsay*, *oppose*, *object*, D. I. (A.), ὡς, ii. 3. 25; 5. 29.

Ἀντι-λέων, ovτος, *Antileon*, a Cyprian colony in Italy, on the Tarentine Gulf. Among its colonists were the historian Herodotus and the orator Lysias. v. i. 2.

ἀντίος, α, ov, (ἀντί) *set against*; *opposite*, *fronting*, *over against*; ἐκ τοῦ ἀντίου [sc. μέρους] from the opposite part, *in front*; w. *λέναι*, &c., as adv., *against*: *opposed*, *contrary*, *different* (other than, ἢ): D.: i. 8. 17, 23 s? 10. 10: iv. 3. 26: vi. 6. 34.

ἀντ-ι-παρα-θέω, *θεύσομαι, to *run* [along against] *sidewise to meet* or *oppose*, ἐπί, iv. 8. 17?

ἀντ-ι-παρα-σκευάζομαι, άσομαι, έσκευάσομαι, to *prepare in turn*, *make preparation against*, i. 2. 5.

ἀντ-ι-παρα-τάττομαι, τάξομαι, τέταγμα, to [array one's self] *draw up* or *form against*, *A.* or *κατά*, iv. 8. 9.

ἀντ-ι-πάρ-εμι, *ἦειν, to *march* [along over against] *abreast*, iv. 3. 17.

ἀντ-ι-πάσχω, *πείσομαι, πέπονθα, to *suffer in turn* or *return*, ii. 5. 17.

ἀντ-ι-πέρās or ἀντ-ι-πέραν, *over against*, *on the other side of*, G., i. 1. 9: iv. 8. 3: see *κατ-αντιπέρas*.

ἀντ-ι-ποιέω, ἦσω, πεποίηκα, to *do* or *act in return*, *retaliate*, *A.*, iii. 3. 7, 12: *M.* to [make for or claim in opposition to another] *contest*, *dispute*, *contend*, or *strive with one about* or *for*; to *vie in*, *seek distinction for*; D. G., *περί*: ii. 1. 11; 3. 23: iv. 7. 12: v. 2. 11.

ἀντ-ι-πορεύομαι, εύσομαι, &c., to *march against*, iv. 8. 17?

ἀντ-ι-πορος, ov, ch. poet., *opposite to*, *over against*, D., iv. 2. 18.

ἀντ-ι-στασιάζω, άσω, to *form a party against*, to *contest* or *contend with*, D., iv. 1. 27.

ἀντ-ι-στασιώτης, ov, (στασιώτης *partisan*) one of an opposite party, *opponent*, *adversary*, *antagonist*, i. 1. 10.

ἀντ-ι-στοιχέω, ἦσω, (στοῖχος *row*) to *stand in opposite rows*, *front* each other, D., v. 4. 12.

ἀντ-ι-στρατοπεδεύομαι, εύσομαι, έστρατοπέδευμαι, to *encamp* or *take the field against*, vii. 7. 33.

ἀντ-ι-τάττω, *τάξω, τέταχα, to *array against*, *draw up* or *marshal against*, *oppose to*, *A. D.*: *M.* to *array one's self against*, D.: pf. p. as pret. to [have been marshalled] *stand in array* or *be drawn up against*: i. 10. 3: ii. 5. 19: iii. 2. 14: iv. 8. 5.

ἀντ-ι-τίμάω, ἦσω, *τιμήκα*, to *honor in return*, *A.* ἀντί, v. 5. 14.

ἀντ-ι-τοξεύω, εύσω, to *shoot in return*, *shoot back*, iii. 3. 15: v. 2. 32.

ἀντ-ι-φυλάττω, *άξω, πεφύλαχα, to *guard in turn*; *M.* to be on one's guard in turn, ii. 5. 3.

ἀντρον, ov, *antrum*, *cave*, *cavern*, *grot*, ANTRE, i. 2. 8. [3. 11.]

†ἀντρώδης, es, (είδος) *cavernous*, iv. 8. 11.

†ἀνυστός, ov, *practicable*, *possible*, i. 8. 11.

ἀνύω & Att. ἀνύτω, *ύσω, ἦνυκα, to *accomplish*, *effect*; *M.*, for one's own advantage, *A.*, vii. 7. 24.

ἄνω, c. ἀνωτέρω, s. -τάτω, adv., (ἀνά) *up*, *upwards*, *high up*, *above*, *in the ascent*; *into the air*; *up the country*, from the sea-coast *into the interior*, *in the interior*: ὁ ἄνω the *upward*, *upper*, *inland*: τὸ ἄνω [sc. μέρος] the *part* or *division above*: οἱ ἄνω *those above*: τὰ ἄνω the [places above] *high ground*, *heights*: G.: i. 2. 1; 4. 17: iii. 1. 8; 4. 17: iv. 3. 3, 23, 25; 6. 26; 8. 28.

†ἀνώ-γαιον, ov, or ἀνώγειον, ω, (γαῖα = γῆ) an *upper floor*, v. 4. 29?

†ἀνωθεν, from *above*, *from the interior*, iv. 7. 12: v. 2. 28: vii. 7. 2.

ἄξια, as, (fem. of ἄξιος) *value*, *desert*, *due*, vi. 6. 33. [i. 5. 12.]

ἄξινη, ης, (ἀγνῦμι to *break*?) an *axe*, ἄξιος, α, ov, c., s., (άγω to *bring* or *weigh*) [bringing or weighing so much] *worth*, *worthy*, *deserving*, *worth one's while*, *befitting*, *becoming*, *adequate*, G. D., I.: πολλοῦ ἄ. *worth much*, *valuable*, of *great value*: i. 3. 12; 4. 7; 7. 3; 9. 1, 29: ii. 1. 14; 3. 25: vii. 3. 27.

†ἄξιο-στράτηγος, ov, c., *worthy to be a general* or *to command*, iii. 1. 24.

†ἄξιόω, ώσω, ἤξιωκα, to *deem* *worthy*, *A. G.*, I.; to *deem fit*, *proper*, or *reasonable*, to *approve*, *A.*; hence to *claim*, *demand*, *ask*, *request*, or *desire*, as fit, proper, or reasonable, *A.*, I. (A.); i. 1. 8; 7. 8; 9. 15? iii. 2. 7: v. 5. 12.

†ἄξιωμα, ατος, τό, *dignity*, vi. 1. 28. Der. AXIOM.

ἄξω, f. of ἄγω, ii. 3. 6.

ἄξων, onos, ὁ, (άγω) *axis*, Germ. Achse, an AXLE, i. 8. 10.

ἀ-οπλος, ov, (δπλον) *without armor*, *unarmed*, ii. 3. 3.

ἀπ', ἀφ', by apostroph. for ἀπό, i. 7. 18.

ἀπ-αγγέλλω, ελῶ, ἡγγελκα, to *bring* or *carry word*, a *message*, or *tidings* from a person or place; comm. to *bring* or *carry back word*, a *message*, or *tidings*, to *re-report*, *announce*; *A. D.*, CP., *παρά*, *περί*, &c.; i. 4. 12 s; 10. 14 s.

ἀπ-αγορεύω, εὔσω, ἡγόρευκα, (comm. f. ἐρῶ, pf. ἐρηκα, 2 a. εἶπον) to [speak off from a thing, bid farewell to it] renounce, resign, give up; to give out, become exhausted or fatigued, tire, ὑπό: also, to [bid one away from a thing] forbid: ἀπ-εἶρηκα, as pret., I [have become fatigued] am fatigued, tired, or weary, p.: i. 5. 3: ii. 2. 16: v. 1. 2; 8. 3. See ἀπείπον.

ἀπ-άγω, * ἄξω, ἤχα, 2 a. ἤγαγον, to lead, conduct, bring, or carry away; comm. to lead, &c., back: M. to carry off one's own: A. διά, εἰς, &c.: i. 3. 14; 10. 6: ii. 3. 29: v. 2. 8 s: vi. 6. 1.

† **ἀπ-αγωγή**, ἦς, a leading away, removal, vii. 6. 5.

ἀ-παθής, ἐς, (πάθος) free from suffering, G., vii. 7. 33.

ἀ-παίδευτος, ον, (παιδεύω) uneducated, ignorant, stupid, ii. 6. 26.

ἀπ-αίρω, * ἀρῶ, ἤρκα, a. ἤρα, to lift from its resting-place, as a vessel, &c.; hence to set sail, depart, vii. 6. 33?

ἀπ-αίτέω, ἦσω, to ask from, demand, esp. one's due, as the payment of a debt; to ask back; 2 A.; i. 2. 11: ii. 5. 38: iv. 2. 18: vii. 6. 2, 17.

ἀπ-αλλάττω, * ἄξω, ἡλλαχα, 2 a. p. ἡλλάγην (ἀλλάττω to change, fr. ἄλλος) to [change from or off] put away, get rid of, escape, A.: M. and P. to be rid or quit of, to be freed from, G.; to depart from, leave, withdraw, ἀπό, ἐκ: i. 10. 8: iii. 2. 28: iv. 3. 2: v. 6. 32.

ἀπαλός, ἦ, ον, c., (ἀπτω) soft to the touch, tender, i. 5. 2: v. 4. 32.

ἀπ-αμείβομαι, ψομαι, a. p. ἡμείφθην, ch. poet., esp. Ep., (ἀμείβω to interchange) to [give back in exchange] reply, ii. 5. 15.

ἀπ-αντάω, ἦσω, ἡντηκα, (ἀντάω to meet, fr. ἀντί) to go or come from the other side in order to meet or to oppose, to meet as a friend or foe, encounter, go against, D., ii. 3. 17: iv. 6. 5.

ἀπαξ once (after ἐπεὶ, ἐάν, ὥς, as in Lat. ut semel), i. 9. 10: ii. 2. 12.

ἀ-παρα-σκευάστος or **ἀ-παρά-σκευος**, ον, c., s., (σκευάζω, σκεύος) unprepared, i. 1. 6: 5. 9: ii. 3. 21.

ἀ-πᾶς, ᾧσα, αν, (πᾶς strengthened by α- cop.) all together, all, the whole or entire: πεδίων ἅπαν, all a plain, a level region throughout: i. 4. 4, 15; 5. 1; 6. 10: iv. 4. 1.

ἀπ-αυθημερίζω, ἴσω ἰῶ, (αὐθημερὶν)

to come back or return on the same day, ἐπί, v. 2. 1.

ἀπ-εγνωκέναι, see ἀπο-γινώσκω.

ἀπ-εδόμην, -έδωκα, see ἀπο-δίδωμι.

ἀπ-έδραν, 2 a. of ἀπο-διδράσκω.

ἀπ-έθανον, 2 a. of ἀπο-θνήσκω, i. 8. 27.

ἀπειθέω, ἦσω, (ἀ-πειθής disobedient, fr. πείθομαι) to be disobedient, disobey, ii. 6. 4: iii. 2. 31.

† **ἀπειλέω**, ἦσω, to threaten, D. A., CP. v. 5. 22: 6. 34.

ἀπειλή, ἦς, a threat, vii. 7. 24.

ἀπ-εμῖ, * ἔσομαι, (εἰμι) absum, to (away or absent, to absent one's self, D., ii. 5. 37: vi. 6. 20).

ἀπ-εμῖ * (often as f. of ἀπ-έρχομαι), ipf. ἦειν or ἦα, (εἰμι) to go from or away, depart, withdraw, retire, retreat, desert; to go back, return; AE. ἀπό, ἐκ, ἐπί, εἰς, &c., i. 3. 11; 9. 29: ii. 2. 4, 10 s; 3. 7, 29.

ἀπ-εἶπον, 2 a. associated with ἀπαγορεύω q. v., to renounce, resign, A.; to forbid, D. i.; vii. 1. 41; 2. 12.

ἀπ-εἶρηκα, pf. associated with ἀπαγορεύω q. v., ii. 2. 16.

ἀ-πειρος, ον, c., (πεῖρα) in-experienced, un-skilled, un-acquainted with, G., ii. 2. 5: iii. 2. 16: v. 1. 8; 6. 29.

ἀπ-εἶχον, see ἀπ-έχω, iii. 1. 2.

ἀπ-έκτονα, see ἀπο-κτείνω, ii. 1. 8.

ἀπ-ελαύνω, * ἐλάσω ἐλῶ, ἐλάκα, a. ἤλασα, to drive off or away, dislodge, A. ἀπό: to [drive a horse or army] ride or march off, away, or back, to retreat, εἰς, &c.: i. 4. 5; 8. 17: iii. 4. 40.

ἀπ-ελθών, see ἀπ-έρχομαι, i. 4. 7.

ἀπ-ερόκω, * ὕξω Ep., a. ἤρυξα, ch. poet., to keep off, A., v. 8. 25.

ἀπ-έρχομαι, * ἐλεύσομαι, ἐλήλυθα, 2 a. ἦλθον, to come or go from or away, depart, withdraw, retire, retreat, desert; to go back, return; παρά, ἐπί, εἰς, πρὸς, &c.: i. 1. 4; 3. 17; 9. 29.

ἀπ-εχθάνομαι, * -εχθήσομαι, -ήχθημαι, 2 a. -ηχθόμην, (εχθος) to incur one's hate in return, displease, offend, D., ii. 6. 19: v. 8. 25: vii. 6. 34.

ἀπ-έχω, * ἔξω, ἔσχηκα, 2 a. ἔσχον, to [have one's self away from] be off from or distant, G. A. of extent, ἀπό: M. to hold or exclude one's self from, refrain or abstain from, refrain from injuring, spare, decline, G.: i. 3. 20: ii. 4. 10; 6. 10: iii. 1. 22: iv. 3. 5: vi. 1. 31.

ἀπ-ήγαγον, 2 a. of ἀπ-άγω, i. 10. 6.

ἀπ-ῆεν, see ἀπ-εμῖ (εἰμι), i. 9. 29.

ἀπ-ῆλασα, -ῆλαυνον, see ἀπ-ελαύνω.

ἀπ-ῆλθον, 2 a. of ἀπ-έρχομαι, i. 9. 29.

ἀπ-ῆλλάγην, see ἀπ-αλλάττω, i. 10. 8.

ἀπ-ῆρα, a. of ἀπ-αίρω, vii. 6. 33?

ἀπ-ιέναι, -ιθι, -ιμεν, -ιουμι, &c., see ἀπ-εμῖ (εἰμι), i. 3. 11.

† **ἀπιστέω**, ἦσω, ἡπίστηκα, to distrust, mistrust, suspect; to disobey; D.; ii. 5. 6, 15 s; 6. 19: vi. 6. 13.

† **ἀπιστία**, ας, want of faith; distrust, mistrust; faithlessness, perfidy, treachery, πρὸς; ii. 5. 4, 21: iii. 2. 4, 8.

ἀ-πιστος, ον, void of faith; void of credit, distrusted, D., ii. 4. 7: vii. 7. 23 s.

ἀπ-ιτέον ἐστίν (ἀπ-εμῖ) it is necessary to depart, 682; v. 3. 1.

ἀπ-ιῶ, -ιῶν, &c., see ἀπ-εμῖ (εἰμι).

ἀ-πλετος or **ἀ-πλάτος**, ον, (πέλας to approach) [un-approachable] immense, vast, prodigious, iv. 4. 11.

ἀ-πλός, * ὁν, contr. οὗς, ἦ, οὖν, simplex, simple, sincere; τὸ ἀπλοῦν simplicity, sincerity, 507 a; ii. 6. 22: v. 8. 18.

ἀπό, * by apostroph. ἀπ' or ἀφ', prep., ab, from; w. GEN. of PLACE, from, away from, i. 1. 2; 2. 5 (so of persons or things from which a separation takes place, i. 8. 3, 28): of TIME, from (either before or after), i. 7. 18: ii. 6. 5; ἀφ' οὗ [from the time when, 557 a] since, iii. 2. 14: of SOURCE (origin, cause, means, &c.), from, by means of, by, with, through, upon, i. 1. 9; 5. 10: ii. 5. 7. In compos., from, away, off, back (hence where something is due); sometimes strengthening, and sometimes reversing the idea of the simple.

ἀπο-βαίνω, * βήσομαι, βέβηκα, 2 a. ἐβην, to [step off from a vessel] disembark, εἰς, ἐπί: to [come off] be fulfilled or prove true: v. 7. 9: vii. 8. 22.

ἀπο-βάλλω, * βαλῶ, βέβληκα, 2 a. ἐβαλον, to throw away, lose, A., iv. 6. 10: vi. 1. 21: vii. 6. 31.

ἀπο-βιβάζω, βιβάζω βιβῶ, (βιβάζω to make go, causative of βαίνω) to disembark or land another, A., i. 4. 5.

ἀπο-βλέπω, ἐψομαι, βέβλεφα 1., to look off to, as one does to a quarter from which help is expected; hence to look expectantly or intently upon, gaze at, watch, εἰς, i. 8. 14: vii. 2. 33.

ἀπο-γινώσκω, * γινώσομαι, ἔγνωκα, 2 a. ἔγνων, to decide away from something, i. e. to abandon or relinquish the idea of it, to renounce or give up

the thought or intention of, G., i. 7. 19.

ἀπο-δέδρακα, see ἀπο-διδράσκω, i. 4. 8.

ἀπο-δείκνυμι, * δείξω, δέδειχα, a. p. ἐδείχθην, to point off or out, show, direct, declare, publish, A. D., I., CP.; to de-signate, appoint, 2 A.; i. 1. 2: ii. 3. 14: iii. 2. 36: v. 8. 7: M. to express or show one's opinion or feeling, A. I. (A.), CP., v. 2. 9; 5. 3; 6. 37.

ἀπο-δέρω, * δερῶ, 2 a. p. ἐδάρην (δέρω to skin) to take off the skin, to skin, flay, A., iii. 5. 9.

ἀπο-δέχομαι, δέξομαι, δέδεγμαί, to receive from one, accept, vi. 1. 24.

ἀπο-δημέω, ἦσω, (ἀπό-δημος away from one's people) to leave home, vii. 8. 4.

ἀπο-διδράσκω, * δράσομαι, δέδρακα, 2 a. ἐδρᾶν, to run off or away, flee, desert, withdraw, escape, esp. by stealth, secretly, or unobserved (cf. φεύγω, ἀποφεύγω); to escape by concealment, slip away, hide one's self; A., εἰς, ἐκ, &c.; i. 4. 8: ii. 2. 13; 5. 7: vi. 4. 8.

ἀπο-δίδωμι, * δώσω, δέδωκα, a. ἔδωκα (δῶ, &c.), to give back, restore or return, give or deliver up; hence esp. to give or pay what has been borrowed or is due, A. D., i. 2. 11 s; 4. 15: iv. 2. 19, 23: M. to [give up for one's own profit] sell, A., vii. 2. 3, 6; 8. 6.

ἀπο-δοκέω, * δόξω, to seem away from one's interest; only as impers., ἀποδοκεῖ, it does not seem good or expedient, it is decided not to, D. I., ii. 3. 9.

ἀπο-δοῦναι, see ἀπο-δίδωμι, i. 7. 5.

ἀπο-δραίνω, -δράναι, -δράς, see ἀπο-διδράσκω, ii. 2. 13; 5. 7.

ἀπο-δραμοῦμαι, f. of ἀπο-τρέχω.

ἀπο-δύω, * δύσω, δέδωκα, 2 a. as m. ἐδύν, to take off from or strip another, despoil, A.; M. to strip one's self, take off one's own clothes; iv. 3. 17: v. 8. 23.

ἀπο-δώσω, f. of ἀπο-δίδωμι, i. 4. 15.

ἀπο-θανεῖν, -θανών, see ἀπο-θνήσκω.

ἀπο-θαυρέω, ἦσω, to be confident, v. 2. 22?

ἀποθεν or **ἀπωθεν**, (ἀπό) from a distance, i. 8. 14?

ἀπο-θνήσκω, * θανοῦμαι, τέθνηκα, 2 a. ἔθανον, to die off, die, fall in battle; as p. of ἀποκτείνω, to be killed, slain, or put to death, ὑπό: i. 6. 11; 8. 27: ii. 6. 29 s: iii. 2. 39.

ἀπο-θύω (ῥ), * θύσω, τέθυκα, to sacrifice in payment of a vow, pay a sacrifice, A. D., iii. 2. 12: iv. 8. 25.

†ἀποικία, ας, a colony, iv. 8. 22.

ἀπ-οικος, ον, transplanted from home, colonized: subst. ἡ ἀποικος [sc. πόλις] colony; οἱ ἀποικοὶ colonists; v. 3. 2; 5. 10: vi. 1. 15; 2. 1.

ἀπο-καίω & Att. ἀπο-κάω,* καύσω, κέκαυκα, to burn off; also of intense cold (ne frigus adūrat, Virg. G. 1. 92), to blast, freeze off, A., iv. 5. 3: vii. 4. 3.

ἀπο-καλέω,* καλέσω καλῶ, κέκληκα, to call aside or apart, A., vii. 3. 35.

ἀπο-κάμνω,* καμοῦμαι, κέκμηκα, 2 a. ἔκαμον, to fall off from work through fatigue, become fatigued, grow tired or weary, iv. 7. 2.

ἀπό-κειμαι,* κείσομαι, to be laid away or laid up, to be reserved, stored, or kept in store, D., ii. 3. 15: vii. 7. 46?

ἀπο-κλείω,* κλείσω, κέκλεικα, to shut off or out, intercept, exclude, A. G.; to shut, A.; iv. 3. 20s: vi. 6. 13: vii. 6. 24.

ἀπο-κλίνω,* κλίνω, κέκλικα 1., to turn aside, ii. 2. 16.

ἀπο-κόπτω,* κόψω, κέκοφα, 2 a. p. ἐκόπη, to cut off, strike off, beat off, A., iii. 4. 39: iv. 2. 10, 17: vii. 4. 15.

ἀπο-κρίνομαι,* κρίνομαι, κέκριμαι, a. ἐκρίναμην (later ἀπ-εκρίθην), to [decide back] reply, answer, D. A.E., CP., πρὸς, i. 3. 20; 4. 14; 6. 7s: ii. 1. 15, 22s.

ἀπο-κρύπτω,* κρύψω, κέκρυφα, to hide away, conceal, cover, A.: M. to conceal one's own, hoard: i. 9. 19? iv. 4. 11.

ἀπο-κτείνω,* κτενῶ, 2 pf. ἔκτονα, a. ἔκτεινα, (P. supplied by ἀποθνήσκω) to kill off, kill, slay, put to death, A., i. 1. 3, 7; 2. 20: ii. 1. 8.

ἀπο-κτείνω,* = ἀποκτείνω, vi. 3. 5.

ἀπο-κωλύω (ῥ), ὄσω, κεκώλυκα, to hinder or prevent from, A. G., I., iii. 3. 3? vi. 4. 24.

ἀπο-λαμβάνω,* λήψομαι, εἴληφα, 2 a. ἔλαβον, a. p. ἐλήφθην, to take or receive back, re-take, recover; to receive what is due; to take or cut off, intercept, arrest; A.; i. 2. 27; 4. 8: ii. 4. 17: vii. 7. 21, 33, 55?

ἀπο-λείπω,* λείψω, 2 pf. λέλοιπα, 2 a. ἔλιπον, to leave behind, forsake, desert, quit, fail; to leave [out] a space; A.: P. and M. to be left behind, fall behind, fail to observe, G.: i. 4. 8: ii. 6. 12: iv. 3. 22: v. 4. 20: vi. 3. 26; 5. 11.

ἀπό-λεκτος, ον, (λέγω) picked out, select, choice, ii. 3. 15.

ἀπο-ληφθῶ, -λήψομαι, see ἀπο-λαμβάνω, i. 4. 8: ii. 4. 17.

ἀπ-όλλυμι,* ὀλέσω ὀλῶ, ὀλώλεκα, (ὀλλύμι to destroy) to destroy [off or utterly], slay, A.; to lose, be deprived of, A. ὑπό: M. (f. ὀλοῦμαι, 2 a. ὀλόμην) to perish, die, ὑπό: 2 pf. as m. ἀπ-ὀλωλα perii, I have perished, I am lost or undone: i. 2. 25; 5. 5: ii. 5. 17, 39, 41: iii. 1. 2; 4. 11: vi. 6. 23.

Ἀπόλλων,* ὠνος, ὠνι, ὠνα and ὠ, Ἀπόλλον, Apollo, son of Jupiter and Latōna, and twin-brother of Diāna, one of the chief divinities of the Greeks, and regarded as the patron of divination, music, poetry, archery, &c. His oracles were numerous, and that at Delphi in Phocis was the most famous of all the Greek oracles. "Apollo had more influence upon the Greeks than any other god. It may safely be asserted that the Greeks would never have become what they were, without the worship of Apollo: in him the brightest side of the Grecian mind is reflected." Dr. Schmitz. i. 2. 8.

†Ἀπολλωνία, ας, Apollonia, a small town of Mysia near Lydia, vii. 8. 15.

†Ἀπολλωνίδης, ον, Apollonides, a mean-spirited lochage, a Lydian by birth, but serving as a Greek in the division of Proxenus, iii. 1. 26.

ἀπο-λογέομαι, ἡσομαι, -λελόγημαι, (λόγος) to plead off from a charge, speak or say in defence, APOLOGIZE, περί, ὅτι, v. 6. 3.

ἀπο-λύω,* λύσω, λέλυκα, to loose from, acquit, A. G., vi. 6. 15.

ἀπ-ολώλεκα, see ἀπ-όλλυμι, ii. 5. 39.

ἀπο-μάχομαι,* χέσομαι χούμαι, μεμάχημαι, to fight off, resist, refuse, vi. 2. 6.

ἀπό-μαχος, ον, (μάχη) Fr. hors de combat, kept from fighting, disabled, non-combatant, out of the ranks, iii. 4. 32: iv. 1. 13.

ἀπο-νοστέω, ἡσω, (νόστος a return) to return [back] home, iii. 5. 16.

ἀπο-πέμπω,* πέμψω, πέπομφα, to send off, away, or back; to send what is due, re-mit; A. D., eis, ἐπί, &c.: M. to send away or back from one's self, dismiss, A.: i. 1. 3, 5, 8; 2. 1. 20.

ἀπο-πέτομαι,* πετήσομαι, comm. πτήσομαι, 2 a. a. ἔπτην or ἔπταν, to fly off or away, i. 5. 3?

ἀπο-πήγνυμι,* πήξω, πέπηχα 1., to form curds from a liquid: M. to curdle, become congealed, freeze, v. 8. 15.

ἀπο-πηδάω, ἡσομαι, πεπήδηκα, (πηδάω to leap) to leap or spring off, away, or back, iii. 4. 27?

ἀπο-πλέω,* πλεύσομαι or πλευσούμαι, πέπλευκα, a. ἔπλευσα, to sail off, away, or back, to sail for home, ἐκ, &c., i. 3. 14; 4. 7: vi. 6. 9: vii. 1. 38.

†ἀπό-πλοος, contr. οὐς, ον, ὁ, a voyage back or home, v. 6. 20.

ἀπο-πορεύομαι, εὔσομαι, πεπόρευμαι, to go away, depart, vii. 6. 33.

†ἀπορέω, ἡσω, ἡπόρηκα, to be without resource or means; to be at a loss what to do, to be perplexed, puzzled, or in doubt, D. (M. in like sense, CP., I.); to be destitute or in want, to want, lack, G.; i. 3. 8; 7. 3: vi. 1. 22? vii. 3. 29.

†ἀπορία, ας, lack of resource or means; perplexity, embarrassment, distress; difficulty, I.; want, lack, G.; i. 3. 13: ii. 5. 9: iii. 1. 2, 11s.

ἀ-πορος, ον, without way, resource, or means; impracticable, impossible, difficult; of places, impassable; of persons, without resource, devoid of means, I.; subst. ἀπορον something impassable, an insuperable obstacle, pl. obstacles, difficulties, straits: ii. 4. 4; 5. 21: iii. 2. 22; 3. 4: v. 6. 20.

ἀπό-ῥ-ῥητος, ον, (ῥε- to speak) [away from speaking] not to be spoken, forbidden to be told, secret, i. 6. 5: vii. 6. 43. See ποιέω.

ἀπο-ῥ-ῥῶξ, ὦρος, ὁ ἡ, ch. poet., (ἀπο-ῥ-ῥήνυμι to break off) broken off, abrupt, steep, vi. 4. 3.

ἀπο-σήπω,* ψω, 2 pf. as m. σέσηπα, (σήπω to rot) to rot off (trans.): M. to rot off (intrans.), be mortified; τοὺς δακτύλους ἀποσεσηπότες [mortified as to] having lost their toes, ὑπό, iv. 5. 12.

ἀπο-σκάπτω,* άψω, ἔσκαφα, (σκάπτω to dig) to trench off, dig a trench to intercept, A.E., ii. 4. 4.

ἀπο-σκεδάννυμι,* σκεδάσω σκεδῶ, to scatter abroad (trans.): P. and M. to be scattered or dispersed, scatter or disperse (intrans.), stray or straggle: οἱ ἀποσκεδαννύμενοι the stragglers: iv. 4. 9, 15: vii. 6. 29.

ἀπο-σκηνέω, ἡσω, or -σκηνώ, ὡσω, to encamp at a distance from, iii. 4. 35.

ἀπο-σπάω,* άσω, ἔσπακα, a. p. ἐσπάσθην, to draw off, separate, A. ἀπό: also intrans. to separate one's self from, outstrip (or M.), 577c: P. to be separated or removed from, G.,

ἀπό: i. 5. 3? 8. 13: ii. 2. 12: vii. 2. 11; 3. 41.

ἀπο-σταίην, -στάς, see ἀφ-ίστημι.

ἀπο-σταυρώ, ὡσω, to stake or palisade off, A., vi. 5. 1.

ἀπο-στέλλω,* στελῶ, ἔσταλκα, to send away or back, A., ii. 1. 5.

ἀπο-στερέω,* ἡσω, ἐστέρηκα, to deprive, rob, de-fraud, 2 A., vi. 6. 23.

ἀπο-στήναι, see ἀφ-ίστημι, i. 1. 7.

ἀπο-στρατοπεδεύομαι, εὔσομαι, ἐστρατοπέδευμαι, to encamp at a distance, G., iii. 4. 34: vii. 7. 1.

ἀπο-στρέφω,* ψω, ἔστροφα 1., to turn back, recall, A. ἐξ, ii. 6. 3.

†ἀπο-στροφή, ἡς, a [turning aside or back] retreat, refuge, resort (place as well as act), ii. 4. 22: vii. 6. 34.

ἀπο-σῦλάω, ἡσω, (σῦλάω to strip) to strip off, despoil, rob, 2 A., i. 4. 8.

ἀπο-σχεῖν, -σχω, see ἀπ-έχω, ii. 2. 12.

ἀπο-σώζω,* σώσω, σέσωκα, to lead or bring back in safety, to restore safe, A. eis, ii. 3. 18.

ἀπο-ταφρεύω, εὔσω, (τάφρος) to trench off, complete a trench, vi. 5. 1.

ἀπο-τείνω,* τενῶ, τέτακα, pf. p. τέταμαι, to stretch off, ex-tend, eis, i. 8. 10.

ἀπο-ταχίζω, ἴσω ἰῶ, τετείχικα, to wall off, build a wall to intercept, ii. 4. 4.

ἀπο-τέμνω,* τεμῶ, τέτμηκα, 2 a. ἔτεμον, a. p. ἐτμήθην, to cut off, intercept, A.: ἀποτμηθέντες τὰς κεφαλὰς beheaded, 481: i. 10. 1: ii. 6. 1: iii. 1. 17; 4. 29.

ἀπο-τίθημι,* θήσω, τέθεικα, a. ἔθηκα (θῶ, &c.), to put away, lay up, store, A., ii. 3. 15.

ἀπο-τίνω,* τίσω, τέτικα, (τίνω to pay) to pay back, or what is due, A. D.: M. to get pay from, take vengeance, requite, punish, A.: iii. 2. 6: vii. 6. 16.

ἀπο-τμηθεῖς, see ἀπο-τέμνω, ii. 6. 1.

†ἀπότομος, ον, cut sharp off, precipitous, iv. 1. 2; 7. 2?

ἀπο-τρέπω,* ψω, τέτροφα, 2 a. m. ἐτραπόμην, to turn off or back, trans.: M. to turn off, aside, or back, intrans., iii. 5. 1: vii. 3. 7; 6. 11.

ἀπο-τρέχω,* δραμοῦμαι, δεδράμηκα, 2 a. ἔδραμον, to run off or back, retreat, return, v. 2. 6: vii. 6. 5.

ἀπο-φαίνω,* φανῶ, πέφαγκα, a. ἔφηναι, to show off or forth: M. to show one's self or one's own; appear; express, A.; i. 6. 9: v. 7. 12.

ἀπο-φεύγω,* φεύξομαι, πέφευγα,

2 a. ἔφυγον, to flee away, escape, esp. through speed (cf. ἀπο-διδράσκω), ἐκ, eis, i. 4. 8: ii. 5. 7: iii. 4. 9: iv. 2. 27.

ἀπόφραξις, εως, ἡ, (ἀπο-φράττω to fence off, obstruct) obstruction, blockade, G., iv. 2. 25 s.

ἀπο-χωρέω, ἦσω or ἦσομαι, κεχώρηκα, to go back, retreat, return, i. 2. 9.

ἀπο-ψηφίζομαι, ἴσομαι ἰούμαι, ἐψηφισμαι, to vote [off from] otherwise or against, i. 4. 15.

ἀ-πρόθυμος, ον, not inclined, disinclined, un-willing, vi. 2. 7.

ἀ-προσδόκητος, ον, (προσ-δοκάω) unexpected, sudden; ἐξ ἀπροσδοκήτου ex improviso, of a sudden, suddenly, unexpectedly, by surprise, iv. 1. 10.

ἀ-προφασίστως adv., (προφασίζομαι) without making excuses, promptly, without hesitation, ii. 6. 10.

ἀπτω,* ἀψω, to fasten, kindle: M. to fasten one's self to, touch, engage in, G., i. 5. 10: v. 6. 28.

ἀπ-ωλόμην, see ἀπ-όλλυμι, i. 5. 5.

ἀπ-ών, see ἀπ-εἰμι (εἰμί), ii. 5. 37.

[ἀρ-, to fit, suit, please, unite.]

ἰάρα* postpos. adv., a particle expressing inference or relation, and often throwing force upon the preceding word. It is variously translated: accordingly, therefore, then, now, indeed, in truth; it seems; perhaps (as w. εἰ or ἐάν); i. 7. 18: ii. 2. 3; 4. 6: iv. 6. 15?

ἰάρα* interrog. adv., (a stronger form of ἰάρα) indeed? surely? often not expressed in Eng., except by the mode of utterance. Ἀρ' οὐ expects an affirmative, and ἀρα μή a negative answer. iii. 1. 18: vi. 5. 18: vii. 6. 5.

Ἀραβία, ας, (Ἀραψ Arab) Arabia, the great southwestern peninsula of Asia, so extensively desert, and mostly occupied in ancient as in modern times by nomadic and predatory tribes. Its limits on the north were not fixed, and Xenophon so extends them as to include a desert region beyond the Euphrates. i. 5. 1: vii. 8. 25.

Ἀράξης, ον, the Araxes, prob. the same with the Χαβάρas, now Khabâr (the Chebar, the scene of the prophet Ezekiel's sublime visions, Ezek. 1. 1), the largest affluent of the Euphrates above its junction with the Tigris, i. 4. 19.

ἀράτω, see αἰρω, v. 6. 33.

Ἀρβάκας, or Ἀρβάκης, ον, Arbaces or -ces, satrap of Media, and commander of a fourth part of the army of Artaxerxes, i. 7. 12: vii. 8. 25.

Ἀργεῖος, ον, ὁ, (Ἄργος) an Argive. Argos was the chief city of Argolis, the most eastern province of Peloponnesus; and according to tradition was the oldest city in Greece. Its early importance was such that its name is applied by Homer, not only to the surrounding district, of which Mycenæ was the Homeric capital, but even to the whole Peloponnese; and sometimes the name Ἀργεῖοι, to the Greeks in general. Other cities afterwards so eclipsed and depressed it, that it played no great part either in Greek politics or civilization. In the Persian wars, it was inactive; in domestic wars, as the Peloponnesian, it was generally inclined to side with the enemies of Sparta. It worshipped Hêra (Juno) as its especial patroness. iv. 2. 13, 17.

ἀργός, ὄν, (contr. fr. ἀ-εργός, fr. ἔργον) without work, at ease, idle, iii. 2. 25.

ἰάργυρος, α, ον, contr. ἀργυρούς, ἁ, οὖν (772 c), of silver, iv. 7. 27.

ἰάργυριον, ον, dim., silver in small pieces for money, silver-money, money, i. 4. 13: ii. 6. 16: iii. 2. 21.

ἰάργυρό-πους, ὁ ἡ, g. -ποδος, silver-footed, iv. 4. 21.

[ἀργυρος, ον, ὁ, (ἀργός shining, white) silver.]

Ἀργώ, ὄς, ἡ, the Argo, the vessel, small in size but great in mythic fame, in which Jason with his band of fifty heroes sailed from lolcos in Thessaly to Æa in Colchis, in quest of the golden fleece, about a generation before the Trojan war, vi. 2. 1.

ἀρδην adv., (αἰρω) [all taken up] altogether, wholly, quite, vii. 1. 12?

ἀρδω (in Att. only pr. and ipf.) to water, irrigate, A., ii. 3. 13.

ἀρέσκω,* ἀρέσω, (ἀρ-) to please, satisfy, suit, D., ii. 4. 2.

ἰἀρετή, ἡς, goodness, excellence, virtue, magnanimity; good service, περί; esp. goodness in war (virtus), manhood, valor, prowess, courage; i. 4. 8 s: ii. 1. 12 s: iv. 7. 12.

ἀρήγω, ἤξω, ch. poet., (akin to ἀρκέω) to give aid or succor, esp. in war, i. 10. 5.

ἰἈρηξίων, ὄνος, Arexion, a soothsayer in the Cyrean army, from Parthasia in Arcadia, vi. 4. 13; 5. 2, 8.

Ἀριαῖος, ον, Ariæus, chief commander under Cyrus of the barbarian troops, but treacherous to the Greeks after the battle of Cunaxa. He is mentioned as in command at Sardis, B. C. 395. i. 8. 5; 9. 31: ii. 4. 1 s.

ἀριθμός, οὗ, ὁ, number; numbering, enumeration; summary, total, whole extent, τῆς οδοῦ: i. 2. 9; 7. 10: ii. 2. 6. Der. ARITHMETIC. From ἀρ-?

Ἀρίστ-αρχος, ον, Aristarchus, Spartan harmost at Byzantium, corrupt and cruel, vii. 2. 5 s, 12 s — 2. See Ἀριστεάς.

ἀριστάω, ἦσω, ἡρίστηκα, (ἀριστον q. v.) to breakfast, take the first or morning meal, iii. 3. 6: iv. 3. 10.

Ἀριστεάς, ον, Aristæas, of Chios, a brave and useful commander of light-armed troops, iv. 1. 28 (v. l. Ἀρίσταρχος); 6. 20.

ἀριστερός, ὁ, ὄν, (fr. ἀριστος by euphemism? cf. εὐώνυμος) left in distinction fr. right: ἡ ἀριστερὰ χεὶρ the left hand, the left (the art. and χεὶρ oftener omitted): ii. 3. 11; 4. 28: iv. 8. 2.

Ἀρίστ-ιππος, ον, Aristippus, of Larissa in Thessaly, one of the noble family of the Aleuadae. Obtaining money from Cyrus, he enlisted troops to withstand an opposing party, and from these sent a force under his favorite Menon to the service of Cyrus. i. 1. 10; 2. 1: ii. 6. 28.

ἄριστον, ον, τό, (cf. ἡρι early) the first of the two usual and regular Greek meals, the morning or forenoon meal, breakfast; not usually taken very early, and sometimes corresponding to our early dinner, or the English lunch (Lat. prandium); i. 10. 19.

ἰἀριστο-ποιέω, ἦσω, to prepare breakfast: M. to prepare one's own breakfast, get breakfast, iii. 3. 1, cf. 6.

ἀριστος, ἡ, ον, s. to ἀγαθός, (ἀρ-) most fitting, best, most useful or advantageous (often coupled with κάλλιστος, ii. 1. 9, 17); best or first in rank, noblest, most eminent; best in war, bravest: ἀρίστα adv. (s. to εἶ), in the best way, best, most successfully or advantageously: i. 3. 12; 5. 7; 6. 1, 4; 9. 5: iii. 1. 6. Der. ARISTO-CRAT.

ἰἈρίστων, ὄνος, Ariston, an Athe-

nian sent by the Cyreans on an embassy to Sinöpe, v. 6. 14.

ἰἈριστ-ώνυμος, ον, Aristonymus, a lochage from Methydrium in Arcadia, one of the bravest and most adventurous of the Cyreans, iv. 1. 27.

ἰἈρκαδικός, ἡ, ὄν, Arcadian: τὸ Ἀρκαδικόν [sc. στράτευμα or πλῆθος] the Arcadian force, iv. 8. 18.

Ἀρκάς, ἄδος, ὁ, an Arcadian. Arcadia was the mountainous central province of the Peloponnese, inhabited by a brave and energetic but not wealthy people, many of whom, like the modern Swiss, sold their services abroad for more liberal rewards than could be obtained at home. Their pastoral habits led to the especial worship of Pan and culture of music. Arcadia was the Greek province most largely represented in the army of Cyrus; and its modern inhabitants are said to be the bravest people in the Morea. i. 2. 1: vi. 2. 10.

ἀρκέω, ἔσω, to be sufficient or enough; to suffice, content, satisfy: ἀρκῶνας adj., sufficient, enough: D., πρὸς: ii. 6. 20: v. 6. 1; 8. 13: vi. 4. 6.

ἄρκτος, ον, ἡ, comm. epicene, a bear; the Northern Bear (Ursa Major), the north; i. 7. 6; 9. 6. Der. ARCTIC.

ἄρμα, ατος, τό, (ἀρ-) a yoked vehicle, a chariot, esp. for war, with two wheels, and open behind. Its use in battle (except as scythe-armed among barbarian nations) belonged rather to the Homeric than to later times. i. 2. 16; 7. 10 s, 20; 8. 3, 10. Cf. ἄμαξα &

ἰἀρμ-άμαξα, ἡς, a covered carriage, esp. for women and children, i. 2. 16.

ἰἈρμενία, ας, Armenia, an elevated region of Western Asia, containing the head-waters of the Euphrates, Tigris, and several other rivers. Here the garden of Eden seems to be most naturally located; here the ark of Noah is comm. supposed to have rested; and this region prefers strong claims to be regarded as an especial cradle of Caucasian civilization. The Cyreans found its winter climate severe; and its heights occupied by hardy and brave, but rude tribes. iii. 5. 17.

Ἀρμένιος, α, ον, Armenian: ol Ἀ. the Armenians: iv. 3. 4, 20; 5. 33.

Ἀρμήνη, ἡς, Harmēne, a village and harbor about five miles west of

Sinōpe and belonging to it: v. l. Ἀρμήνη: vi. 1. 15, 17. || Ak-Liman, i. e. White Haven.

ἀρμωστής, οὐ, (ἀρμόζω to regulate) a regulator, director, governor of a dependent state, *harmost*; a title esp. given to the officers who were sent by Sparta during her supremacy to regulate and control the affairs of subject states, and whose arbitrary and corrupt conduct brought so much odium upon the Spartan rule; v. 5. 19 s.

ἀρνειος, α, ον, (ἀρνός lamb's) of a lamb, lamb's, iv. 5. 31.

† **ἀρπαγή**, ἡς, seizure, robbery, rapine, pillage, plunder; καθ' ἀρπαγὴν [with reference to] for plunder: iii. 5. 2.

ἀρπάζω,* ἄσω, oftener ἄσομαι, ἡρπακα, pl. p. ἡρπασμαι, rapio, to snatch up, seize, carry away, capture; to plunder, pillage, rob: οἱ ἀρπάζοντες the pillagers: A.: i. 2. 25, 27; 10. 3 s.

* **Ἀρπασος**, ον, ὁ, the Harpasus, prob. the same river with the Acampsis (now Choruk-Su), flowing into the south-eastern Euxine, iv. 7. 18.

[**Ἀρτα-**, great or honored, a common prefix in Persian names.]

Ἀρτα-γέρσης, ον, Ariagereses, commander of the body-guard of Artaxerxes, i. 7. 11; 8. 24.

Ἀρτα-κάμας, α, Artacamas, satrap of Phrygia, vii. 8. 25.

Ἀρτά-οζος, ον, Artaozus, a follower of Cyrus, who made his submission to the king, ii. 4. 16; 5. 35.

Ἀρτα-ξέρξης, ον, (translated by Herodotus μέγας ἀήμιος great warrior, 6. 98, see Ξέρξης) Artaxerxes II., surnamed Mnemon from his great memory, eldest son of Darius Nothus, and his successor upon the Persian throne, reigning B. C. 405–359. Before his accession, his name was Arsaces. Of natural mildness and easy temper, he was a weak king, yielding undue power to his mother, the unprincipled and cruel Parysatis, and leaving the government too much to slaves and eunuchs. His subjects were rebellious; his arms had little success; and his last years were embittered and shortened by the quarrels and crimes of his sons. i. 1. 1, 3 s.

Ἀρτα-πάτης or **-ας**, ον or α, Artapates or -as, the personal attendant in whom Cyrus most confided, i. 6. 11.

ἀρτάω, ἦσω, ἤρτηκα l., to fasten, hang, or suspend one thing to another, A., iii. 5. 10.

* **Ἀρτεμις**, ἰδος, ἰδι, ιν or ἰδα, i, Artemis or Diāna, twin-sister of Apollo, the goddess of virginity and of the chase. She was greatly worshipped by the Greeks, and with especial honor at Ephesus and in Arcadia. i. 6. 7.

ἀρτι adv., (ἀρ-) exactly, just, just now, iv. 6. 1: vii. 4. 7.

Ἀρτίμας, α, Artimas, satrap of Lydia, vii. 8. 25.

† **ἄρτο-κόπος**, ον, ὁ ἡ, (κόπτω) a [bread-beater] baker, iv. 4. 21: v. l. ἄρτο-ποιός, οὐ, (ποιέω) a bread-maker.

ἄρτος, ον, ὁ, a loaf of bread, esp. of wheat, bread, i. 9. 26: ii. 4. 28.

* **Ἀρτούχας**, ον or α, Artūchas, a commander of forces for the king, prob. a ruler of the Mardonii or Mardi, iv. 3. 4.

* **Ἀρύστας**, ον or α, Arystas, an Arcadian, a great eater, vii. 3. 23 s: v. l. Ἀριστος, Ἀρυστος.

† **Ἀρχ-αγόρας**, ον or α, Archagoras, a lochage, an exile from Argos, iv. 2. 13.

† **ἀρχαῖος**, α, ον, [in the beginning] old, ancient: Κύριος ὁ δ. C. the Elder: τὸ ἀρχαῖον, as adv., of old, formerly: i. 1. 6; 9. 1: iii. 1. 4: iv. 5. 14.

† **ἀρχή**, ἡς, beginning; rule, command, dominion, sovereignty, G.; government, realm, empire, principality, satrapy, province: ἀρχήν, as adv., in the first place, at all (followed by a negative): i. 1. 2 s: ii. 1. 11: vi. 3. 1: vii. 7. 25, 28.

† **ἀρχ-ηγός**, οὐ, ὁ, (ἄγω) a leader, commander, officer, iii. 1. 26?

† **ἀρχικός**, ἡ, ον, fitted to command, qualified for command, ii. 6. 8, 20.

ἀρχω, ἄρξω, ἤρξα r., to be foremost, take the lead; in time, to begin or commence, esp. for others to follow, G., i.; in rank or office, to lead, command, rule, govern, reign, G.; ἀρχων subst., a leader, commander, officer, ruler, governor, prince, chief: P. to be ruled, governed, or commanded, hence to submit to authority, to obey or serve, ὑπό οἱ ἀρχόμενοι those under command, the common soldiers, "the men"; πρὸς ἄλλους ἀρχομένους ἀπέναι to go as soldiers to other officers (ii. 6. 12; v. l. ἀρχοντας, ἀρξομένους, &c.): M. to begin or commence for one's self, i., α.; w. ἀπό, to begin [from] at or with (ἀπὸ θεῶν with the gods, i. e. by consulting them,

vi. 3. 18): i. 1. 2, 8; 3. 1, 15; 4. 10, 15: ii. 1. 3; 6. 14 s, 19: vi. 4. 1. Der. ARCH-, -ARCH, -ARCHY, in compounds.

ἄρωμα, ατος, τό, an AROMATIC, spice, i. 5. 1.

† **ἀσέβεια**, ας, impiety, ungodliness, iii. 2. 4.

ἀ-σεβής, ἐς, (σέβομαι to revere) irreverent, impious, ungodly, πρὸς, ii. 5. 20: v. 7. 32.

† **ἀσθενέω**, ἦσω, to be sick, feeble, or infirm, i. 1. 1: iv. 5. 19, 21.

ἀ-σθενής, ἐς, (σθένος strength) weak, feeble, i. 5. 9.

* **Ἀσία**, ας, Asia, a name sometimes applied by the Greeks to Asia Minor (Anatolia) or the nearer part of it, and sometimes to all they knew of the grand division now bearing this name. The latter was sometimes divided into ἡ κάτω Ἀσία Lower Asia, the part west of the Halys, and ἡ ἄνω Ἀσία Upper Asia, the part east of this river. v. 3. 6: vii. 1. 1 s; 2. 2.

* **Ἀσιδάτης**, ον, Asidates, a Persian of rank and wealth, vii. 8. 9, 12, 21.

* **Ἀσιναιῖος**, ον, ὁ, (Ἀσίνη, a small town on the Laconian gulf, nearly south of Sparta) an Asinæan, v. 3. 4: vi. 4. 11. || Passava?

ἀ-σινῶς adv., s. ἀσινέστατα, (ἀ-σινής harmless, fr. σίνουμαι) without doing harm, without injury or depredation, harmlessly, ii. 3. 27: iii. 3. 3.

ἀ-σίτος, ον, (σίτος) without or in want of food, fasting, ii. 2. 16: iv. 5. 11.

ἀσκέω, ἦσω, ἡσκῃκα, to practise, cultivate, observe, maintain, ii. 6. 25.

ἀσκός, οὐ, ὁ, a skin, esp. of a goat, a leathern bag, iii. 5. 9 s: vi. 4. 23.

ἀσμενος, η, ον, (ἡδω) well-pleased, glad; always with a verb, and like an adv. in force, gladly, willingly, cheerfully, ii. 1. 16: iii. 4. 24.

ἀσπάζομαι, ἄσομαι, (σπάω) to [draw to one's self] embrace; to salute, greet, welcome, take leave of; A.; vi. 3. 24.

* **Ἀσπένδιος**, ον, ὁ, (Ἀσπενδος) an Aspendian. Aspendus was a city of Pamphylia on the Eurymedon (now Capri-Su), about six miles from the sea, an Argive colony. Here Thrasybulus, the deliverer of Athens from the tyranny of the Thirty, lost his life, B. C. 389. i. 2. 12. || Balkesü.

ἀσπίς, ἰδος, ἡ, a shield; here sp. applied to the large oval shield of the

Greek hoplites, comm. made of several thicknesses of stout leather strengthened by a metallic front and rim, and convex outwardly (so that it could even be used as a vessel to receive blood, ii. 2. 9): as a collective noun, heavy-armed infantry; ἀσπίς μυρία 10,000 [shield] shield-men or hoplites (cf. "10,000 horse," i. e. horse-men): παρ' ἀσπίδας [by the shields] by or to the left, since the shield was carried on the left arm (while, in a posture of waiting in readiness for action, it was also supported in part by the bent knee, i. 5. 13): i. 2. 16; 7. 10; 8. 9, 18: iv. 3. 26.

† **Ἀσσυρία**, ας, Assyria (the kingdom of Asshur, Gen. 10. 11), a name applied, with varying extent, to the famous country of which Nineveh was the capital; in a narrower sense confined to the region between Media and the Tigris, but in a wider sense extending over Mesopotamia to the Euphrates. It was the seat of one of the greatest of the early empires, which was overthrown by the Medes and Babylonians about 625 B. C. vii. 8. 25.

* **Ἀσσύριος**, α, ον, Assyrian, pertaining to Assyria, vii. 8. 15.

ἀ-σταφίς, ἰδος, ἡ, = σταφίς (ἀ-euphon.) a dried grape, raisin, iv. 4. 9?

ἀστράπτω, ἄψω l., (akin to ἀστήρ star) to gleam, flash, glisten, i. 8. 8.

† **ἀσφάλεια**, ας, safety, security, v. 7. 10: vii. 6. 30.

ἀ-σφαλής, ἐς, c. ἐστερος, s. ἐστατος, (σφάλλω) not liable to fall, firm, safe, secure: ἐν ἀσφαλει in a safe place or position, in safety: i. 8. 22: iii. 2. 19.

ἀσφαλτος, ον, ἡ, ASPHALT, bitumen, much used of old for mortar, ii. 4. 12.

ἀσφαλώς, c. ἐστερον, s. ἐστατα, (ἀσφαλής) safely, securely, i. 3. 11, 19.

ἀσχολία, ας, (ἀσχολος without leisure, busy, fr. σχολή) occupation, engagement, vii. 5. 16.

† **ἀτακτέω**, ἦσω, to be disorderly or out of order, v. 8. 21.

ἀ-τακτος, ον, (τάττω) disarranged, out of order, in disorder or confusion, disorderly, i. 8. 2: iii. 4. 19: v. 4. 21.

ἀ-ταξία, ας, (τάττω) want of order or discipline, disorder, leaving the ranks, iii. 1. 38; 2. 29: v. 8. 13.

ἀτάρ conj., but, yet, as in a question expressing objection, τί; iv. 6. 14.

Ἀταρνεύς, ἑως, δ, *Atarneus*, a city in southwest Mysia, on the Aegean, over against Lesbos, vii. 8. 8. || Dikeli-Koi.

ἀτασθαλία, ας, (ἀτη infatuation) recklessness, wantonness, iv. 4. 14?

ἀ-ταφος, ον, *un-buried*, vi. 5. 6.

ἄτε* (neut. pl. of the relative *οστε*, used as an adv. of manner) *just as*, as; w. p., expressing cause and = *inasmuch as* w. verb; iv. 2. 13; 8. 27.

ἀτέλεια, ας, (ἀ-τελής exempt from tax, fr. τέλος) immunity, exemption, immunity; ἄλλην τινα δ. some exemption from other service, iii. 3. 18.

†ἀτιμάζω, ἄσω, ἡτίμακα, to dishonor, disgrace, hold in dishonor, A., i. 1. 4.

ἀ-τίμος, ον, c., (τίμη) without honor, dis-honored, in dis-honor, ἐν, vii. 7. 24, 46, 50.

ἀτμίξω, ἴσω, (ἀτμός vapor) to exhale or send up vapor, to steam, iv. 5. 15.

Ἀτραμύτιον, ον, *Adramyttium*, a city in Mysia, at the head of the gulf bearing its name, and called by Strabo an Athenian colony: v. l. Ἀδραμύτιον, Ἀτραμύτειον, &c.: vii. 8. 8. || Adramiti or Edremit.

ἀ-τριβής, ἐς, (τριβή) without wear, un-worn, un-trodden, non tritus, iv. 2. 8: vii. 3. 42.

Ἀττικός, ἡ, ον, (ἀκτῆ) Attic, Athenian, i. 5. 6.

αὖ post-pos. adv., *again, back*, in respect either to time, or to the order or relations of the discourse (often w. δέ: δ' αὖ); further, moreover, on the other hand, in turn; i. 1. 7, 9 s; 6. 7; 10. 5, 11: ii. 6. 7, 18.

αὐαίνω, αὐανῶ, ch. poet. & Ion., (αὖω to dry) to dry, trans.: M. (ipf. αὐανόμεν & ἠδανόμεν, 278 d) to dry up, wither, intrans., ii. 3. 16?

αὐθ-αίρετος, ον, (αὐτός) self-chosen, self-elected, self-appointed, v. 7. 29.

αὐθ-ημερόν or αὐθήμερον adv., (αὐτός, ἡμέρα) on the same day, iv. 4. 22 s.

αὐθις adv., (αὖ) again, back; moreover, besides; at another time, afterwards, hereafter; i. 10. 10: ii. 4. 5.

αὐλέω, ἥσω, (αὐλός) to play on a flute or other wind instrument: M. to have the flute played for one's self, 581, πρὸς: vi. 1. 11: vii. 3. 32.

αὐλιζομαι, ἴσομαι, ἠδλισμαι l., a. ἠδλισάμην in Thuc., but ἠύλισθην in Xen., (αὐλή court) to lodge or be lodged,

encamp, quarter, be quartered, take quarters, δίνουα, ii. 2. 17: iv. 3. 1 s.

αὐλός, οὐ, δ, (αὖω to blow) a flute, differing from that common with us, in having a mouthpiece and a fuller tone; a pipe, oboe, clarinet; vi. 1. 5. †αὐλόν, ὄνος, δ, a water-pipe, canal, ii. 3. 10.

αὐριον adv., to-morrow: ἡ αὐριον [sc. ἡμέρα] the morrow, the next day: ii. 2. 1? iv. 6. 8: vi. 4. 15.

αὐστηρότης, ητος, ἡ, (αὐστηρός harsh, AUSTERE, fr. αὖω to dry) harshness, roughness, strength, of wine, v. 4. 29.

αὐτή, αὐται, see οὗτος, i. 1. 7.

†αὐτίκα at the very time, at once, immediately, forthwith, directly, speedily, presently, i. 8. 2: iii. 2. 32 s; 5. 11.

†αὐτόθεν from the very spot, from this or that place, hence, thence, iv. 2. 6: v. 1. 10.

†αὐτόθι ibidem, in the very place, here, there, i. 4. 6: iv. 5. 15; 8. 20.

†αὐτο-κέλευστος, ον, (κελεύω) self-bidden, self-prompted, of one's own impulse, iii. 4. 5.

†αὐτο-κράτωρ, ορος, δ ἡ, (κρατέω) ruling by one's self, sole, absolute (cf. AUTOCRAT), vi. 1. 21.

†αὐτό-ματος, η, ον, or ος, ον, (μάωμαι to seek) self-moved, or prompted: ἀπὸ or ἐκ τοῦ αὐτομάτου of one's own motion or accord, of one's self, spontaneously, by chance: i. 2. 17; 3. 13: iv. 3. 8: vi. 4. 18. Der. AUTOMATON.

†αὐτο-μολέω, ἥσω, ἠντομύληκα, to desert: οἱ αὐτομολοῦντες, the deserters: παρά, πρὸς, &c.: i. 7. 13: ii. 1. 6; 2. 7. †αὐτό-μολος, ον, (μολ- to go) [going off of one's self] a deserter, i. 7. 2.

†αὐτό-νομος, ον, self-ruling, independent, vii. 8. 25. Der. AUTONOMY.

αὐτός, ἡ, δ, (αὖ, old definitive τός) very, same: (a) preceded by the art., δ αὐτός idem, the same, D.: τὰ αὐτὰ ταῦτα these same things, the same course: ἐκ τοῦ αὐτοῦ, ἐν τῷ αὐτῷ, εἰς ταὐτό, from (in, into) the same place: i. 1. 7; 8. 14: ii. 6. 22. (b) Not preceded by the art., it is either the common pron. of the 3d pers. (him, her, it, them, but only in the oblique cases, and not beginning a clause); or is used as an adjective or appositive, with an emphatic or reflexive force, as in Lat. ipse, and in Eng. the compounds of self (myself, himself,

&c.), the adjectives *very, own, &c.* (sometimes expressed by *alone, apart, simply, quite, close, directly*, as χωρεῖ αὐτός he goes [himself only] alone, iv. 7. 11; ἐπ' αὐτὸν τὸν ποταμὸν to the very river, quite to the river, iv. 3. 11): i. 1. 2 s; 3. 7 s; 9. 21: αὐταῖς ταῖς τριήρεσι [with the triremes themselves] triremes and all, 467 c, i. 3. 17? ἡμέτερος αὐτῶν our own, 498, vii. 1. 29. Distinguish carefully the adv. αὐτοῦ, the forms of the contr. reflexive αὐτοῦ, and those of the contr. reflexive αὐτοῦ. Der. AUTO- in compounds.

†αὐτόσε to the very place, thither, iv. 7. 2.

†αὐτοῦ adv., in the very place, in this or that place, here, there, often followed by a prepositional phrase defining the place, i. 3. 11: iv. 3. 28.

†αὐτοῦ contr. fr. ἐ-αυτοῦ q. v., i. 3. 2.

†αὐτῶς or αὐτως, see ὡσαύτως, v. 6. 9.

αὐχὴν, ἑνος, δ, the neck; neck of land, isthmus, vi. 4. 3.

ἀφ' by apostroph. for ἀπό, before the rough breathing, iii. 2. 14.

ἀφ-αίρέω,* αἰρήσω, ἤρκα, 2 a. εἰλον, a. p. ἤρην, to take from or away, detach, A.: oftener M. to take to one's self from another, take away; to rescue from another; to deprive or rob another of; 2 A., A. G., 485 d: P. to be taken away or rescued; to be deprived of, A.: i. 3. 4: iv. 4. 12: vi. 5. 11; 6. 23, 26 s: vii. 2. 22.

ἀ-φανής, ἐς, (φαίνω) not appearing, unseen, unobserved; out of sight, gone; secret, private, doubtful, little known; i. 4. 7: ii. 6. 28: iv. 2. 4.

†ἀφανίζω, ἴσω ὠ, ἡφάνικα, to make invisible, hide from view, annihilate, A., iii. 2. 11; 4. 8.

ἀφ-αρπάξω,* ἄσω or ἄσομαι, ἤρκακα, to plunder from, pillage, A., i. 2. 27?

ἀφειδώς, c. ἑσπερον, s. ἑστατα, (ἀ-φειδής, fr. φείδομαι to spare) un-sparingly, without mercy, i. 9. 13: vii. 4. 6.

ἀφ-εἰκα, -εἶμαι, -εἶναι, -εἶς, see ἀφ-ἰημι.

ἀφ-εἰλόμην, -ελών, see ἀφ-αίρέω.

ἀφ-ἔξισθαι, see ἀπ-έχω, ii. 6. 10.

ἀφ-ἔστηκα, -ἔστηκειν or -ἔστηκειν, -ἔστηξω, see ἀφ-ἰστημι, i. 1. 6: ii. 4. 5.

ἀφ-ηγέομαι, ἡγήσομαι, ἡγημαι, to lead off in conversation, relate, tell, D. OP., vii. 2. 26.

ἀφ-ἥσω, -ἥκα, see ἀφ-ἰημι, v. 4. 7.

†ἀφθονία, ας, abundance, i. 9. 15.

ἀ-φθονος, ον, c., (φθόνος) without grudging, bounteous; of land, fertile; abundant, copious, plentiful; iii. 1. 19: v. 6. 25: ἐν ἀφθόνους amid abundant supplies, in abundance, iii. 2. 25; ἐν πάσῃ ἀφθόνους in [all things abundant] great abundance, iv. 5. 29: ἐν ἀφθονωτέροις [sc. πλοίοις] in vessels more abundantly provided, or in a more abundant supply or greater number of them, v. 1. 10.

ἀφ-ἰημι,* ἥσω, εἰκα, a. ἥκα (ῶ, &c.), pf. p. εἶμαι, to send off, away, or back; to dismiss, let go, allow to depart, suffer to escape; to let loose, set free, release, give up; to let flow, as water; to let sink or drop, as anchors; i. 3. 19: ii. 2. 20; 3. 13, 25: iii. 5. 10.

ἀφ-ικνέομαι,* ἔξομαι, ἰγμαι, 2 a. ἰκόμην, (ἴκω), to arrive, reach, come to, or return to, from another place, D. εἰς, πρὸς, &c., i. 1. 5; 2. 4, 12; 5. 4: iii. 1. 43.

ἀφ-ἰππεύω, εὔσω, (ἵππος) to ride away or back, i. 5. 12.

ἀφ-ἰστήμι,* στήσω, ἔστηκα, 2 a. ἔστην, f. pf. ἔστήξω, to withdraw (trans.), alienate from, A. ἀπό, vi. 6. 34: M., w. act. complete tenses and 2 a., to stand off or aloof, forsake, desert, revolt from, go over to another, withdraw or retire (intrans.), G., πρὸς, εἰς: i. 1. 6 s: ii. 6. 27. Der. APOSTATE.

ἀφ-οδος, ον, ἡ, (ὁδός) a [way back or off] retreat, departure, iv. 2. 11.

ἀφροντιστέω, ἥσω, (ἀ-φρόντιστος heedless, fr. φροντίζω) to be heedless of or indifferent to, neglect, make light of, G., v. 4. 20: v. l. ἀμελέω.

†ἀφροσύνη, ης, folly, infatuation, want of consideration, v. 1. 14.

ἀ-φρων, ον, g. ονος, (φρήν mind) without understanding, senseless, foolish, infatuated, delirious, iv. 8. 20.

†ἀφυλακτέω, ἥσω, to be off one's guard, vii. 8. 20.

ἀ-φύλακτος, ον, (φυλάσσω) un-guarded, ii. 6. 24: v. 7. 14.

†ἀφυλάκτως, unguardedly, v. 1. 6.

Ἀχαιοί, οὐ, an Achaean, a man of Achaia, the hilly province on the north of the Peloponnese, along the Corinthian Gulf. In the early history of Greece, the Achaeans were so dominant a race that the name most frequently applied by Homer to the Greeks in general is Ἀχαιοί. On the conquest of their old seats in the

Peloponnese by the Dorians, many of the Achæans retired to the northern shore, expelling from it, it is said, Ionian settlers, and giving to it their own name. Here they formed a confederacy of twelve cities, none of which attained any great power or distinction. For a long time, the Achæans took little part in the general affairs of Greece, remaining for the most part neutral in the great contests, whether foreign or internal. In a later period of its history, the Achæan League became eminent. The Arcadians and Achæans constituted more than half of the Greek army of Cyrus. i. 1. 11.

ἀ-χάριστος, *ον*, (χαρίζομαι) without grace or thanks: of things, *unpleasing, disagreeable; unrewarded*: of persons, *ungrateful*, *eis*: λέγεις οὐκ ἀχάριστα you speak [things not without grace] quite rhetorically or entertainingly: i. 9. 18: ii. 1. 13: vii. 6. 23.

ἀχαρίστως adv., without thanks, *gratitude, or reward; ungratefully*: ii. 3. 18: vii. 7. 23.

ἀ-χαρις, *ι*, *g. ιτος*, or **ἀ-χάριτος**, *ον*, (χαρίς) = ἀχάριστος, ii. 1. 13?

Ἀχερουσιάς, *άδος, ή*, (Ἀχέρων, a fabled river in Hades) as an adj., *Acherusian*. Ἀ. Χερρόνησος the *Acherusian Peninsula*, a promontory near the Bithynian Heraclea, with a very deep mephitic hole, fabled as the place of Hercules' descent to Hades, vi. 2. 2. || Baba-Burun.

ἀχθομαι,* *ἀχθέσομαι, ήχθημαι* 1., *a. p. ήχθέσθην*, to be [burdened] vexed, displeased, offended, provoked, troubled, distressed, nettled, or chagrined, *D.*, *G. P.*, *ΔΕ.*, τοῦτο (483 b), *στι, επί*, i. 1. 8: iii. 2. 20: vii. 5. 5 s; 6. 10; 7. 21.

ἀ-χρείος, *ον*, (χρεία use) *use-less, unfit for use, unserviceable*, *iv.* 6. 26.

ἀ-χρηστος, *ον*, (χράομαι) *use-less, inappropriate*, *ii.* 1. 13: iii. 4. 26.

ἀχρι (and, before a vowel, less Att. **ἀχρις**) adv., as far as, even to, *eis*: conj., till, until, *an w. subj.*: ii. 3. 2: v. 5. 4. Akin to *ἀκρος*: cf. *μέχρι*.

ἀψίνθιον, *ον*, wormwood, i. 5. 1.

B.

Βαβυλάν, *ωνος, ή*, *Babylon*, one of the greatest and most magnificent

cities of the ancient world, and the seat of successive empires. It was situated on both sides of the lower Euphrates, in a rich alluvial plain. According to Herodotus, it was square, with a circuit of more than 50 miles; and was surrounded by a wall more than 300 feet high and 80 broad, with 100 brazen gates, and with a deep moat without. It was taken by Cyrus through a diversion of the river, *B. C.* 538; and opened its gates to Alexander, after the battle of Arbēla, *B. C.* 331. It is now for the most part in utter ruin, the more from the perishable nature of its chief material, brick, and from the removal of this for the construction of other cities. i. 4. 11, 13: ii. 2. 6: v. 5. 4. || Hillah.

Βαβυλώνιος, *α, ον*, *Babylonian*: ή *Βαβυλωνία* [sc. χώρα] *Babylonia*, the alluvial region around Babylon and west of the Tigris, comm. regarded as extending from the Wall of Media, which separated it from Mesopotamia, to the Persian Gulf. Watered by the overflowing of the Euphrates and Tigris, and by canals drawn from them, it had great fertility. i. 7. 1: ii. 2. 13.

βάδην adv., (βαίνω) *step by step, in regular step*: β. ταχύ *in rapid step*: *iv.* 6. 25; 8. 28: vi. 5. 25.

βαδίζω, *ίσομαι ιούμαι, βεβάδικα*, to walk, march, set foot, go, *v.* 1. 2.

βάθος, *εος, τό*, depth, i. 7. 14.

βαθύς, *εία, ύ*, deep, i. 7. 14 s: v. 2. 3.

βαίνω,* *βήσομαι, βέβηκα*, 2 a. *έβην*, to step, go: *pf. pret.*, I [have planted foot] stand, stand firm, *iii.* 2. 19.

βακτηρία, *ας*, baculum, a staff, cane, *ii.* 3. 11: *iv.* 7. 26.

βάλανος, *ον, ή*, glans, an acorn or like fruit, nut, date, i. 5. 10: ii. 3. 15.

βάλλω,* *βαλῶ, βέβληκα*, 2 a. *έβαλον*, to throw, cast, hurl; to throw at, hit with a missile, pelt (esp. w. stones), stone, *A. D.* of the missile: *ol έκ χειρός βάλλοντες* [those throwing from the hand] the javelin-men or darters: i. 3. 1: iii. 3. 15: *iv.* 6. 12: v. 4. 23.

βάπτω,* *βάψω, to dip*, *A.*, *ii.* 2. 9. *Der. BAPTISM.*

βαρβαρικός, *ή, ον*, *BARBARIC, barbarian, foreign*; here esp. *Persian*: τὸ βαρβαρικόν [sc. στράτευμα] the *barbarian force or army*: i. 2. 1; 5. 6 s: *iv.* 5. 33; 8. 7.

βαρβαρικῶς in the barbarian tongue, in *Persian*, i. 8. 1.

βάρβαρος, *ον, s.*, *BARBAROUS, barbarian, rude*: βάρβαρος subst., a barbarian, foreigner. The Greeks so termed all other nations. i. 1. 5: ii. 5. 32: v. 4. 34; 5. 16.

βαρέως (βαρύς heavy) heavily, with heavy heart: β. φέρειν graviter ferre, to take ill, be smitten with grief: ii. 1. 4, 9.

Βασίς, *ον*, *Basias*, an Arcadian in the army of Cyrus, *iv.* 1. 18. — 2. A soothsayer from Elis, *vii.* 8. 10?

† βασιλεία, *ας*, kingdom, royal power, regal authority, sovereignty, i. 1. 3.

† βασιλειος, *ον*, royal, regal, kingly: βασιλειον [sc. δῶμα], oftener pl., [royal building or buildings] a royal residence, a palace of a king or satrap: i. 2. 7 s, 20; 10. 12: iii. 4. 24.

Βασιλεύς, *έως*, a king, esp. applied (often w. μέγας, and comm. without the art.) to the Persian king: i. 1. 5 s; 2. 8, 12 s: iii. 1. 12. *Der. BASILISK.*

† βασιλεύω, *εύσω*, to be king, to reign, *G.*: *ως βασιλεύσονται* [as about to reign] as the future king: i. 1. 4; 4. 18.

† βασιλικός, *ή, ον*, *s.*, relating to or fit for a king, kingly, royal, the king's, i. 9. 1: ii. 2. 12, 16. *Der. BASILICA.*

βάσιμος, *ον*, (βαίνω) passable (for a horse), *iii.* 4. 49.

βατός, *ή, ον*, (βαίνω) passable, *D.*, *iv.* 6. 17.

βέβαιος, *α, ον*, (βαίνω) standing firm, firm, constant, i. 9. 30.

† βεβαίω, *ώσω*, to make firm, confirm, make good, fulfil, complete, *A. D.*, *vii.* 6. 17.

βεβηκώς, see *βαίνω*, *iii.* 2. 19.

Βέλεσος, *νος*, *Belesys*, satrap of Syria, i. 4. 10: v. 1. Βέλεσις, *ιος*.

βέλος, *εος, τό*, (βάλλω) a missile, *iii.* 3. 16: *iv.* 3. 6; 8. 11.

βελτίων,* *ον*, **βέλτιστος**, *η, ον*, (βελτ-, akin to βέλος?) better, best, as *c.* and *s.* to αγαθός *q. v.*; braver, nobler, more expedient or advantageous, &c.; i. 1. 6: ii. 2. 1; 5. 41: *iii.* 3. 5.

βήμα, *ατος, τό*, (βαίνω) a step, pace, *iv.* 7. 10.

βία, *ας*, vis, force, violence: βία *w. G.*, in spite of or despite: i. 4. 4: *iii.* 4. 12: vi. 6. 25: *vii.* 8. 17.

† βιάζομαι, *άσομαι, βεβιασμαι*, to use force, force one's way; to force or com-

pel, *A. I.*; to force back, *A.*; i. 3. 1 s; 4. 5: *vii.* 8. 11.

† βίαιος, *α, ον*, violent: βίαιόν τι [sc. πρᾶγμα] any violent act or violence: v. 5. 20: vi. 6. 15.

† βιαίως, forcibly, violently, with great force, i. 8. 27.

[βιβάζω, βιβάσω βιβῶ, (causative of βαίνω) to make go.]

βίβλος, *ον, ή*, the inner bark of the papyrus; hence, paper made from this; a book: β. γεγραμμένοι (?) manuscripts, *vii.* 5. 14. *Der. BIBLE.*

Βιθυνός, *ή, ον*, *Bithynian*: Βιθυνός subst., a Bithynian. The Bithyni, driven by more powerful tribes, crossed from Thrace into Asia, and gave their name to a region south of the Euxine and east of the Propontis (also called Asiatic Thrace). vi. 2. 17; 5. 30.

βίκος or **βίκος**, *ον, ό*, a large earthen vessel, esp. for wine; a jar, flagon; i. 9. 25.

βίος, *ον, ό*, (cf. Lat. vivo) vita, life; a living, livelihood, subsistence; i. 1. 1: v. 5. 1: vi. 4. 8. *Der. BIO-GRAPHY.*

† βιοτεύω, *εύσω*, to live, pass one's life, *év*, *iii.* 2. 25.

Βισάνθη, *ης*, *Bisanthe*, a pleasant town in Thrace, on the Propontis, founded by the Samians, *vii.* 2. 38; 5. 8. || Rodosto.

Βίων or **Βίτων**, *ωνος*, *Bion* or *Biton*, a Spartan envoy who brought money to the Cyreans, *vii.* 8. 6.

βλάβη, *ης, ή*, or **βλάβος**, *εος, τό*, (βλάπτω) harm, injury, detriment, *ii.* 6. 6: *vii.* 7. 28.

βλακεύω, *εύσω*, (βλάξ lazy) to be lazy, loiter, shirk, yield to sloth, *ii.* 3. 11: v. 8. 15.

βλάπτω,* *άψω, βέβλαφα*, to harm, hurt, injure, 2 *A.*, *ii.* 5. 17: *iii.* 3. 11.

βλέπω, *έψομαι, βέβλεφα* 1., to look; of scythes, to be directed or point towards; *πρός, eis*: i. 8. 10: *iii.* 1. 36: *iv.* 1. 20. See *όρᾶω*.

βλώσσω,* *μολοῦμαι, μέμβλωκα*, 2 a. *έμολον*, *ch. poet.*, to go, come, arrive, *vii.* 1. 33.

βοάω,* *ήσομαι, βεβόηκα* 1., (βοή) boo, to cry or call out or aloud, shout, *D. I.*, *στι*, i. 8. 1, 12, 19: *iv.* 7. 23 s.

βοαικός, *ή, ον*, (βοῦς) relating to oxen, of oxen; ζεύγος β. a yoke of oxen, an ox-team, *vii.* 5. 2, 4: v. 1. βοϊκός.

βοή, ἡς, *a loud cry, shout, shouting, outcry*, iv. 7. 23.

† **βοήθεια**, *as, help, assistance, succor, rescue; auxiliary troops*; ii. 3. 19: iii. 5. 4.

† **βοηθέω**, ἥσω, *βοηθήθηκα, (βοη-θός assisting, running to a cry for help, βοή, θέω) to run to the rescue, hasten to help, bring aid, go or come to the assistance of another; to succor, help, assist, give assistance*: D., ἐπί, ὑπέρ: i. 9. 6: ii. 4. 25: iii. 4. 13: 5. 6.

βόθρος, ου, ὁ, (cf. βαθύς & Lat. puteus) *a pit*, iv. 5. 6: v. 8. 9.

βοῖσκος, ου, *Boiscus, a Thessalian boxer, lazy and lawless*, v. 8. 23.

† **βοιωτία**, *as, Bœotia*, iii. 1. 31.

† **βοιωτιάω**, ἄσω, *to resemble a Bœotian*, iii. 1. 26.

βοιωτής, οὔ, & **βοιώπιος**, ου, ὁ, *a Bœotian*. Bœotia, lying northwest of Attica, was a very fertile province, whose inhabitants were in general regarded by their neighbors as wanting in spirit, vivacity, intellect, and refinement. It had, however, a short period of glory under Epaminondas and Pelopidas. Its chief city was Thebes; and in Greek politics, except Plataea, it was oftener opposed to Athens. i. 1. 11: v. 3. 6: 6. 19.

βορέας,* ου, contr. βορρᾶς, ᾱ, *boreas, the north-wind*, iv. 5. 3: v. 7. 7.

βόσκημα, ατος, τό, (βόσκω *to feed*) *a fed or pastured animal; pl. cattle*, iii. 5. 2.

† **βουλεύω**, εὔσω, *βεβούλευκα, to plan, plot, devise, counsel*, A. D., ii. 5. 16: M. *to take counsel with one's self, deliberate, consider; to consult together; to meditate, consult, concert, plan, devise, propose, purpose, resolve*; A., I., CP., περί, πρὸς, &c.; i. 1. 4, 7; 3. 11, 19s; 10. 5: ii. 3. 20s: iii. 2. 8?

βουλή, ἡς, (βούλομαι) *will, plan, counsel, consideration*, vi. 5. 13.

βουλιμία, ἄσω, (βου-λιμία *bulimiy, intense hunger, faintness from hunger, βοῦς, λιμός*) *to have or suffer from the bulimiy, to be faint with hunger*, iv. 5. 7s.

βούλομαι* (2 sing. βούλει, iii. 4. 41s), *λήσσομαι, βεβούλημαι, volo, to will, be willing, wish, desire, choose, prefer, consent*: ὁ βουλόμενος *he or any one that wishes, whoever pleases*: I. (A.), often supplied from the context:

i. 1. 1, 11; 3. 4s, 9: ii. 4. 4; 5. 5; 6. 6. See ἐθέλω.

† **βου-πόρος**, ου, (πέρω *to pierce*) *ox-piercing*; β. ὀβελίσκος *an ox-spit*, vii. 8. 14.

βοῦς,* βοός, ὁ ἡ, *bos, an ox, cow*; pl. *oxen, kine, neat cattle*: ἡ, *an ox-hide*: in compos., sometimes augmentative: ii. 1. 6: iv. 5. 32; 7. 22.

† **βραδέως** *slowly*, i. 8. 11.

βραδύς, εἰα, ὅ, s. ὑπατος, *slow*, vii. 3. 37.

βραχύς, εἰα, ὅ, c. ὑπερος, *short*: βραχύ or ἐπὶ βραχύ [*sc. χωρίον, or διάστημα distance*] *a short distance*: βραχύτερα *a shorter distance*: i. 5. 3: iii. 3. 7, 17. Cog. brevis, brief.

βρέχω,* βρέξω I., a. p. ἐβρέχθην, *to wet*, A., i. 4. 17: iii. 2. 22: iv. 5. 2.

βροντή, ἡς, *thunder*, iii. 1. 11.

βρωτός, ἡ, ὅν, (βιβρώσκω *to eat*) *eat-able*, iv. 5. 5.

† **Βυζάντιον**, ου, *Byzantium, a city founded by the Megarians, B. C. 657, in an admirable situation upon the Propontis at the entrance of the Thracian Bosphorus. The Athenians and Spartans contended repeatedly and earnestly for its control. The Cyreans found it, as so many Greek cities at this time, under the rule of a Spartan harmost. The Roman Emperor Constantine made it his capital, A. D. 330, and gave to it a new name from his own. vi. 4. 2: vii. 1. 3. || Constantinople or Stambúl.*

Βυζάντιος, α, ου, (Βύζας, *αντος, Byzaz, the reputed founder of Byzantium*) *Byzantine*: οἱ Βυζάντιοι *the Byzantines*, vii. 1. 19, 39.

βωμός, οὔ, ὁ, (βαίνω) *a raised place, esp. for sacrifice; an altar, whether of rude stones or earth, or of elaborate workmanship. Altars were common places of refuge*. i. 6. 7: iv. 8. 28.

Γ.

γαλήνη, ἡς, (akin to γελᾶω?) *a [smile upon the sea?] calm*, v. 7. 8. Der. GALENA.

† **γαμέω**,* γαμῶ, *γαγάμηκα, to marry (of the man)*: M. *to marry or be married (of the woman)*, iv. 5. 24.

γάμος, ου, ὁ, *marriage, wedlock*: ἐπὶ γάμῳ [*on terms of marriage*] *in*

marriage, as his wife, ii. 4. 8. Der. POLY-GAMY.

Γάνος, ου, ἡ, *Ganus, a small town of Thrace, on the west shore of the Propontis*, vii. 5. 8. || *Ganos*.

γάρ* post-pos. conj., (γὰρ *at least in accordance with this*) *a particle commonly marking the accordance between a fact, statement, &c., and its ground or reason, explanation or specification, confirmation, &c.* It is commonly translated *for*; but sometimes *since, as, or because* (as a causal conj.), *that or namely* (in specification), *indeed or certainly* (in explanation or confirmation), *then, now, &c.*; i. 2. 2; 7. 4: ii. 3. 1; 5. 11: iii. 1. 24. It often occurs in elliptic construction (as in questions, replies, &c., i. 6. 8; 7. 9: ii. 5. 40); and may frequently be either explained as a conj. by supplying an ellipsis, or as an adv. without doing so: ἀλλὰ γάρ *at enim, but (enough, no more, not so, no, &c.) for, or but indeed, yet indeed*, iii. 2. 25s, 32: καὶ γάρ *etenim, and (this the rather, &c.) because, or for indeed, and indeed, for even*, i. 1. 6, 8: ii. 2. 15: καὶ γὰρ οὖν *and (this is apparent, for) therefore, and consequently, accordingly*, i. 9. 8, 12, 17: ii. 6. 13.

γαστήρ,* τέρος, sync. τρός, ἡ, *the belly, abdomen, paunch, stomach*, ii. 5. 33: iv. 5. 36. Der. GASTRIC.

γαυλίκος or **γαυλιτικός**, ἡ, ὅν, (γαῦλος *a round-built freighting vessel*) *pertaining to a γαῦλος*: γ. χρήματα *cargoes of freighting vessels*, v. 8. 1.

Γαυλίτης, ου, *Gaulites, an exile from Samos, faithful to Cyrus*, i. 7. 5.

γέ* a post-pos. and encl. adv. giving emphasis or force, more frequently to the preceding word, or to a word or clause which this introduces, and often with an associate idea of restriction or limitation; quidem, *at least, indeed, even, surely, certainly*; but often expressed in Eng. simply by emphasis; i. 3. 9, 21; 6. 5: ii. 5. 19: γέ δὴ [*surely now*] *indeed*, iv. 6. 3: γέ μέντοι, γέ μὴν, *certainly at least, and or but certainly, moreover*, i. 9. 14, 16, 20: ii. 3. 9.

γεγέννημαι, γέγονα, *see γίγνομαι*, i. 6. 8.

γείτων, ονος, ὁ ἡ, (γῆ) *a neighbor*, D. or G., ii. 3. 18: iii. 2. 4.

γελᾶω, ἄσομαι, a. ἐγέλασα, *to laugh, smile*, ἐπί, ii. 1. 13: v. 4. 34.

† **γελοῖος** or **γέλοιος**, α, ου, *laughable, ridiculous*, v. 6. 25: vi. 1. 30.

† **γέλως**, ωτος, ὁ, *laughter*, i. 2. 18.

† **γελωτο-ποιός**, οὔ, ὁ, (ποιέω) *a laughter-maker, jester, buffoon*, vii. 3. 33.

γέμω, only in pr. and ipf., *to be full of or stored with*, G., iv. 6. 27.

γενεά, ἄς, (γεν- in γίγνομαι) *birth*: ἀπὸ γενεᾶς *from birth, of age*, ii. 6. 30. Der. GENEALOGY.

γενειᾶω, ἄσω, (γένειον *chin*) *to have a beard or be bearded*, ii. 6. 28.

γενέσθαι, **γενοίμην**, **γενήσομαι**, &c., *see γίγνομαι*, i. 6. 8; 9. 1: iii. 1. 13.

† **γενναϊότης**, ητος, ἡ, (γενναῖος *of good birth*) *nobleness, generosity*, vii. 7. 41.

γένος, εος, τό, (γεν- in γίγνομαι) *genus, birth, descent, race*, i. 6. 1.

γεραιός, ἁ, ὅν, c. αἰτερος, (γερ- in γέρων) *old*, v. 7. 17.

γερόντιον, ου, τό, (dim. fr. γέρων) *a feeble old man*, vi. 3. 22.

γέρρον, ου, *an oblong shield of wicker-work, comm. covered with ox-hide, and sometimes strengthened with metallic plates, much used by the Asiatics; a wicker-shield*, ii. 1. 6.

† **γέρρο-φόρος**, ου, ὁ, (φέρω) *a wicker-shield-bearer, a soldier with a wicker-shield*, i. 8. 9.

γέρων, ονος, ὁ, (cf. γῆρας) *an old man*, iv. 3. 11: vii. 4. 24.

γεύω, γεύσω, *to make one taste*: M. gusto, *to taste*, G., i. 9. 26: iii. 1. 3.

γέφυρα, *as, a bridge, whether firm or floating*, i. 2. 5; 7. 15: vi. 5. 22.

† **γεώδης**, ες, (εἶδος) *earthly*, vi. 4. 5.

γῆ, γῆς, (contr. fr. γέα) *earth, land, country, ground*, i. 1. 7; 5. 1; 8. 10: iii. 2. 19. Der. GE-LOGY, GEORGE.

† **γῆϊνός**, ου, *made of earth, earthen*, vii. 8. 14.

† **γῆ-λοφος**, ου, ὁ, (λόφος) *an elevation of earth, hill, eminence, height*, i. 5. 8; 10. 12: iii. 4. 24s.

γῆρας, αος, τό, (cf. γέρων) *old age, advanced age*, iii. 1. 43.

γίγνομαι,* Ion. or later γίνομαι, *γενήσομαι, γεγέννημαι & 2 pf. γέγονα, 2 a. ἐγενόμην, (cf. gigno) to come to be (more briefly translated be or come), become, get (intrans.); to take place, happen, occur, result (ἀν εὖ γένηται if it come out well, if the result be favorable, i. 7. 7); to come to be in a place,*

arrive, come, get, extend, (ἐν ἑαυτῷ ἐγένετο came to [be within] himself, i. 5. 17); to be ascertained, shown, or proved to be, to prove or show one's self to be; D., διά, ἐκ, ἐν, ἐπὶ, κατά, &c. It is variously translated according to the subject or other words with which it is connected, and sometimes by a pass. verb (as if supplying the pass. of ποιέω, &c.): of children, to be born or descended, G., ἀπό· of rain or snow, to fall; of a cry, shout, laughter, tumult, war, &c., to arise; of the day, to dawn; of a road, to pass or lead; of income, to accrue (τὰ γινόμενα the proceeds, vii. 6. 41); of numbers, to amount to; of acts, to be performed, ὑπό· of meetings, to be held; of oaths or pledges, to be taken, given, or exchanged; of sacrifices, to [result as they should] take effect, be favorable or auspicious, i.; &c.; i. 1. 1, 8; 6. 5, 8; 8. 8, 23 s; ii. 2. 3, 10:—w. dat. of possessor (459), δρόμος ἐγένετο τοῖς στρατιώταις [to the soldiers there came to be a running] the soldiers began to run, i. 2. 17; ἐγένετο καὶ Ἕλλησι καὶ βαρβάρῳ πορεύεσθαι [it came to be, become possible to, &c.] both Greek and barbarian could go, i. 9. 13; τὴν ἡμέραν αὐτοῖς ἐγένετο occupied them through the day, iv. 1. 10; &c. The aor. and complete tenses of γίγνομαι sometimes seem to supply these tenses for εἶμι.

γινώσκω, * Ion. or later γινώσκω, γνώσσομαι, ἐγνώκα, 2 a. ἐγνων, a. p. ἐγνώσθη, gnosco, to know, recognize, understand, perceive, discern, judge, decide, think (pl. have recognized the fact, reflect, iii. 1. 43): A. P., i. (A), CP., 2 A., περὶ: i. 3. 2, 12 s; 7. 4: ii. 5. 8, 35: iii. 1. 27, 45. See ὁράω.

Γλοῦς, * οὐ, οὐ, οὐ, οὐ, Glus, an Egyptian, son of the admiral Tamos. He was a favorite officer of Cyrus; and was afterwards taken into favor by Artaxerxes. He was probably appointed to the command of the Persian fleet; but slain, after a victory over the Cyprians, as he was meditating revolt, B. C. 383. i. 4. 16: ii. 4. 24.

Γνήσι-ιππος, ov, Gnesippus, an Athenian lochage, vii. 3. 28.

γνοίην, γνούς, γνῶναι, γνώσσομαι, &c., see γινώσκω, i. 7. 4; 9. 20.

†γνώμη, ης, understanding, judgment, conviction, sentiment, thought,

opinion, design, plan, expectation; mind, disposition, inclination, preference, favor, consent: τὴν γνώμην ἔχειν to have one's mind made up or fixed, to be assured, inclined, disposed, or attached, D., πρὸς, ὡς w. P. absolute: γνώμη on principle: i. 3. 6, 13; 6. 9 s; 7. 8; 8. 10: ii. 5. 29; 6. 9: vi. 6. 12. Der. GNOMIC.

Γογγύλος, ov, Gongylus, the name of a father and son sprung from Gongylus, an Eretrian who was banished for aiding the treason of Pausanias, but rewarded by Xerxes with four cities in western Asia Minor, vii. 8. 8, 17.

γοητεύω, see κατα-γοητεύω, v. 7. 9? γονεύς, ἑως, ὁ, (γεν- in γίγνομαι) father: pl. parents, iii. 1. 3: v. 8. 18. γόνυ, * γόνατος, τό, genu, the KNEE; a joint or knot in a plant; i. 5. 13: iii. 2. 22: iv. 5. 36.

Γοργίας, ov, Gorgias, a celebrated sophist and rhetorician from Leontini in Sicily, who taught at Athens and elsewhere in Greece, for large price, dazzling his hearers by the ingenuity of his reasoning and the glitter of his declamation. He is introduced by Plato into a dialogue bearing his name. ii. 6. 16.

Γοργίων, ωνος, Gorgion, a son of Gongylus and Hellas, vii. 8. 8.

γοῖν adv., (γέ οὖν) at least then, at any rate, at all events, certainly, assuredly, iii. 2. 17: v. 8. 23: vii. 1. 30.

γραιδίον, cont. γράδιον, ov, τό, (dim. fr. γράς old woman) a feeble old woman, vi. 3. 22.

†γράμμα, ατος, τό, litera, a letter; pl. letters, an inscription, v. 3. 13. Der. GRAMMAR.

γράφω, * γράψω, γέγραφα, pf. p. γέγραμμαι, to GRAVE, write, paint, A., CP., i. 6. 3: vii. 8. 1. Der. GRAPHIC.

γυμνάζω, άσω, γεγύμνακα, (γυμνός) to [train naked] train, exercise, A., i. 2. 7. Der. GYMNASTIC.

γυμνής, ἦτος, ὁ, or γυμνήτης, ov, (γυμνός) as adj., [naked] light-armed; comm. subst., a light-armed soldier; a term applied to all foot-soldiers except the hoplites, and with special propriety to archers and slingers (to slingers only, v. 2. 12): i. 2. 3: iii. 4. 26: iv. 1. 6, 28.

Γυμνιάς, άδος, ἡ, Gymnias, a large city of the Scythini in Armenia, iv.

7. 19: v. 1. Γυμνίας or -νάς. || Gumish Kaneh?—acc. to some, Erzrum, &c.

†γυμνικός, ἡ, ov, gymnastic, iv. 8. 25. γυμνός, ἡ, ov, naked: less strictly, lightly clad, in one's under-garment only; exposed without defensive armor, πρὸς: i. 10. 3: iv. 3. 6, 12.

γυνή, * γυναικός, voc. γύναι, a woman, wife, i. 2. 12. Der. MISO-GYNIST.

Γωβρύας, ov or α, Gobryas, commander of a fourth part of the army of Artaxerxes, i. 7. 12.

Δ.

δ' by apostroph. for δέ, i. 1. 4 s.

δάκνω, * δήξομαι, δέδηχα L, a. p. ἐδήχθην, to bite, A., iii. 2. 18, 35.

δακρύω, ήσω, δεδάκρυκα L., (δάκρυ a tear) to shed tears, weep, i. 3. 2.

†δακτύλιος, ov, ὁ, a finger-ring. Rings were greatly worn by the Greeks for use as seals, and also as ornaments or amulets. They were most worn on the fourth finger of the left hand, and were often embellished with stones cut with exquisite art. iv. 7. 27.

δάκτυλος, ov, ὁ, (cf. δεικνύμι and δέχομαι) digitus, finger, toe (τῶν ποδῶν), iv. 5. 12: v. 8. 15. Der. DACTYL.

Δαμ-άρατος, ov, Damaratus, a king of Sparta, deposed through the intrigues of his colleague Cleomenes, B. C. 491, but kindly received by king Darius Hystaspis. He attended Xerxes in his invasion of Greece, and gave him wise counsel in vain. His service was however rewarded by the gift of a small principality in southwestern Mysia. ii. 1. 3. V. l. Δημάρατος.

Δάνα, ης, ἡ, or Δάνα, ων, τά, Dana or Tyana, an important city in southern Cappadocia, at the northern foot of Mt. Taurus, on the way to the Cilician Pass. It was the native place of Apollonius, the Pythagorean thaumaturgist. i. 2. 20: v. l. Θάνα. || Kiz-Hissar (Girls' Castle), or Kilissa-Hissar.

δαπανάω, ήσω, δεδαπάνηκα, (δαπάνη expense, akin to δάπτω) to expend, spend; to live upon, consume (τὰ ἑαυτῶν δαπανῶντες at their own expense, v. 5. 20); A. eis, ἀμφί: i. 1. 8; 3. 3.

δά-πέδον, ov, (διά, πέδον ground) ch. poet., the ground, iv. 5. 6.

[δάπτω, δάψω, poet., to devour.]

Δαράδαξ, ακος, ὁ, see Δάρδας, i. 4. 10? Δαρδανεύς, ἑως, ὁ, (Δάρδανος) a Dardanian. Dardanus was an Aeolic town of Troas, on the southern part of the Hellespont. Its name remains in the modern Dardanelles. iii. 1. 47.

Δάρδας, ατος, or Δάρδης, ητος, ὁ, the Dardas or -es, supposed (with some dissent) to have been a short canal from the Euphrates to the princely residence of Belesys, where was afterwards the city Barbalissus (field of Belesys; now Bâlis) i. 4. 10: v. l. Δαράδαξ.

†δάρεικος, οὔ, ὁ, [sc. στατήρ coin] a daric, a Persian gold coin stamped with the figure of a crowned archer, = about \$5.00 by weight, but in exchange with Attic silver coins, reckoned at 20 drachmæ = about \$4.00 (3000 darics = 10 talents, i. 7. 18). It was struck of great purity by Darius Hystaspis, and either named from him or from the Pers. darâ, king; cf. the Eng. sovereign. i. 1. 9; 3. 21.

Δαρείος, ov, Darius II., king of Persia, natural son of Artaxerxes I. (Longimanus), and hence surnamed Nothus. This prince, whose previous name was Ochus, ascended the throne, B. C. 424, through the murder of his half-brother Sogdianus, who had himself become king in a similar way. He aided the Spartans in their war with Athens; and his weak reign was disturbed by various revolts, of which the most important and successful was that of Egypt. He was greatly under the influence of his ambitious and imperious wife Parysatis; but, in opposition to her wishes, appointed as his successor his eldest son Arsaces, rather than the younger Cyrus. He died, B. C. 405, leaving, according to Ctesias, four children of thirteen born of Parysatis. Δαρείος, like Ξέρξης and Ἀρταξέρξης, seems to have been rather a title of dignity than a simple name, and to have signified controller or lord (ἐρέτης Hdt. 6. 98; Pers. darâ king). i. 1. 1, 3.

†δάσμευσις, εως, ἡ, division, distribution, vii. 1. 37.

δασμός, οὔ, ὁ, (δαλομαι to divide) a portion paid to a ruler, a tax, impost, tribute, revenue, i. 1. 8: iv. 5. 24.

δασύς, εἰα, ὁ, thick or dense with trees, shrubs, hair, &c.; bushy, shag-

gy, hairy, with the hair on: τὸ δασύ the thicket: ii. 4. 14: iv. 7. 6 s, 22.

Δαφν-αγόρας, ου, Daphnagoras, a guide sent by Hellas, vii. 8. 9.

δαφνής, ἐς, (δάπτω) abundant, in abundance, plentiful, ample, iv. 2. 22.

δέ* distinctive conj. and adv., post-pos., but, and; yet, however; on the other hand, on the contrary; also, further, moreover; sometimes translated while, for, or, then (as after a conditional clause, v. 6. 20), now, indeed, even, or omitted in translation; i. 1. 1 s: iv. 5. 4: v. 7. 6: vi. 6. 16: καὶ . . . δέ and [not only so, but] also, and indeed, and even, i. 1. 2; 5. 9; 8. 2: οὐδὲ . . . δέ nor yet further, nor indeed, nor even, i. 8. 20. Δέ (to which μὲν corresponds) is the common particle of contradistinction, intermediate in its force between the copulative καὶ and, and the adversative ἀλλὰ but. Καὶ adds without implying distinction; while δέ implies some distinction, and ἀλλὰ not only distinction, but even opposition. See μὲν, δ.

[-δε* an inseparable encl. particle, denoting direction towards, affixed in demonstratives, and also as a prep. to accusatives to form adverbs of place.]

δέδια & δέδοικα, see δέδω: i. 3. 10.

δέδογμα, see δοκέω, iii. 2. 39.

δέδομαι, see δίδωμι, i. 4. 9.

δεηθῆναι, δεήσας, &c., see δέω, i. 2. 14.

δεῖ impers., see δέω, i. 3. 5.

δέδω* Ep., δέδομαι Ep. & vii. 3. 26? pret. δέδοικα & 2 pf. δέδια, a. εἰδω, to fear, be afraid, A., μῆ, i. 3. 10; 7. 7; 10. 9: iii. 2. 5, 25.

δείκνυμι & -θω, * δείκω, δέδειχα, indico, to point out, show, indicate, make signs, A. D., CP., iv. 5. 33; 7. 27.

δείλη, ης, afternoon, both early (πρωτὰ) and late (ὀψία); evening: δέλης or τῆς δέλης in the afternoon, at evening: ἀμφὶ δέλην about the coming of afternoon, early in the afternoon: i. 8. 8: ii. 2. 14: iii. 3. 11.

δειλός, ῆ, ὄν, (δείδω) timid, cowardly, i. 4. 7? iii. 2. 35: vi. 6. 24.

δεινός, ῆ, ὄν, (δείδω) dreadful, frightful, fearful, terrible, perilous; outrageous, intolerable, insufferable, grievous, severe; strange, wondrous; very powerful, able, skilful, clever, or adroit; 1. (φαγεῖν δεινός a terrible fellow to eat, vii. 3. 23): δεινόν subst.,

peril, danger, obstacle: i. 9. 19: ii. 3. 13, 22; 5. 15; 6. 7: iv. 6. 16.

†δανῶς terribly: εἶχον δανῶς they were [in a terrible condition] suffering severely, vi. 4. 23.

†δειπνέω, ῆσω, δεδείπνηκα, to take the second or afternoon meal, to dine or sup, ii. 2. 4: iii. 5. 18: iv. 6. 17, 22.

δειπνον, ου, (akin to δάπτω and Lat. daps, though it has been fancifully referred to δεῖ πονεῖν, as the meal that must be worked for) cœna, the second of the two usual or regular Greek meals, the afternoon or evening meal, supper, often corresponding to our later dinner; the meal for which most preparation was made, and to which guests were especially invited; ii. 4. 15: iv. 2. 4: vii. 3. 15 s.

†δειπνο-ποιέω, ῆσω, to prepare supper for another; but Μ., for one's self, vi. 3. 14; 4. 26.

δεῖσαι, -σας, &c., see δέδω, iii. 2. 5.

δεῖσθαι, δέεται, &c., see δέω, i. 1. 10.

δέκα indecl., ten, i. 2. 10, 14. Der. DECADE.

†δεκα-πέντε indecl., fifteen, vii. 8. 26.

†δεκατεύω, εὔσω, to take a tenth of, tithe, A., v. 3. 9.

†δέκατος, η, ου, tenth: ἡ δεκάτη [sc. μοῖρα part] the tenth part, tithe: v. 3. 4.

Δέλτα, τό, indecl., the Delta, a part of Thrace between the Euxine and Propontis, so named from its shape, vii. 1. 33; 5. 1.

δελφίς, ἴως, δ, a dolphin, v. 4. 28.

Δελφοί, ὦν, οἱ, Delphi, a small city of Phocis, famed for the natural sublimity and beauty of its situation overhung by the cliffs of Mt. Parnassus, and for its temple and oracle of Apollo, the most celebrated in the world. It was the seat of the Pythian games, and one of the two places for the meeting of the Amphictyonic council; and was accounted by the Greeks the central point of the earth. It abounded in consecrated gifts and works of the choicest and richest art; and here several states, as the Athenians, Corinthians, &c., had sacred treasures, esp. for the keeping of such gifts as should not stand in the open air. Its oracle was finally silenced by the emperor Theodosius in his general prohibition of Pagan worship, A.D. 390. v. 3. 5; vi. 1. 22. || Kastri.

δένδρον, * ου, (dat. pl. δένδροις or δένδρεσι, iv. 7. 9; 8. 2), a tree, i. 2. 22.

δέξασθαι, -ομαι, &c., see δέχομαι.

†δεξιόμαι, ὥσομαι, to give the right hand to another, welcome, greet, congratulate, vii. 4. 19.

δεξιός, ἄ, ὄν, (akin to δέχομαι and δεικνύμι, from the use of the right hand in taking and pointing) dexter, right in distinction fr. left, on the right (the auspicious side in Greek augury, as the left in Roman): ἡ δεξιά [sc. χεῖρ] the right hand, often used, as now, in greeting, and also in solemn asseveration; hence, a pledge or solemn assurance, esp. of friendship or peace; ἐν δεξιᾷ, on the right (hand), G.: τὸ δεξιόν [sc. κέρας, μέρος, &c.] the right (wing) of an army (a position of special honor), the right side or part (so τὰ δεξιά), the right; ἐπὶ δεξιά to or on the right: i. 2. 15; 5. 1; 6. 6; 8. 4 s, 13: ii. 4. 1: iv. 3. 17: vi. 1. 23; 4. 1.

Δέξ-ιππος, ου, Dexippus, a Laconian, prob. a lochage in the division of Clearchus, faithless and slanderous, v. 1. 15: vi. 1. 32; 6. 5.

Δερκυλ[λ]ιδας, ου, Dercyl[λ]idas, a Spartan general of great ability (surnamed Sisyphus from his varied resources), under whom as the successor of Thibron, the Cyrenæ, after their return, served against the Persians. He had previously commanded for the Spartans in the region of the Hellespont (sent out B. C. 411). Plutarch informs us, that his generalship did not secure him from insult at Sparta for being unmarried. v. 6. 24.

δέρμα, ατος, τό, (δέρω to flay) the skin stripped off, hide, i. 2. 8: iv. 8. 26.

†δερμάτινος, η, ου, of skin, leathern; δερματίνη [sc. ἀσπίς or πέλτη] a buckler of leather or skin, iv. 7. 26?

Δέρνης, ου or εος, Dernes, satrap of Arabia, vii. 8. 25.

†δεσμεύω, εὔσω, to chain or tie up, A., v. 8. 24?

δεσμός, οὔ, ὅ, (δέω to bind) a band, strap, yoke-strap, iii. 5. 10.

δεσπότης, ου, (cf. Lat. potis) a master, lord, ii. 3. 15. Der. DESPOT.

δεῦρο adv., hither, here, i. 3. 19.

δεύτερος, α, ου, (c. form fr. δύο, 376 c) second: δεύτερον or τὸ δεύτερον, as adv., the second time: i. 8. 16: ii. 2. 4: iii. 4. 28. Der. DEUTERO-NOMY.

δέχομαι, * δέχομαι, δέδεγμα, to receive, accept, take what is offered; to receive hospitably, admit, welcome (οἰκία δέχεσθαι to receive [with] into one's house, vii. 2. 6); to receive an enemy, to meet or await his charge or attack (εἰς χεῖρας δέχεσθαι to receive an enemy hand to hand, to meet him in close combat, iv. 3. 31); A. εἰς, ἐπὶ: i. 8. 17; 10. 6, 11: iv. 5. 32: v. 5. 2 s, 19 s.

δέω, * δῆσω, δέδεκα, pf. p. δέδεμαι, to bind, tie, fasten, A., iii. 4. 35; 5. 10: iv. 3. 8; 6. 2. Der. DIA-DEM.

δέω, * δεῆσω, δεδέηκα, a. p. as m. ἐδεήθην, to need, want, lack, G. I.; as αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι when he had wanted little [to be] of being stoned to death, had narrowly escaped or come near this, i. 5. 14; πολλοῦ δεῖν to lack much of, be far from, vii. 6. 18:—M. to need for one's self, stand in need of, want, require, desire; to beg, entreat, beseech, ask, request; G. I. (A.), A. of neut. pron.; i. 1. 10; 2. 14; 3. 4; 4. 14 s: ὑπὸ τοῦ δεῖσθαι by want or poverty, ii. 6. 13.—Impers. δεῖ (δέη, δέοι, δεῖν, δέον, f. δεήσει, a. ἐδέησε) there is need of, G.; there is need that, it is necessary, due, or proper, it behooves (often translated personally by must or ought, am obliged, &c.), I. (A., r. D., iii. 4. 35): οὐδὲν (τι, τί, ὅ τι) δεῖ, there is no (some, any, &c.) need (adv. acc. or of spec., need as to nothing, &c., ii. 4. 7: iii. 4. 23): τὸ δέον the thing needed or proper: εἰς τὸ δέον satisfactorily: ὥς δεῆσον as it would be necessary (pt. abs., v. 2. 12): i. 3. 5 s, 8: iii. 2. 28, 33, 36.

δή* post-pos. adv., (δέ) indeed, truly, surely, forsooth, even, accordingly, of course, just, so, then, now, pray. It is also translated by other strengthening words, or sometimes by emphasis only. i. 1. 4; 2. 3 s; 9. 28 s.

δηλός, η, ου, evident, manifest, plain, clear: δηλόν (ἔστιν) it is evident: by personal constr. for impers., δηλός ἦν ἀνιήμενος it was manifest that he was grieved, or he was manifestly grieved (so often w. a pt., 573, i. 2. 11; 5. 9: cf. v. 2. 26): δηλόν ὅτι parenthetically, also written δηλονότι as an adv., [it is evident that] evidently: i. 3. 9: ii. 3. 1, 6: iii. 2. 26, 34.

†δηλῶω, ὥσω, δεδήλωκα, to manifest, show, make evident; to set forth, relate,

declare; A., CP. D., πρὸς: i. 9. 28: ii. 1. 1; 2. 18 (ἐδήλωσε τοῦτο *this showed itself, became evident*, 577c; or *he showed this*); 5. 26: vii. 7. 35.

δημ-αγωγέω, ἦσω, (δημ-αγωγός a DEMAGOGUE, δῆμος, ἄγω) to play the demagogue or curry favor with, win by popular arts, A., vii. 6. 4.

Δημ-ἀράτος, ου, Demarātus, v. l. for Δαμάρατος, ii. 1. 3: vii. 8. 17.

Δημο-κράτης, εος, Democrates, a Temenite, a trusty scout, iv. 4. 15.

Δημοσ-άδης, v. l. for Μηδοσάδης. [δῆμος, ου, ὁ, the people, the commons. DER. DEMO-CRACY.]

†δημόσιος, α, ου, belonging to the people, being public property: τὰ δημόσια the public money: iv. 6. 16.

δηῶω, ὥσω, δεδήκα 1., (δήϊος hostile) to ravage, lay waste, A., v. 5. 7.

δή-που adv., doubtless, surely, certainly, of course, iii. 1. 42; 2. 15.

δήσαι, -σας, -σω, see δέω, to bind. δηχθεῖς, see δάκνω, iii. 2. 18.

διά,* by apostr. δι', prep. w. G. and A., (akin to δύο and Lat. dis-) through: more literally, w. GEN. (of place, time, means, manner, &c.), i. 2. 5: ii. 5. 21s: iv. 6. 22: διὰ ταχέων through quick measures, rapidly, i. 5. 9: αὐτοῖς διὰ φιλίας λέγειν to go to them through the way of friendship, to seek their friendship, διὰ παντός πολέμου αὐτοῖς λέγειν to wage utter war with them, iii. 2. 8: διὰ τέλους through the completion, throughout, vi. 6. 11: — w. ACC., causal, through the influence, agency, or aid of; on account of, by reason of, for the sake of, for, through; i. 2. 8; 7. 5s: vii. 7. 7, 49s. In compos., through (of place, time, completion, &c.); apart, asunder, about, abroad, denoting division or distribution, cf. Lat. dis-.

Δία, Δις, Διός, see Ζεύς, i. 7. 9.

δια-βαίνω,* βήσομαι, βέβηκα, 2 a. ἐβην, to go or pass through, over, or across, to cross, A., διά: to step apart, stride, straddle: i. 2. 6; 4. 14s: iv. 3. 8.

δια-βάλλω,* βαλῶ, βέβληκα, 2 a. ἐβαλον, to pierce with words like darts, to calumniate, traduce, slander, accuse or state falsely or maliciously, insinuate, A., AE., πρὸς, ὡς, i. 1. 3: vii. 5. 8.

†διάβασις, εως, ἡ, the act, means, or place of crossing; a crossing, passage; ford, bridge, ferry; temporary bridge; i. 5. 12: ii. 3. 10.

†διαβατέος, α, ου, that must be crossed, to be crossed, ii. 4. 6: vi. 5. 12s.

†διαβατός, ἡ, ὅν, that may be crossed, passable, fordable, i. 4. 18: ii. 5. 9.

δια-βέβηκα, -βάς, -βῆναι, -βῶ, &c., see δια-βαίνω, i. 2. 6; 4. 14, 16, 18.

†δια-βιβάζω, βιβάζω βιβῶ, (βιβάζω to make go, causative of βαίνω) to carry or bring across or over, take or lead across, transport, A., iii. 5. 2, 8.

διαβολή, ἡς, (δια-βάλλω) calumny, slander, false accusation, ii. 5. 5.

δι-αγγέλλω, ελῶ, ἡγγελλκα, to carry word through, report, announce, communicate, A. D., εἰς: M. to pass the word [through] one to another: i. 6. 2: ii. 3. 7: iii. 4. 36: vii. 1. 14.

δια-γελῶω, ᾄσομαι, to make sport of among others, expose to ridicule, laugh at, jeer at, mock, A., ii. 6. 26.

δια-γίγνομαι,* γενήσομαι, γεγέννηκα & 2 pf. γέγονα, 2 a. ἐγενόμην, to come or get through, subsist, continue, pass time, A. P., ἐν, i. 5. 6; 10. 19: ii. 6. 5.

δι-αγκυλόδομαι, ὥσομαι, ἡγκύλωμαι, (ἀγκύλη a loop, the leathern thong of a javelin, fr. ἄγκος) to insert one's finger in the thong of a javelin, in immediate preparation for hurling it: διηγκυλωμένοι with their fingers in the thongs. The ἀγκύλη (Lat. amentum) was prob. fastened to the javelin at or near the centre of gravity, and was so used in throwing as to give greater force or (through rotation) steadiness to the motion. iv. 3. 28: v. 2. 12: v. l. δι-αγκυλίζομαι, ἴσομαι, ἡγκύλισμαι.

δι-άγω,* ἄξω, ἤχα, 2 a. ἡγαγον, to lead or carry through or across, bring over, transport, A.; to pass time, A.; without an acc. expressed, to pass the time, live, continue, be constantly, P.; i. 2. 11: ii. 4. 28: iii. 1. 43; 5. 10.

δι-αγωνίζομαι, ἴσομαι, ἡγωνίσμαι, to contend throughout or constantly, πρὸς, iv. 7. 12.

δια-δέχομαι, δέξομαι, δέδεγμαι, to receive one from another through a line, to relieve one another, succeed, i. 5. 2.

δια-δίδωμι,* δώσω, δέδωκα, a. ἔδωκα (δῶ, δοίην, &c.), to dis-tribute, A. D. I., i. 9. 22; 10. 18: v. 8. 7: vii. 7. 56.

διάδοχος, ου, ὁ, (δια-δέχομαι) a successor, D., vii. 2. 5.

δια-ζεύγνυμι,* ζεύξω, ἐξευχα 1., pf. p. ἐξενγμαι, to un-yoke, disunite, separate, A. ἀπό, iv. 2. 10.

δια-θεόμαι, ᾄσομαι, τεθεᾶμαι, to look through, observe, consider, CP. G. of theme, iii. 1. 19.

δι-αιθριάζω, ᾄσω, (αιθρία) dis-serenascio, to be clearing up or away [the clouds dispersing, hence διά], iv. 4. 10: v. l. συν-αιθριάζω.

δι-αιρέω,* ἦσω, ἥρηκα, 2 a. εἶλον, to take apart, and thus destroy or remove, A., ii. 4. 22: v. 2. 21.

διά-κειμαι,* κείσομαι, to be arranged, dis-posed, or affected, ch. of the state of the mind, D., πρὸς, ii. 5. 27; 6. 12: iii. 1. 3: vii. 3. 17 (impers.; yet by some, of the gift, to be disposed of).

δια-κελεύομαι, εὔσομαι, to exhort or encourage through an undertaking, &c., to cheer on, D., iii. 4. 45: iv. 7. 26.

δια-κινδυνεύω, εὔσω, to expose one's self throughout, meet all dangers, incur all risks, hazard a battle, i. 8. 6.

δια-κλάω, κλάσω 1., (κλάω to break) to break in pieces, A., vii. 3. 22.

διακονέω, ἦσω, δεδιακόνηκα, (διά-κονος a waiter, one who goes through the dust, κόνις or akin to διώκω) to wait upon, serve, iv. 5. 33.

δια-κόπτω,* κόψω, κέκοφα, 2 a. p. ἐκόπη, to cut through or in pieces, break through, A., i. 8. 10: iv. 8. 11.

διακόσιοι, αι, α, (δύς, ἑκατόν) two hundred, i. 2. 9.

δια-κρίνω,* κρίνω, κέκρικα, to judge between, decide, vi. 1. 22.

δια-λαγχάνω,* λήξομαι, εἴληχα, 2 a. ἔλαχον, to divide, assign, or take by lot, to allot, A., iv. 5. 23.

δια-λαμβάνω,* λήψομαι, εἴληφα, 2 a. ἔλαβον, to take apart, separate, divide; to take severally, each his share; A.; iv. 1. 23: v. 3. 4.

δια-λέγομαι,* λέξομαι, εἴλεγμαι, ἐλέχθην, to share the talk, converse, confer, or treat with, D., πρὸς, AE., περὶ, i. 7. 9: iv. 2. 18s. DER. DIALOGUE.

δια-λείπω,* λείψω, λέλοιπα, 2 a. ἔλιπον, to leave an interval, to be or stand apart or at intervals, be distant, A. ἀπό: τὸ διαλείπον the interval: i. 7. 15; 8. 10: iv. 7. 6; 8. 12s.

δι-αμαρτάνω,* ἀμαρτήσομαι, ἡμαρτηκα, 2 a. ἡμαρτον, to stray apart from, fail to find, miss, G., vii. 4. 17.

δια-μάχομαι,* χέσομαι, χούμαι, μεμάχημαι, to fight [through] hard, contend or resist earnestly or obstinately, D., I., περὶ, v. 8. 23; 6. 25: vii. 4. 10.

δια-μένω,* μενῶ, μεμένηκα, to remain through, still remain, vii. 1. 6: v. 4. 22?

δια-μετρέω, ἦσω, to distribute by measure, measure out, A. D., vii. 1. 40s.

δι-αμπερές (for δι-ανα-περές fr. πείρω to pierce) ch. Ep., quite through, adv., or as prep. w. A., iv. 1. 18: vii. 8. 14.

δια-νέμω,* νεμῶ, νεμένηκα, a. ἐνειμα, to distribute, apportion, A. D., vii. 5. 2.

δια-νοέομαι, ἦσομαι, νενόημαι, a. ἐνοήθην, to dis-pose one's thoughts, propose, purpose, design, intend, I., AE., ii. 4. 17: v. 7. 15: vi. 1. 19: vii. 7. 48s.

†διάνοια, ας, a design, intent, purpose, project, v. 6. 31.

δια-παντός adv., or διὰ παντός, through everything, throughout, vii. 8. 11.

δια-πέμπω,* πέμψω, πέπομφα, to send about or round, A., i. 9. 27.

δια-περάω, ᾄσω, πεπέρακα, to pass through, cross, A., iv. 3. 21?

δια-πλέω,* πλεύσομαι, πέπλευκα, to sail across, εἰς, vii. 2. 9; 3. 3; 8. 1.

δια-πολεμέω, ἦσω, πεπολέμηκα, to carry the war through, fight it out, D., iii. 3. 3.

δια-πορεύω, εὔσω, pf. m. πεπόρευμαι, to carry or convey across or over, A.: M. to carry one's self over, to cross, to march or pass through or over, A.: ii. 2. 11; 5. 18: iii. 3. 3: vi. 5. 19.

δι-απορέω, ἦσω, ἡπόρηκα, A. and M. to be at a loss or in doubt between two courses, vi. 1. 22.

δια-πράττω,* πράξω, πέπραχα, pf. m. and p. πέπραγμα, to work through, work out, effect, accomplish, obtain, gain; διαπράξει δπως εἰσελθοι to obtain for him [how he might enter] the privilege of entering: M. much as A., to work out for one's self, effect one's desire, accomplish one's aim, obtain one's request, gain one's point; to negotiate, stipulate, make an agreement, arrange or settle affairs: A. D., I. (A.), CP., παρά, πρὸς, περὶ: ii. 3. 20, 25: iii. 5. 5: v. 7. 29: vii. 1. 38; 2. 7.

δι-αρπάζω,* ᾄσομαι, ἡρπακα, pf. p. ἡρπασμαι, di-ripio, to snatch apart, plunder, sack, seize, carry off, A., i. 2. 19, 26; 10. 2, 18: ii. 2. 16; 4. 27.

δια-ρ-ρέω = v. l. διὰ . . . ρέω, v. 3. 8.

δια-ρ-ρίπτω or ριπτεύω,* ρίψω, ἐρρίφα, to throw about, scatter, A., v. 8. 6.

†διάβριψις, εως, ἡ, a throwing about, scattering, v. 8. 7.

δια-σημαίνω, ανῶ, α. ἐσήμηνα or ἀνα, to signify or indicate a decision between two courses, CP., ii. 1. 23.

δια-σκηνέω (intrans.), ἦσω, & δια-σκηνῶ (trans.), ὥσω, to encamp apart, separate for quarters, κατά, eis, iv. 4. 8, 10; 5. 29.

†δια-σκηνητέον ἐστίν, it is necessary to encamp apart, eis, iv. 4. 14.

δια-σπᾶω, * σπᾶσω, ἐσπᾶκα, pf. p. ἐσπασμαι, α. p. ἐσπᾶσθην, to draw apart, separate, scatter, disperse, A., i. 5. 9: iii. 4. 20: iv. 8. 10, 17.

δια-σπείρω, * σπερῶ, ἐσπαρκα I., pf. p. ἐσπαρμαι, 2 a. p. ἐσπάρην, to scatter, disperse, spread, trans.: M., intrans.: i. 8. 25: ii. 4. 3: vi. 3. 19; 5. 28.

δια-στάς, -στήναι, see δι-ίστημι.

δια-σφενδονᾶω, ἦσω, to sling or throw in all directions, iv. 2. 3.

διά-σχω, -σχοιμι, see δι-έχω.

δια-σώζω, σώσω, σέσωκα, α. p. ἐσώθην, to preserve through danger, save, keep or bring safe: P. & M. to be saved or brought safe, save one's self or one's own, arrive safely: A. D., eis, πρὸς: v. 4. 5; 5. 13; 6. 18: vi. 6. 5.

δια-τάττω, * τάξω, τέταχα, α. p. ἐτάχθην, to arrange, draw up, or distribute, in order of battle, A., i. 7. 1.

δια-τείνω, * τενῶ, τέτακα, α. εἵνενα, to stretch out: M. to strain or exert one's self; πᾶν πρὸς ὑμᾶς δ. to use every effort with you, vii. 6. 36.

δια-τελέω, * ἐσω ὦ, τετέλεκα, to finish through or entirely, complete, A.: w. A. understood (476. 2) to finish the way, complete the distance; to fill up the time, to continue, be continually or constantly, P.: i. 5. 7: iii. 4. 17: iv. 3. 2; 5. 11.

δια-τήκω, * τήξω, 2 pf. τέτηκα, to melt through, trans.: M. and 2 pf., intrans., iv. 5. 6.

δια-τίθημι, * θήσω, τέθεικα, α. ἐθηκα (θῶ, &c.), dis-pono, to dis-pose in mind; to dispose of, handle, treat or serve; A., i. 1. 5: iv. 7. 4: M. to dis-pose of for one's own profit, sell, A.: vi. 6. 37: vii. 4. 2.

δια-τρέφω, * θρέψω, τέτροφα, 2 a. p. ἐτρέφην, to feed through, nourish, sustain, A., iv. 7. 17.

†δια-τρίβη, ἦς, delay, vi. 1. 1.

δια-τρίβω, τρίψω, τρίψα, to rub

through, wear away, waste, pass or spend time, A.; w. A. understood, to spend the time, delay, tarry; i. 5. 9: ii. 3. 9: iv. 6. 9: vii. 2. 3.

δια-φαίνω, * φανῶ, πέφαγκα, to show through: M. to appear or shine through, v. 2. 29: 2 a. p. impers. διεφάνη [it] the light shone through, vii. 8. 14.

†διαφανῶς (διαφανής transparent) transparently, clearly, manifestly, vi. 1. 24.

†διαφερόντως surpassingly, pre-eminently, peculiarly, i. 9. 14.

δια-φέρω, * ὀσω, ἐνήνοχα, α. ἡνεγκα or -ον, dif-fero, to DIF-FER from, surpass, excel, G. AE., ἡ· impers. w. I., διέφερον ἀλέξασθαι it was different or easier to repel; or by pers. constr., διέφερον ἀλέξασθαι they were [different] better able, or found it easier to repel, 573;

ii. 3. 15: iii. 1. 37; 4. 33: οἱ ποταμοὶ διοίσουσιν [v. I. διήσουσιν] the rivers will [carry us across] permit us to cross (acc. to some, will differ in size), iii. 2. 23: M. to differ with, quarrel, be at variance, ἀμφί, πρὸς, iv. 5. 17.

δια-φεύγω, * φεύξομαι, πέφειγα, 2 a. ἐφυγον, to flee through, get away, escape, A. ἐξ, v. 2. 3: vi. 3. 4: vii. 3. 43.

δια-φθείρω, * φθερῶ, ἐφθαρκα, 2 a. p. ἐφθάρην, to spoil utterly, ruin, destroy; to corrupt, seduce, bribe; A.: P. to be destroyed or ruined, go to ruin, waste away, &c.: iii. 3. 5: iv. 1. 11; 5. 12.

διάφορος, ον, s., (δια-φέρω) at variance: neut. subst., variance, disagreement, cause of difference or dissension, iv. 6. 3: vii. 6. 15.

δια-φυή, ἦς, (φυή growth, fr. φύω) growth between, a partition or division, v. 4. 29.

δια-φυλάττω, ἀξω, πεφύλαχα, to guard throughout: M. to take care or exercise precaution throughout, AE. ὥς, vii. 6. 22?

δια-χάζω, * (χάζω to drive back, ch. Ep.) to draw apart, separate, intrans., iv. 8. 18?

δια-χαμάζω, ἄσω, (χείμα winter, fr. χέω to pour) to go through or pass the winter, to winter, vii. 6. 31.

δια-χαρίζω, ἰσω ἰώ, κεχείρικα, (χείρ) to pass through one's hands, administer, manage, A., i. 9. 17.

δια-χωρέω, ἦσω, κεχώρηκα, to go or work through: impers. κάτω διεχώρει αὐτοῖς they had a diarrhoea, iv. 8. 20.

†διδάσκαλος, ον, ὁ, a teacher, ii. 6. 12. διδάσκω, * ἀξω, δεδίδαχα, to teach, instruct, inform, A. CP., I.: P. to be taught, learn: i. 7. 4: ii. 5. 6: iii. 3. 4; 4. 32: vi. 5. 18. Der. DIDACTIC.

διδημι, * ch. Ep., a prolonged form of δέω to bind, q. v.; v. 8. 24.

δίδωμι, * δώσω, δέδωκα, α. ἔδωκα (δῶ, &c.), pf. p. δέδομαι, α. p., ἐδόθην, Lat. do, to give, grant, bestow, A. D., i. 1. 6, 8 s; 2. 12, 27: δοθῆναι αὐτῷ σώζειν that it should be granted to him to save, the privilege of saving, 663 b, ii. 3. 25; cf. vii. 3. 13. Der. DOSE.

δι-έβαινον, -έβην, see δια-βαίνω.

δι-εγενόμην, see δια-γίγνομαι, ii. 6. 5.

δι-έργω, * εἶρξω, to intercept (sc. αὐ-τούς), intervene, iii. 1. 2.

δι-είχον, see δι-έχω, i. 8. 17.

δι-ελαύνω, * ἐλάσω, ἐλῶ, ἐλήλακα, α. ἤλασα, to ride, drive, or charge, through, i. 5. 12; 10. 7: ii. 3. 19.

δι-ελθεῖν, -ελήλυθα, see δι-έρχομαι.

δι-ελών, see δι-αίρω, ii. 4. 22.

δι-εξ-έρχομαι, * ἐλεύσομαι, ἐλήλυθα, 2 a. ἦλθον, to come out through, eis, vi. 6. 38?

δι-έρχομαι, * ἐλεύσομαι, ἐλήλυθα, 2 a. ἦλθον, to go or come through, pass or march through, cross, A., διά: of a rumor, to go abroad, spread: i. 4. 7: ii. 4. 12: iv. 1. 3, 5; 5. 22: v. 4. 14.

δι-ερωτάω, to appeal to, v. I. for ἐρωτάω, iv. 1. 26.

δι-εσπάρθαι, see δια-σπείρω, ii. 4. 3.

δι-έχω, * ἔξω, ἐσχηκα, ipf. εἶχον, 2 a. ἔσχον, [to have one's self apart] to be apart, distant, or separated, to diverge, G., ἀπό: τὸ διέχον, the intervening space, interval: i. 8. 17: iii. 4. 22.

δι-ηγέομαι, ἦσομαι, ἡγημαι, to lead through a story, to relate or state in detail, narrate, A., iv. 3. 8: vii. 4. 8.

δι-ήλασα, see δι-ελαύνω, i. 10. 6.

δι-ήλθον, see δι-έρχομαι, i. 4. 7.

δι-ίημι, * ἦσω, εἶκα, α. ἦκα (ῶ, &c.), to send through, per-mit to go through, let pass, A. διά, iii. 2. 23? iv. 1. 8.

δι-ίστημι, * στήσω, ἐστηκα, 2 a. ἔστην, to station apart: M., w. pf. and 2 a. act., to stand apart, be stationed at intervals, open the ranks, i. 5. 2; 8. 20.

δικαίος, α, ον, c., s., (δική) just, right, righteous, upright, proper, reasonable, I., i. 3. 5: iii. 1. 37: τὸ δικαίον justice, right, pl. rights; ἐκ τοῦ δικαίου [out of] according to justice, in a just

way, i. 9. 19: δίκαια ποιεῖν to do what is right, i. 3. 5; τὰ δίκαια λαμβάνειν to take justice, vii. 7. 17: οὓς ἐδόκουν δικαιοτάτους εἶναι whom they deemed to be the most proper to invite, or the best entitled to an invitation, = v. I. οὓς ἐδόκει δικαιοτάτον εἶναι whom it seemed to be the most proper to invite, 573, vi. 1. 3. †δικαιοσύνη, ἦς, justice (as a quality), uprightness, righteousness, i. 9. 16. †δικαιοσύνης, ἦς, = δικαιοσύνη, ii. 6. 26.

†δικαίως justly, with reason, reasonably, properly, deservedly, ii. 3. 19.

†δικαστής, οὔ, (δικάζω to judge) a judge, v. 7. 34.

δίκη, ἦς, justice or right; just retribution either (1) to him who has suffered, or (2) to him who has done wrong (ἡ ἐσχάτη δίκη the severest retribution or punishment, v. 6. 15); also (3) sing. or pl., a process of justice, judicial proceedings, trial; G. Thus, (1, 3) δίκην δίδοναι poenas dare, to give retribution or satisfaction, make amends, pay the penalty, suffer punishment; to render a judicial account of one's conduct; D.; ii. 6. 21: v. 7. 29; 8. 1: δίκην λαμβάνειν poenas sumere, to take satisfaction, obtain amends or justice, inflict punishment, v. 8. 17: δίκην ἔχειν to have satisfaction, vii. 4. 24: — (2, 3) δίκην ἐπιτιθέναι to inflict retribution, punishment, or just desert, D., i. 3. 10, 20: iii. 2. 8: τῆς δίκης τυχεῖν to receive one's desert, vi. 6. 25: ἔχειν τὴν δίκην to have one's desert or due, receive the punishment due, ii. 5. 38, 41: ὑπέχειν δίκην to undergo retribution, make amends, submit to an investigation, trial, or punishment, render account, D., v. 8. 1, 18: vi. 6. 15: eis dikas katastēsai to present for trial, bring to trial, v. 7. 34.

δι-μοῖρία, ας, (δῖς, μοῖρα portion) a double portion, twice as much, vii. 2. 36.

δινέω, ἦσω, ch. poet., (δῖνῃ a whirl) to whirl, trans.: M., intrans., vi. 1. 9.

διό adv. = δι' ὅ, on account of which, wherefore, i. 2. 21: v. 5. 10: vii. 6. 39.

δι-οδος, ον, ἡ, a way or journey through, passage, v. 4. 9.

δι-οίσω, see δια-φέρω, iii. 2. 23?

δι-οράω, * ὀφσμαι, ἐώρακα or ἐδράκα, to see through, perceive, discover, A., v. 2. 30.

διορύττω,* ὕξω, δρώρυχα, to dig through, A., vii. 8. 13 s.

διότι* conj., (δι' ὃ τι) on account of this that, because, ii. 2. 14.

†δι-πηχυσ, υ, g. εος, (πῆχυς) two cubits long, iv. 2. 28.

†δι-πλάσιος, α, ον, (πλάττω to form) two-fold, double, twice as much or many: διπλάσιον double the distance, twice as far, G.: iii. 3. 16: iv. 1. 13.

†δι-πλεθρος, ον, (πλέθρον) two hundred feet long or wide, iv. 3. 1.

†δι-πλόος, ὅη, ὄον, contr. δι-πλοῦς, ἦ, οὖν, (-πλοος, akin to πλέκω) duplex, two-fold, double, vii. 6. 7. Der. DIPLOMA.

[δῖς adv., also in compos. δι-, (δύο) twice, doubly.]

†δισ-χίλιοι, αι, α, two thousand, i. 1. 10; 2. 9.

διφθέρα, ας, (δέφω to tan) a tanned or prepared skin, a leathern bag or pouch, i. 5. 10: v. 2. 12. Der. DIPHTHERIA.

†διφθέριμος, η, ον, made of skins, leathern, ii. 4. 28.

δι-φρος, ον, ὁ, (δῖς, φέρω) a seat, originally for two, as in the old chariot for the warrior and the driver, i. 8. 10: vii. 3. 29.

δίχα adv., (δῖς) in two, asunder: δίχα ποιεῖν to divide, vi. 4. 11.

†διχάζω, ἄσω, to divide or separate, intrans., iv. 8. 18?

διψάω (contr. -ῶ, -ῆς, -ῆ),* ἦσω, δεδιψηκα, (δίψα thirst) to thirst, be thirsty, iv. 5. 27.

†διωκτέος, α, ον, to be pursued: διωκτέον ἐστίν it is necessary to pursue, chase must be given, iii. 3. 8.

διώκω,* ὥξω, oftener ὥξομαι, δεδιώχα, (δίω to run away, flee) to make flee or run, pursue, chase, give chase, drive or follow as an enemy, A. εἰς, &c., i. 4. 7 s; 5. 2 s; 8. 21: as intrans., to hasten or gallop off, vii. 2. 20.

†διώξις, εως, ἡ, act of pursuing, pursuit, iii. 4. 5.

†διώρυξ, υχος, ἡ, (διορύττω) a canal, trench, i. 7. 15: ii. 4. 13, 17.

†δόγμα, ατος, τό, a decree, ordinance, DOGMA, iii. 3. 5: vi. 4. 11; 6. 8, 27.

δοθῆναι, δόλην, see δίδωμι, ii. 3. 25.

δοκέω,* δόξω, δεδόκηκα poet., (1) of the action of the mind itself, to think, suppose, imagine, expect, I. (A.), i. 7. 1; 8. 2: δεδογμένος thought best, ar-

proved, determined, resolved on, voted, iii. 2. 39: τούτους τί [sc. παθεῖν] δοκεῖτε; what do you think [these suffered] was the case with these? v. 7. 26:

— (2) of the action of an object upon the mind, to seem, appear, Lat. videor; to seem good, best, expedient, right, proper; to be approved, determined, resolved on, adopted, or voted; both personally and impersonally, and with the former construction for the latter (the two combined, iii. 1. 11?), 573; D. I. (A.; the inf. often supplied fr. the context); i. 2. 1; 3. 11 s, 18, 20; 4. 7, 15: δόξαν ταῦτα [sc. ποιεῖν fr. the context, or see 502] it having been voted to pursue this course, or this resolved on, 675 a, iv. 1. 13. With the uses 1 and 2, compare I think and me-thinks = me-seems = it seems to me. Δοκέω is much used for greater modesty or courtesy of expression, i. 3. 12; 7. 4 (αἰσχύνεσθαι μοι δοκῶ, me-thinks I am ashamed): iii. 1. 38; cf. 70 m, 654.

δοκιμάζω, ἄσω, (δόκιμος accepted on proof, fr. δέχομαι) to approve on examination, iii. 3. 20.

δόλιος, α, ον, (δόλος) deceitful, treacherous, perfidious, i. 4. 7?

δόλιχος, ον, ὁ, the long race, protracted to several miles, by an extension of the course, or a repetition of it, iv. 8. 27.

δόλος, ον, ὁ, dolus, a wile, fraud, deceit, treachery, v. 6. 29.

Δόλοψ, οπος, ὁ, a Dolopian. The Dolopes were a rude but hardy tribe, living on both sides of the southern range of Mt. Pindus. i. 2. 6.

†δόξα, ης, opinion, expectation; reputation, credit, glory, εἰς: ii. 1. 18: vi. 1. 21; 5. 14. Der. ORTHO-DOXY.

†δοξάζω, ἄσω, to commend, extol, A., vi. 1. 32?

δόξας, δόξω, see δοκέω, i. 3. 20; 4. 15.

δοράτιον, ον, τό, (dim. of δόρυ) a short spear, of special use in carrying booty or baggage, yet also used as a weapon, vi. 4. 23.

δορκάς, ἄδος, ἡ, (δέρκομαι, pf. δέδορκα, to look keenly) a small, swift, and beautiful antelope, so named from the lustre of its eye, a gazelle, i. 5. 2: v. 3. 10. Hence prop. name DORCAS.

δορπησός, οὔ, or δόρπηστος, ον, ὁ, (δόρπον supper) supper-time, i. 10. 17: v. 1. δόρπηστος.

δόρυ,* δόρατος, τό, (cf. δρῦς oak) a beam or large stick, the shaft of a spear; hence comm. a spear, lance, pike, Lat. hasta. The common spear of the Greek hoplite consisted of a long wooden shaft, with a sharp steel point (αἰχμή), and upon the reverse end an iron spike (σαυρωτήρ) for thrusting the spear into the ground in time of rest. Ἐπὶ δόρυ [spear-ward] to the right, since the spear was carried in the right hand; cf. παρ' ἀσπίδας. i. 8. 18: iii. 5. 7: iv. 3. 29; 7. 16.

†δορυ-φόρος, ον, ὁ, (φέρω) a spear-bearer, spear-man, a forager carrying a spear, v. 2. 4: cf. δοράτιον.

†δουλεία, ας, slavery, servitude, bondage, subjection, vii. 7. 32.

†δουλεύω, εὔσω, δεδούλευκα, to be a slave, iv. 8. 4.

δούλος, ον, ὁ, (δέω to bind) a slave, bondman, bond-servant; under an absolute government, a subject; i. 9. 15, 29: ii. 5. 32, 38: iii. 1. 17.

δοῦναι, δούς, see δίδωμι, i. 2. 12.

†δουπέω,* ἦσω, δέδουπα, ch. Ep., to make a din, to clash, D. of instrument, πρὸς, i. 8. 18. Onomatopoeic.

δοῦπος, ον, ὁ, ch. poet., a loud noise, din, uproar, hubbub, ii. 2. 19.

Δρακόντιος, ον, Dracontius, a Spartan exile, iv. 8. 25: vi. 6. 30.

δράμοιμι, δραμοῦμαι, see τρέχω.

†δρεπανη-φόρος, ον, (φέρω) scythe-bearing, scythe-armed, i. 7. 10 s; 8. 10.

δρέπανον, ον, τό, or poet. δρεπάνη, ης, (δρέπω to pluck) a scythe, sickle, i. 8. 10.

Δρῖλαι, ὦν, the Drilæ, a warlike people dwelling near Trebizond, v. 2. 1 s.

δρόμος, ον, ὁ, (τρέχω, pf. δέδρομα) the act or place of running; a run, running, race; race-course: δρόμῳ upon the run, as in a race, at full speed, rapidly: δρόμος ἐγένετο τοῖς στρατιώταις the soldiers began to run, 459: i. 2. 17; 8. 18 s: iv. 8. 25 s.

δύναμαι,* δυνήσομαι, δεδύνημαι, ipf. ἐδυνάμην or ἡδυνάμην, a. p. ἐδυνήθην, ἡδυνήθην, or r. ἐδυνάσθην, to be able (can), have power, I. (often understood); hence elliptically, to be strong or powerful; to be equal or equivalent to, to mean, A.; i. 1. 4; 5. 6; 7. 5: ii. 2. 12 s: iv. 5. 11 s: οἱ μέγιστοι (or μέγιστα) δυνάμενοι [sc. ποιεῖν] the most powerful, ii. 6. 21: οὐκ ἐδυνάμην ζῆν I could not (consent to) live, vii. 2. 33.

It is often used or to be supplied with a rel. and superl., 553 c: ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος [concealing it as he best could] as secretly as possible, i. 1. 6; ἢ ἐδύνατο τάχιστα [as he could most rapidly] as rapidly as he could, i. 2. 4; ὡς ἂν δύνηται πλείστους as many as he could, i. 6. 3.

†δύναμις, εως, ἡ, ability, power, might, strength, force; military force, forces, troops, army (so pl. i. 5. 9): κατὰ or εἰς δύναμιν according to or to the extent of one's ability: i. 1. 6; 6. 7: ii. 3. 23: iii. 2. 9. Der. DYNAMIC.

†δυνάστης, ον, a chief or powerful man, lord, nobleman, i. 2. 20. Der. DYNASTY.

†δυνατός, ἡ, ὄν, c., s., actively, able, competent, powerful, strong, I.; passively, possible, practicable, feasible, D. I.; i. 3. 17; 9. 24: ii. 6. 8, 19: iv. 1. 12, 24: ἐκ τῶν δυνατῶν from [the possibles] the means in their power, iv. 2. 23. It is often used or to be supplied with a rel. and superl., 553 c: ἢ δυνατὸν μάλιστα [so as is possible, most implicitly] as implicitly as possible, i. 3. 15; ὅτι ἀπαρασκευαστότατον [according to what is possible, most unprepared] as unprepared as possible, ὅτι πλείστους as many as possible, i. 1. 6; ὡς τάχιστα πορεύεσθαι to proceed as speedily as possible, i. 3. 14.

δύω,* δύσω, to make enter, put on: hence δύνω & δύομαι, δύσομαι, δέδυκα, 2 a. ἐδύν, of the sun, to enter the western sea, to set, i. 10. 15: ii. 2. 3.

δύο,* δυοῖν, or, w. plur. nouns, indecl., duo, two, i. 1. 1: iii. 2. 37: vi. 6. 14: vii. 5. 9; 6. 1. Der. DUAL. [δυσ-* inseparable particle, ill, mis-, un-, DYS-, with difficulty.]

δύσ-βατος, ον, difficult of access, v. 2. 2: iv. 1. 25?

δυσ-διάβατος, ον, difficult to pass, vi. 5. 19?

δυσμή, ἡς, (δύνω) usu. in pl., setting of the sun; ἡλίου δυσμαί sun-set; vi. 4. 26; 5. 32: vii. 3. 34.

δυσ-πάρτος, ον, (πάρ-εμι to pass) hard or difficult to pass, iv. 1. 25: v. 1. δυσπρόσιτος (for δυσπρόσιτος difficult of access?) or δύσβατος.

δυσ-πόρευτος, ον, (πορεύω) difficult of passage or to pass, D., i. 5. 7.

†δυσπορία, ας, difficulty of crossing, difficult passage, G., iv. 3. 7.

δύσ-πορος, *on*, difficult of passage, hard to cross, ii. 5.9: v. 1.13: vi. 5.12.

δύσ-χρηστος, *on*, (χράομαι) hard to use or manage, of little use, unserviceable, iii. 4.19.

δυσ-χωρία, *as*, (χώρος) the ruggedness or difficulty of the country, difficult ground, iii. 5.16.

δῶ, δώσω, see δίδωμι, i. 7.7.

δῶ-δεκα indecl., (δύο, δέκα) twelve, i. 2.10; 7.15.

†δωρόμαι, ἡσομαι, δεδώρημαι, to make or give a present, to present, give, A. D., vii. 3.18, 26s; 5.3.

†δωρο-δοκέω, ἡσω, (δέχομαι) to receive a gift, take a bribe, vii. 6.17.

δῶρον, *on*, (δίδωμι) a gift, present, reward, i. 2.27; 9.14, 22: ii. 1.10.

Ε.

ἐᾶ, ἱάν, &c., see ἐάω, iii. 3.3.

ἐάλωκα, ἐάλων, see ἀλίσκομαι, iii. 4.8.

ἐάν, * (εἰ, ἄν) contr. ἦν or ᾗν, conj. followed by the subj., *if perhaps, if haply, if, in case that*: ἐάν μή *if not, unless, except*: ἐάν τε . . . ἐάν τε [both *if . . . and if*] *whether . . . or*: i. 3.14, 18s; 4.12: vii. 1.31; 3.37.

†ἐάν-περ, *if indeed, if only*, iv. 6.17? ἐαρίτω, ἱσω ἰῶ, (ἐαρ ver, spring) to pass or spend the spring, iii. 5.15.

ἐ-αυτοῦ, * ἦς, contr. αὐτοῦ, ἦς, refl. pron., (ἐ *him, autós* *sui, of himself, herself, itself*, ch. used when the reflex reference is emphatic or direct. In the gen., it often supplies the place of a possessive pron. (*suus*): οἱ ἐαυτοῦ *his own men*, τὰ ἐαυτῶν *their own affairs, interests, or possessions*. i. 1.5; 2.7, 15: iii. 1.16. V. l. for ἐμαυτοῦ or σαυτοῦ, 539d, vi. 6.15: vii. 5.5: often for αὐτοῦ, or the converse.

ἐάω, * ἐάσω, ἐάκα, ipf. εἶων, to permit, allow, suffer, let, A. I.: to let be, let alone, leave, dismiss, have nothing to do with, A. D.: οὐκ ἐᾶν to forbid, prohibit, protest, 686i: i. 4.7, 9; 9.18: vii. 3.2; 4.10s, 20, 24.

†ἐβδομήκοντα indecl., seventy, iv. 7.8.

ἐβδομος, *η, on*, (ἐπτά) seventh, vi. 2.12.

†ἑβδόμενος or ἑβδολέμιος, *on*, v. l. for Ἀβροζέλης, vii. 6.43.

ἐγ-, the form which ἐν takes in compos. before a palatal, 150.

ἐγ-γίγνομαι, * γενήσομαι, γεγέννημαι

& 2 pf. γέγονα, to take place, be produced, or arise in, D., v. 8.3.

†ἐγ-γονος, *on*, ὁ, a descendant, iii. 2.14?

ἐγγύαω, * ἡσω, ἡγγύηκα, (ἐγ-γύη a pledge in hand, fr. γυῖον limb, hand) to put in hand, pledge: M. to pledge one's self, engage, promise, I. (A.), vii. 4.13.

†ἐγγύθεν adv., from nigh at hand, iv. 2.27.

ἐγγύς * adv., c. & s. ἐγγύτερον, τατα, or τέρω, τάτω, near, nigh, close at hand, G.; nearly, closely: superl. w. art. the nearest, last: i. 8.8; 10.10: ii. 2.11, 16s; 4.1: iv. 2.28.

ἐγείρω, * ἐγερῶ, ἐγήγερκα I., to wake another: 2 pf. pret. ἐγρήγορα to be or keep awake, keep watch, iv. 6.22.

ἐγενόμην, ἐγινόμην, see γίγνομαι.

ἐγ-καλέω, * καλέσω καλῶ, κέκληκα, to call upon as responsible, make a demand upon, charge, blame, throw the blame upon, find fault with, D. CP.; to call upon one for, demand, A.; vii. 5.7; 7.33, 44, 47.

ἐγ-καλύπτω, ὄψω, κεκάλυφα I., (καλύπτω to wrap, cover) to wrap up in a covering, A., iv. 5.19.

ἐγ-καίμαι, * κείσομαι, to lie in or therein, iv. 5.26.

ἐγ-κελεύστος, *on*, (κελεύω) urged on, instructed, incited, bidden, i. 3.13.

ἐγ-κέφαλος, *on*, ὁ, (κεφαλή) the brain; the brain, crown, or cabbage of the palm, a large cabbage-like bud at the top of the stalk, ii. 3.16.

ἐγ-κρατής, ἐς, (κράτος) in power over, in possession of, master of, G., i. 7.7: v. 4.15.

ἐγνωκα, ἐγνων, ἐγνώσθην, see γινώσκω, i. 3.2: ii. 4.22: iii. 1.43.

ἐγρήγορα, -ειν, see ἐγείρω, iv. 6.22.

ἐγ-χαλινῶ, ὡσω, pf. p. κεχαλίνωμαι, to put a bit in the mouth of, to bridle, A., vii. 2.21; 7.6.

ἐγ-χειρέω, ἡσω, ἐγ-κεχείρηκα, (χείρ) to take in hand, undertake, make an attempt, v. 1.8.

ἐγ-χειρίδιον, *on*, τό, (χείρ) a hand-knife, dagger, iv. 3.12.

ἐγ-χειρίζω, ἱσω ἰῶ, κεχείρικα, (χείρ) to put in the hands of another, commit, entrust, A. D., iii. 2.8.

ἐγ-χέω, * f. χέω or χεῶ, κέχυκα, (χέω to pour) to pour in wine for a libation, D., iv. 3.13.

ἐγώ, * ἐμοῦ or μου, pl. ἡμεῖς, (the

forms beginning w. ἐ- having comm. some emphasis, and those w. μ- being enclitic) ego, mei, nos, I, we, i. 3.3, 5s: πρὸς με for πρὸς ἐμέ, 788e, iii. 2.2: ἡμᾶς = ἐμέ, i. 7.7: ἐγῶμαι by crasis for ἐγὼ οἶμαι, I think, iii. 1.35? Der. EGOTISM.

†ἐγω-γε, * ἐμοῦ γε, ἐμοιγε, ἐμεγε or ἐμέ γε, equidem, I at least, I for my part, I certainly, i. 4.8: vii. 1.30.

ἔδει, ἐδεῖτο, see δέω, i. 5.14: iv. 1.13.

ἔδεια, ἐδεοίκειν, see δέιδω, i. 10.9.

ἔδηδοκα, see ἐσθίω, iv. 8.20.

ἔδοκουν, ἔδοξα, see δοκέω, i. 3.20.

ἔδραμον, see τρέχω, iv. 3.33.

ἔδωκα, ἔδοσαν, see δίδωμι, i. 2.27.

ἔζων, ἔζη, see ζάω, i. 5.5: v. 8.10.

†ἐθελοντής, *on*, ὁ, a volunteer; as adj. voluntary, willing, of one's own accord, i. 6.9: iv. 1.26s.

†ἐθελοντί adv., willingly, iii. 3.18?

†ἐθελούσιος, *a, on*, voluntary, of one's own accord, iv. 6.19: vi. 5.14.

ἐθέλω, * ἐθελήσω, ἠθέληκα, by a shorter but less frequent form θέλω, θελήσω, to be willing, consent, wish, desire, will, choose, please, prefer, I., τί: οὐκ ἐθέλω, I am not willing, I will not, I refuse: ἐθέλων w. adverbial force, willingly: i. 2.26; 3.6, 8; 9.13s: iv. 4.5: vi. 2.6. Ἐθέλω and βούλομαι are nearly synonymous and may be often interchanged; yet, in strict distinction, ἐθέλω expresses the wish or will more as a feeling, and βούλομαι more as a rational purpose or preference. Simple inclination, acquiescence, or desire is rather expressed by ἐθέλω, and plan or determination by βούλομαι: εἰ ὑμεῖς ἐθέτετε ἔξορᾶν, ἔπεισθαι βούλομαι *if you are willing to take the lead, I am resolved to follow*, iii. 1.25: cf. v. 6.20; 7.27s.

ἐθέμην, ἔθηκα, see τίθημι, i. 5.14.

ἔθνος, *eos, τό*, a nation, tribe: κατὰ ἔθνη or ἔθνος, according to their nations or tribes, by nations or tribes: i. 8.9: iv. 5.28: v. 5.5. Der. ETHNO-LOGY.

εἰ * conj. (becoming ἐάν before the subj., 619a), si, *if, supposing, provided, in case that*, i. 2.2: εἰ μή nisi, *if not, unless, except*, i. 4.18: iv. 2.4: εἰ δὲ μή but *if not, otherwise*, used even after negative sentences, ii. 2.2: iv. 3.6: εἰ τις *if any*, sometimes, as a more moderate form of expression, supplying the place of ὅστις *whoever*,

whatever, 639, i. 5.1; 6.1; καὶ εἰ τις νόσῳ and a few perhaps by sickness, v. 3.3: καὶ εἰ, εἰ καὶ even *if, although, though*, iii. 2.22, 24: vi. 6.27: — εἰ as complem., *if, whether, whether not*, i. 3.5; 10.5: iii. 2.22; so elliptically, to see or try *if, to ascertain whether*, iv. 1.8: v. 4.3.

εἶα, εἶᾶσα, see ἐάω, i. 4.7; 9.13, 18.

εἶδον, εἶδῶ, εἶδέναι, εἶδώς, &c., see ὁράω. Cf. video, Sans. vid, to wit.

†εἶδος, *eos, τό*, appearance, form, beauty, ii. 3.16.

εἶην, εἶησαν or εἶεν, see εἰμί, i. 1.5.

εἰκάω, * ἄσω, εἰκάκα I., pf. p. εἰκασμαι or ἠκασμαι, to make like, liken, A.; to think likely, conjecture, suppose, estimate, I. (A.), i. 6.1, 11; 10.16: pf. p. to have been made like, to resemble, D., v. 3.12; 4.12: — 2 pf. pret. εἰοικα, 2 plup. ἐῴκειν, to be like, resemble, seem like, D.; to seem; ii. 1.13; 2.18.

†εἰκός, *otos*, (neut. pt. of εἰκα = εἰοικα) likely, probable, reasonable, proper, natural, w. frequent ellipsis of ἐστὶ or ἦν, I. (A.): τὸ εἰκός the likelihood, probability, &c.: ii. 2.19; 3.6: iii. 1.21.

εἰκοσι(ν) indecl., twenty, i. 2.5, 8.

εἰκότως adv., (εἰκός) reasonably, naturally, with good reason, ii. 2.3.

εἰληφα, -ειν, see λαμβάνω, iv. 5.35.

εἰληχα, -ειν, see λαγχάνω, iv. 5.24.

εἰλκον, see ἔλκω, iv. 2.28: v. 2.15.

εἰλόμην, εἶλον, see αἰρέω, i. 3.5; 9.9.

εἰμί, * ἔσομαι (3 sing. ἔσται), ipf. ἦν, sum, to be, exist, the chief substantive verb, variously translated acc. to the context, i. 1.4: w. GEN., to be of or one's, belong to, be the property or part of, &c., 437a, 440, 443, i. 1.6: ii. 1.4, 9; ὅντα τὸ εὖρος πλέθρου being [of] a plethron in width, i. 4.9: w. DAT., to be to or for (where have is frequent in translation, 459), i. 2.7; 3.21: w. a PART., often a stronger form of expression for the simple verb, 679, ii. 2.13; 3.10: τὰ ὄντα the things being, facts, effects, possessions, iv. 4.15: vii. 8.22: τῷ ὄντι in reality or fact, really, v. 4.20. — Its IMPERS. use (which may usu. be also explained personally, 571f, h) is extensive: ἔστι there is or it is, it is possible, the part of, &c., I. (A.), i. 5.2s; ii. 1.9: often w. a neut. adj. sing. or pl., as δῆλον ii. 3.6, ἀβαρα iii. 4.49: w. a relative,

often forming a complex indefinite, 559 a, as *ἔστι δ' ὅστις* but there is who = *but some one*, i. 8. 20, *ἦν οὗς* = *some*, i. 5. 7, *ἔσθ' ὅτε* there is when = *sometimes*, ii. 6. 9; and negatively, *οὐκ ἦν ὅπου* there was [not where] no place where, iv. 5. 31 (cf. ii. 3. 23), *οὐκ ἔστιν ὅπως* [there is not how] it cannot be that, ii. 4. 3 (cf. the personal use *τοῦτ' ἔστιν ὅπως*; is this possible, how? is it possible that? v. 7. 7): *τὸ κατὰ τοῦτον εἶναι* so far as regards him, *τὸ νῦν εἶναι* for the present, 665 b, i. 6. 9: iii. 2. 37. — For the accent of the pres. ind., see 787 c, 788 a, b, d, f.

εἶμι, * *ipf. ἦεν* or *ἦα*, to go, come; the pres. regularly used in the ind., and sometimes in other modes, as fut. (*εἶμι* I am going = *I shall go*, cf. *ἔρχομαι*): imv. *ἴθι* age, come! *ΔΕ*, *Δ*. *διὰ*, *εἰς*, *ἐπὶ*, &c.: i. 2. 11; 3. 1, 6; 4. 8: iv. 6. 12: vii. 2. 26. For *Μ*. *τεμαί*, see *τημι*.

εἶπα, **εἶπον**, see *φημί*, i. 3. 7: ii. 1. 21. **εἰ-περ** if indeed, if in fact or really, i. 7. 9: ii. 4. 7: iv. 6. 16.

εἰπόμεν, see *ἐπομαι*, iii. 4. 18. **εἰργω** or **εἰργω***, *ῥέω*, to bar, debar, shut in or out, hem in, exclude, keep off, prevent, *Α*. *ἀπό*, *ἐκ*: *Μ*. to shut one's self out, get one's self excluded: iii. 1. 12; 3. 16: vi. 3. 8; 6. 16.

εἰρηκα, **εἰρημαι**, see *φημί*, i. 2. 5. **εἰρήνη**, *ἦς*, (*εἰρω* to join, or to talk) peace, ii. 6. 2, 6: iii. 1. 37.

εἰς, * sometimes *ἐς*, (*ἐν-ς*, 688 d) prep., w. acc. of place, into, more briefly to or in; at, on, or upon; [to go into] for; sometimes for *ἐν* by const. praeg. 704 a; i. 1. 2 s; 2. 2 s, 24: so of state or action, ii. 6. 17: iii. 1. 43: — of a collection of persons or things, among, to, into the land of, against, i. 1. 11; 6. 7: ii. 2. 20: v. 6. 27 s: — of time, [in passing into] on or upon, in, at, i. 7. 1: ii. 1. 17: iii. 1. 3: — of number or measure, up to, even to, to the number, extent, or depth of, i. 1. 10: ii. 3. 23: vi. 4. 16; *εἰς ἀφθονίαν* [to] in abundance, abundantly, vii. 1. 33; *εἰς δύο* two by two, ii. 4. 26; *εἰς ὀκτώ* eight deep, vii. 1. 23: — of aim, end, result, object of reference, &c., for, in respect to, concerning, i. 1. 9; 3. 3; 9. 5, 16, 23: ii. 6. 30. In compos., into, in, &c.

εἷς, * *μία*, *ἐν*, g. *ἐνός*, *μιάς*, one, a single one, an individual; used more strictly as a numeral than one in Eng.;

i. 2. 6; 9. 22: *καθ' ἓνα* one by one, singly, iv. 7. 8: *εἰς τις* any single one, *εἰς ἕκαστος* each individual, each singly, ii. 1. 19: vi. 6. 12, 20.

εἰσ-άγω, * *ἄξω*, *ἦχα*, 2 a. *ἡγαγον*, a. p. *ἡχθην*, to lead or bring into or in, *Α*. *εἰς*, *πρός*, i. 6. 11? vi. 1. 12.

εἰς-ακοντίζω, *ἰσω* *ἰῶ*, to throw or hurl darts in, vii. 4. 15.

εἰσ-βαίνω, * *βήσομαι*, *βέβηκα*, 2 a. *ἔβην*, to go into a vessel, embark, *εἰς*, v. 7. 15?

εἰσ-βάλλω, * *βαλῶ*, *βέβληκα*, 2 a. *έβάλον*, to throw one's self into, effect an entrance or make an irruption into, enter; of streams, to empty into; *εἰς*; i. 2. 21; 7. 15: v. 4. 10.

εἰς-βιβάζω, *βιβάζω* *βιβῶ*, to put into or on board a vessel, *Α*. v. 3. 1.

εἰσ-βολή, *ἦς*, (*εἰσ-βάλλω*) irruption, entrance, pass, i. 2. 21: v. 6. 7.

εἰσ-δύομαι, * *δύσομαι*, to enter or sink into, *εἰς*, iv. 5. 14.

εἰσ-έδραμον, **-δραμών**, see *εἰσ-τρέχω*.

εἰσ-εμῖ, * *ipf. ἦεν*, (*εἶμι* q. v.) to go or come into or in, enter, *εἰς*, *παρά*: to enter one's mind, occupy one's thoughts, *Α*. *CP*.: i. 7. 8: vi. 1. 17: vii. 2. 14.

εἰσ-ελαύνω, * *ἐλάσω* *ἐλῶ*, *ἐλήλακα*, a. *ἤλασα*, to ride into, enter, *εἰς*, i. 2. 26.

εἰσ-ελθεῖν, see *εἰσ-έρχομαι*, i. 2. 21.

εἰσ-έρχομαι, * *ἐλεύσομαι*, *ἐλήλυθα*, 2 a. *ἦλθον*, to come or go into or in, to penetrate into, enter, *εἰς*, *ἐπὶ*, i. 2. 21: iv. 8. 13: vii. 1. 27.

εἰσ-ῆεν, **-ῆσαν** or **-ῆσαν**, see *εἰσ-εμῖ*, i. 7. 8.

εἰσ-ἤλασα, see *εἰσ-ελαύνω*, i. 2. 26.

εἰσ-ἠνέχθην, see *εἰσ-φέρω*, i. 6. 11?

εἰσ-ἦχθην, see *εἰσ-άγω*, i. 6. 11?

εἰσ-οδος, *ον*, *ἦ*, a way in, entrance, *εἰς*, iv. 2. 3: vi. 5. 1.

εἰσομαι, see *ὁράω*, i. 4. 15.

εἰσ-πηδάω, *ῆσομαι*, *πεπήδηκα*, a. *ἐπήδησα*, (*πηδάω* to leap) to leap into, *εἰς*, i. 5. 8.

εἰσ-πίπτω, * *πεσοῦμαι*, *πέπτωκα*, 2 a. *ἔπεσον*, to fall into or upon, burst or rush into, *εἰς*, i. 10. 1: vii. 1. 17, 19.

εἰσ-πλέω, * *πλεύσομαι*, *πέπλευκα*, to sail into, *εἰς*, vi. 4. 1.

εἰσ-πορεύομαι, *εὔσομαι*, *πεπόρευμαι*, to march into, *εἰς*, iv. 7. 27?

εἰστήκειν or **ἑστήκειν**, see *ἵστημι*.

εἰσ-τρέχω, * *δραμοῦμαι*, *δεδράμηκα*, 2 a. *έδραμον*, to run into or in, v. 2. 16.

εἰσ-φέρω, * *οἶσω*, *ἐνήνοχα*, a. *ἤνεγκα*

or *-ον*, a. p. *ἠνέχθην*, to bring or carry into or in, *Α*. *Δ*. *εἰς*, i. 6. 11? vii. 3. 21.

εἰσ-φέρω, *ῆσω*, *πεφόρηκα*, to bring into, *Α*. *εἰς*, iv. 6. 1.

εἴσω, sometimes *ἔσω*, adv., (*εἰς* or *ἐς*) within, inside of, *Α*. i. 2. 21; 4. 5.

εἰσ-ωθέω, * *ώσω*, to push into or in, trans.: *Μ*. intrans., v. 2. 18?

εἴτα adv., (*εἰ* *τά* if those things are, cf. *ἔπειτα*) then, in that case, thereupon, after that, next, i. 2. 16, 25.

εἴ-τε . . **εἴ-τε** *si-ve* . . *si-ve*, both if . . and if, whether . . or, ii. 1. 14: iii. 1. 40; 2. 7. See *εἰ*.

εἴχον, **εἰχόμεν**, see *ἔχω*, i. 1. 6.

εἴωθα, * *I* [have accustomed myself] am wont or accustomed, *Ι*.; intrans. 2 pf. pret. of *ἐθίζω*, *ἰσω* *ἰῶ*, *εἴθικα*, to accustom: 2 plup. *εἰώθειν*, vii. 8. 4.

εἴων, **εἴας**, **εἴα**, see *εἰάω*, i. 4. 9.

έκ, the form which the prep. *έξ* takes before a consonant, 165, i. 1. 6.

έκασταχόσε in each direction, iii. 5. 17.

έκαστος, *η*, *ον*, (see *έκατερος*) quique, each of more than two, every, each or every one; pl. several, respective, each body, all, or translated as sing. or like an adv. (severally). Its sing. is often joined, esp. through apposition, with a plural. i. 1. 6; 2. 15; 7. 15; 8. 9: ii. 2. 17: v. 5. 5.

έκάσποτε at each time, uniformly, always, ii. 4. 10.

έκατερος, *α*, *ον*, (a compar. in form w. *έκαστος* as sup., perhaps derived fr. *εἰς*, 376 c, d) uterque, each of two; pl. both, each party, or translated as sing.: *καθ' έκατερα* on each side, *Α*. i. 8. 27: iii. 2. 36: v. 5. 25; 6. 7: vi. 1. 9.

έκατέρωθεν from or on each or both sides, i. 8. 13, 22: vi. 4. 3; 5. 25.

έκατέρωσε to each side of two, in both directions, i. 8. 14?

έκατόν indecl., a hundred, i. 2. 25.

έκατ-ώνυμος, *ον*, *Hecatonymus*, an envoy to the Cyreans from Sinope, v. 5. 7; 6. 3.

έκ-βαίνω, * *βήσομαι*, *βέβηκα*, 2 a. *έβην*, to go out, forth, or aside, from a road, valley, river, vessel, &c.; to sally forth; to disembark; *εἰς*, &c.; iv. 2. 1, 10, 25 s; 3. 3, 23: v. 4. 11.

έκ-βάλλω, * *βαλῶ*, *βέβληκα*, 2 a. *έβαλον*, a. p. *έβλήθην*, to throw or cast out or away (out of one's hands, quiver, &c.); to drive out, banish, expel; *έξ*,

εἰς: i. 1. 7; 2. 1: ii. 1. 6: vii. 1. 16; 5. 6. Cf. *έκ-πίπτω* = passive.

έκ-βασις, *εως*, *ἦ*, (*έκ-βαίνω*) egress, outlet, passage, pass, iv. 1. 20; 2. 1 s.

έκβάτανα, *ων*, *τά*, *Ecbatana* (also written *Agbatana*, and *Achmetha*, *Ezra* 6. 2) the capital of Media, favorably situated for coolness and good air, and containing the strongly fortified and magnificent summer residence of the Persian king, ii. 4. 25: iii. 5. 15. || *Hamadan*.

έκ-βληθείην, see *έκ-βάλλω*, vii. 5. 6.

έκ-βοηθέω, *ῆσω*, *βοήθηκα*, to rush or come forth to the rescue, *έξ*, vii. 8. 15.

έκ-γονος, *ον*, (*γίγνομαι*) born from: *οἱ έκγονοι* the descendants: *τά έκγονα* the young of animals: iii. 2. 14? iv. 5. 25?

έκ-δεδράμηκα, **έκ-δραμών**, see *έκ-τρέχω*, v. 2. 17; 4. 16.

έκ-δέρω, * *δερώ*, a. *έδειρα*, (*δέρω* to skin) to take out of one's skin, to flay, *Α*. i. 2. 8: v. 1. *έκδέρειν*.

έκ-δίδωμι, * *δώσω*, *δέδωκα*, pf. p. *δέδομαι*, to give forth or up, *Α*.: to give forth in marriage, settle with a husband, *Α*. *παρά*: iv. 1. 24: vi. 6. 10.

έκ-δύνω, * *δύσομαι*, *δέδυκα*, 2 a. *έδυν*, to get out of one's clothes, to strip one's self, iv. 3. 12.

έκει adv., there, in that place, yonder, i. 3. 20; 10. 8: iv. 1. 24.

έκειθεν thence, from that place or region, v. 6. 24.

έκεῖνος, * *η*, *ο*, that, that one; often as a strong pers. pron., he, she, it; i. 1. 4; 3. 9; 7. 18: iii. 1. 35. See *έπ-έκεινα*.

έκεισε thither, to that place, there (= thither), vi. 1. 33; 6. 36.

έκήρυξε, **-ύχθη**, see *κηρύττω*, ii. 2. 21.

έκ-θλίβω, * *ίψω*, *τέθλιφα* 1., (*θλίβω* to squeeze) to press or crowd out, *Α*. iii. 4. 19 s.

έκ-καθαίρω, * *αρῶ*, pf. p. *κεκάθαρμαι*, to cleanse from defilement, burnish; or

έκ-καλύπτω, *ύψω*, pf. p. *κεκάλυμμαι* (*καλύπτω* to cover, veil) to un-cover, to take the shield out of the leather case (*σάγμα*) in which it was commonly carried on the march to preserve its brightness; i. 2. 16.

έκκλησία, *ας*, (*έκ-καλέω* to call forth) a convocation, assembly, i. 3. 2; 4. 12.

έκκλησιάζω, * *άσω*, to call an assembly, v. 6. 37. Der. ECCLESIASTIC.

έκ-κλίνω,* κλίνω, κέκλικα 1., (κλίνω clino, to bend) to bend out of line, turn to flight, give way, i. 8. 19. Cf. IN-CLINE.

έκ-κομίζω, ίσω ω, κέκομκα, to bring or carry out, to lead out (of the Pontus, vi. 6. 36): *M.* to carry out or off for one's self: A.: i. 5. 8: v. 2. 19.

έκ-κόπτω,* κόψω, κέκοφα, to cut trees out of a wood, cut down, fell; to lay waste or destroy by cutting down trees; A.: i. 4. 10: ii. 3. 10.

έκ-κυβιστάω, ήσω, to throw a somerset, a feat often performed among the Greeks over swords pointing upwards, vi. 1. 9. See κυβιστάω.

έκ-κυμαίνω, ανώ, (κύμα wave) to [wave out of line] bend out or swell forth like a wave, i. 8. 18.

έκ-λέγω,* λέξω, είλοχα, (λέγω lego, to LAY, gather) to lay or gather out, to pick or single out, select; so *M.*, more subjectively; A.: ii. 3. 11: iii. 3. 19: v. 6. 20. Der. ECLECTIC.

έκ-λείπω,* λείψω, λέλοιπα, 2 a. έλιπον, to leave (going out of), quit, abandon, desert, forsake, A. eis: of snow, to disappear: i. 2. 24: iii. 4. 8: iv. 1. 8: 3. 24: 5. 15. Der. ECLIPSE.

έκ-μυρδύομαι, όσομαι, (μυρδύομαι to wind) to wind out; of an army, to defile, vi. 5. 22.

έκ-πέμπω,* πέμψω, πέπομφα, to send out, conduct forth: *M.* to send forth of one's own company: A.: iii. 2. 24: v. 2. 21.

έκ-πέπληγμαι, see έκ-πλήττω.

έκ-πεπτωκώς, see έκ-πίπτω, i. 1. 7.

έκ-περαίνω, ανώ, to finish out, fully accomplish, A. D., v. 1. 13.

έκ-πισών, see έκπίπτω, v. 2. 31.

έκ-πηδάω, ήσομαι, πεπήδηκα, to leap or spring out or forth, vii. 4. 16.

έκ-πίμπλημι,* πλήσω, πέπληκα, to fill out or up, A., iii. 4. 22?

έκ-πίνω,* πίομαι, πέπωκα, 2 a. έπίον, to drink [out] up, A., i. 9. 25.

έκ-πίπτω,* πεσούμαι, πέπτωκα, 2 a. έπεσον, to fall or be thrown out: out of one's home, to be driven out, banished, or exiled; ol έκπεπτωκότες the exiles: of trees, out of their places, to fall down: out of the sea, to be thrown ashore or wrecked: to throw one's self out, rush or hurry out, tumble out: έξ: i. 1. 7: ii. 3. 10: v. 2. 17s: vii. 5. 12s.

έκ-πλαγείς, see έκ-πλήττω, i. 8. 20.

έκ-πλέω,* πλεύσομαι, πέπλευκα, to sail out, forth, or away, e. g. out of the Pontus, έξ, ii. 6. 2: vii. 1. 1, 39.

έκ-πλέως, ων, (πλέως* full) filled out, entirely full, complete, iii. 4. 22.

έκ-πλήττω,* πλήξω, πέπληγα, pf. p. πέπληγμαι, 2 a. p. έπλήγην, but έξ-επλάγην, to strike out of one's self-possession; to strike with surprise, astonishment, alarm, or terror; to surprise, amaze, astonish, confound, confuse, alarm, terrify; A.: i. 5. 13: 8. 20.

έκ-ποδών adv., (πούς) out of the way of the feet, out of the way: έ. ποιεΐσθαι to put out of the way: i. 6. 9: ii. 5. 29.

έκ-πορεύομαι, εύσομαι, πεπόρευμαι, to march or go out or forth, v. 1. 8.

έκ-πορίζω, ίσω ω, πεπόρικα, to bring out, provide, procure, A. D., v. 6. 19?

έκ-πώμα, ατος, τό, (πίνω) drinking-cup, beaker, iv. 3. 25: 4. 21: vii. 3. 18.

έκ-ταθείς, see έκ-τείνω, v. 1. 2.

έκταίος, α, ον, (έκτος) on the sixth day, vi. 6. 38.

έκ-τάττω,* τάξω, τέταχα, to draw out or up in battle-order, trans.: *M.*, intrans. or refl., v. 4. 12? vii. 1. 24.

έκ-τείνω,* τενώ, τέτακα, a. έτεινα, a. p. έτάθην, to stretch out, ex-tend, A., v. 1. 2: 8. 14.

έκ-τοξεύω, εύσω, to shoot forth arrows (out of a tower), vii. 8. 14.

έκτος, η, ον, (έξ) sixth, vi. 2. 12.

έκ-τρέπω,* έψω, τέτροφα, 2 a. m. έτραπόμην, to turn out or aside, trans.; *M.*, intrans., iv. 5. 15.

έκ-τρέφω,* θρέψω, τέτροφα, 2 a. p. έτρέφην, to bring up (out of childhood), vii. 2. 32.

έκ-τρέχω,* δραμούμαι, δεδράμηκα, 2 a. έδραμον, to run out or forth, to sally forth, v. 2. 17: 4. 16.

έκτώμην, see κτάομαι, i. 9. 19.

έκ-φαίνω,* φανώ, πέφαγκα, a. έφηνα, to show forth, A.: πόλεμον έκφαίνειν to make hostile demonstrations, iii. 1. 16.

έκ-φέρω,* όσω, ένήροχα, a. ήνεγκα or -ον, to bring or carry out or forth; to report: έ. πόλεμον to make open war: A. eis, προς: i. 9. 11: iii. 2. 29.

έκ-φύγω,* φεύξομαι, πέφευγα, 2 a. έφυγον, to flee out of danger, escape, A., G. or I., προς, i. 3. 2: 10. 3.

έκων, ούσα, όν, g. όντος, ούσης, willing; w. force of adv., willingly, voluntarily, of free will or one's own accord, i. 1. 9: 9. 9: ii. 4. 4: iii. 2. 6.

ελαβον, see λαμβάνω, i. 2. 26.

†ελαία & Att. έλσα, as, oliva, an OLIVE; the olive-tree, fabled as the gift of Athena, and sacred to her: vi. 4. 6: vii. 1. 37.

Ελαιον, ου, oleum, oil, esp. olive-oil, iv. 4. 13: v. 4. 28: vi. 6. 1.

ελάττων,* ον, ελάχιστος, η, ον, c. & s. of ελαχός Ep., usu. referred to μικρός small, little, or όλιγος little, few: τουλάχιστον (= τδ έλ.) at least: ii. 4. 13: iii. 2. 28: v. 7. 8: vi. 2. 4s: vii. 1. 27.

ελαύνω,* ελάσω έλω, έλήλακα, a. ήλασα, to drive, ride, A.; intrans., or w. ήππον, άρμα, στρατευμα, &c., understood, to ride, drive, advance, march, charge, AE. διά, &c.: i. 2. 23: 5. 7, 13, 15: 8. 1, 10, 24: iv. 7. 24. Der. ELASTIC.

†ελάφειος, ον, of a deer: κρέα ελάφεια deer's meat, venison, i. 5. 2.

ελαφος, ου, ό ή, (in Att. ή as a generic term), a deer, stag, v. 3. 10.

†ελαφρός, ά, όν, [deer-like] light in motion or weight, nimble, agile, iii. 3. 6: iv. 2. 27.

†ελαφρώς lightly, nimbly, with agility, vi. 1. 12: vii. 3. 33.

ελάχιστος, η, ον, see ελάττων, iii. 2. 28.

ελέγχω,* έγξω, pf. p. έλήλεγμαι, a. p. ήλέγχθην, to examine, question, or inquire, closely; to convict, prove; A. CP., P.; ii. 5. 27? iii. 5. 14 (A. by attr., 474 b): iv. 1. 23.

ελενός, ή, όν, (έλεος pity) piteous, iv. 4. 11?

ελεν, έλεσθαι, &c., see αιρέω.

ελείζω, ίξω, (ελεεΐ a war-cry) to raise the war-cry, to shout in battle, i. 8. 18: v. 2. 14?

ελεα, ελέχθην, see λέγω, i. 4. 13.

†ελευθερία, as, freedom, liberty, independence, i. 7. 3: iii. 2. 13: vii. 7. 32.

ελεύθερος, α, ον, (έλευθ-? see έρχομαι) going and coming at pleasure, free, independent, ii. 5. 32: iv. 3. 4.

ελήφθην, see λαμβάνω, i. 7. 13.

ελθείν, -οιμι, -ω, -ών, see έρχομαι.

†Ελισάρνη, ης, v. l. for 'Αλίσάρνη, vii. 8. 17.

Ελω,* έλξω, ipf. ελκων, to draw, drag, pull, A., iv. 2. 28: 5. 32: v. 2. 15.

†Ελλάς, άδοι, ή, Hellas, Greece; originally, it is said, the name of a town or district in southern Thessaly, settled by Hellen. The name was afterwards so extended as to include all Greece except the Peloponnesus;

and yet further, so as to include not only this, but even all the Greek colonies, wherever situated. i. 2. 9: 4. 7. — 2. Hellas, wife of Gongylus, friendly to Xenophon, vii. 8. 8.

†Ελλην, ηνος, ό, Hellen, a Greek; originally, it is said, the name of a son of Deucalion, and the father of Aeolus and Dorus, and grandfather of Achaëus and Ion. Passing to his posterity, it became the general name of all the Greeks (Hellenes), while their great divisions were named from his children and grandchildren. As an adj., Greek. i. 1. 2: 2. 14, 18: 10. 7. †Ελληνίζω, ίσω, to speak Greek, vii. 3. 25. Der. HELLENIST.

†Ελληνικός, ή, όν, Hellenic, Grecian, Greek: τδ 'Ελληνικόν [sc. στρατευμα] the Greek army or force: i. 1. 6: 8. 14s.

†Ελληνικώς adv., in the Greek language, in Greek, i. 8. 1.

†Ελληνίς, ιδος, (fem. adj. = 'Ελληνική, 235) Grecian, Greek, iv. 8. 22.

†Ελληνιστί adv., (spoken) in Greek, vii. 6. 8.

†Ελλησποντιακός, ή, όν, Hellespontic or Hellespontian, i. 1. 9: v. l. -ικός, -ιος.

†Ελλησ-ποντος, ου, ό, [the sea of Helle, who was here drowned, according to fable, in endeavoring to escape through the air to Colchis, with her brother Phrixus, on the back of a golden-fleeced ram] the Hellespont, a strait about 40 miles long and from 1 to 4 miles wide, connecting the Propontis and Aegean, and separating Europe and Asia. It was bridged by Xerxes, and was the scene, in the Peloponnesian war, of the great naval battles of Cynossema and Egospotami. The name was also applied to the region lying about this strait. i. 1. 9. || The Dardanelles, or Strait of Gallipoli.

Ελοιμι, -οίμην, -όμενος, see αιρέω.

†ελπίζω, ίσω ω, ήλπικα 1., to hope, expect, I. (A.), iv. 6. 18: vi. 5. 17.

Ελπίς, ιδος, ή, (έλπω to give hope) hope, expectation: έλπίδας λέγων speaking or expressing hopes: τών μυρίων έλπίδων μία one [of the 10,000 expectations] chance in ten thousand: G., I. (A.): i. 2. 11: ii. 1. 19: 5. 12: iii. 2. 8.

Ελών, see ελαύνω, i. 8. 10.

εμ-, the form which the prep. έν takes in compos. before a labial, 150. εμαθον, see μανθάνω, v. 2. 25.

ἐμ-αυτοῦ, * ἡς, refl. pron., (ἐμέ, αὐτός) of myself: ἡ ἐμαντοῦ ἀρχή my own province: i. 3. 10: ii. 3. 29; 5. 10.

ἐμ-βαίνω, * βήσομαι, βέβηκα, 2 a. ἔβην, to step or go into; to go on board, embark; eis, i. 3. 17; 4. 7: ii. 3. 11.

ἐμ-βάλλω, * βαλῶ, βέβληκα, 2 a. ἔβαλον, to throw or thrust in or upon, insert; to inflict blows; to [thrust in] give fodder to horses; A. D.; i. 5. 11; 9. 27: reflexively, to throw one's self into or upon, fall upon, attack, charge; to strike into, invade, enter; ἐμβάλλειν eis αὐτοὺς to [enter among them] invade their country; of a river, to empty into; eis. i. 2. 8; 8. 24: iii. 5. 16 s.

ἐμ-βάς, -βάντες, see ἐμ-βαίνω, i. 4. 7.

ἐμ-βιάζω, βιάσθω βιάω, to put into or on board a vessel, make one embark, A. eis, v. 3. 1; 7. 8.

ἐμ-βολή, ἡς, (ἐμ-βάλλω) an irruption, invasion, inroad, entrance, iv. 1. 4.

ἐμ-βρόντητος, ον, (βροντᾶω to thunder, fr. βροντή) thunder-struck; hence, stupefied, insane, panic-struck: iii. 4. 12.

ἐμνα, see μένω, i. 2. 6, 10, 14.

ἐμέω, * ἐμέσω ἐμῶ, ἐμήμεκα, vomio, to vomit, iv. 8. 20. Der. EMETIC.

ἐμ-μένω, * μενῶ, μεμένηκα, to remain or abide in, ἐν, iv. 7. 17.

ἐμός, ἡ, ὅν, my, mine, i. 6. 6.

ἐμοῦ, ἐμοί, ἐμέ (by apostroph. ἐμ'), oblique cases of ἐγώ, i. 3. 3, 6; 5. 16.

ἐμ-παλιν adv., on the return, backwards, back, back again: so τοῦμπαλιν (by crasis for τὸ ἐμπαλιν) & eis τοῦμπαλιν [to that which is on the return], i. 4. 15: iii. 5. 13: v. 7. 6.

ἐμ-πεδῶ, ὥσω, (πέδον the ground) to fix in the ground, make firm; hence, to hold fast or sacred, sacredly observe, A., iii. 2. 10.

ἐμ-πειρος, ον, s., (πεῖρα) in acquaintance with, acquainted with, experienced in, familiar with, G., iv. 5. 8: v. 6. 1, 6: vii. 3. 39. Der. EMPIRIC.

† ἐμ-πέλω adv., in acquaintance with, G.; ἐμπελῶς ἔχειν to be acquainted with, ii. 6. 1.

ἐμ-πέπωκα, -πισῶν, see ἐμ-πίπτω.

ἐμ-πίνω, * πίομαι, πέπωκα, to drink in, take a drink, vi. 1. 11.

ἐμ-πλήμι or -πλήμι, * πλήσω, πέπληκα, a. p. ἐν-επλήσθην, to fill into, fill up, cover with; to satisfy, content; A. G., P.; i. 7. 8; 10. 12: vii. 7. 46.

ἐμ-πίπρημι or -πίμπρημι, * πρήσω, πέπρηκα, a. ἐν-έπρησα, (πίμπρημι to burn) to put fire in, set fire to, set on fire, A., iv. 4. 14: v. 2. 3: vii. 4. 15.

ἐμ-πίπτω, * πεσοῦμαι, πέπτωκα, 2 a. ἔπεσον, to fall into, upon, or among; to throw one's self into; to attack; to [fall into one's mind] occur to; D., eis: ii. 2. 19; 3. 18: iii. 1. 13: iv. 8. 11.

ἐμ-πλέω, ον, (πλέω* full) filled in with, full of, abounding in, G., i. 2. 22? † ἐμ-ποδίζω, ἴσω ἰῶ, im-pedio, to IMPEDE, hinder, be in the way of, A., iv. 3. 29.

† ἐμ-πόδιος, ον, in the way, presenting an obstacle, D., vii. 8. 3 s.

ἐμ-ποδῶν adv., (ἐν ποδῶν ὁδῶ) in the way of the feet: ἐμποδῶν εἶναι to be in the way, hinder, prevent, D. I. (w. τὸ or τοῦ), iii. 1. 13: iv. 8. 14: v. 7. 10.

ἐμ-ποιέω, ἴσω, πεποίηκα, to create or produce in, inspire in, impress upon, D. A., CP., ii. 6. 8, 19; vi. 5. 17.

ἐμ-πολάω, ἴσω, ἡμπόληκα, (akin to πωλέω) to obtain or realize from a sale, A., vii. 5. 4?

† ἐμπόριον, ον, a place of trade, EMPORIUM, mart, i. 4. 6.

ἐμ-πορος, ον, ὁ, a person on a journey for trade, a merchant, v. 6. 19.

ἐμ-προσθεν adv., in front, before (in place or time), G., i. 8. 23: vii. 7. 36: ὁ ἔ. the foregoing, preceding, or past, ii. 1. 1: ὁ ἔ. those in front, iv. 3. 14: τὰ ἔ. the fore parts or places in front, v. 4. 32: vi. 3. 14.

ἐμ-πωλέω, ἴσω, to sell, obtain by sale, A., vii. 5. 4?

ἐμ-φαγεῖν 2 aor. (ἐν-έφαγον, ἐμ-φάγω, οἰμι, &c.; see ἐσθίω, the pr. ἐν-εσθίω not being in use), to take in food, eat a little or hastily, A., iv. 2. 1; 5. 8.

ἐμ-φανής, ἔς, (φαίνω) shining in, manifest: ἐν τῷ ἐμφανεί in public, publicly, openly, ii. 5. 25.

† ἐμ-φανῶς openly, v. 4. 33.

ἐν* prep., Lat. in w. abl., IN: w. DAT. of place or persons, in, within, on, upon, at, among, i. 1. 6 s; 5. 1; 6. 1: iv. 7. 9; ἐν Βαβυλῶνι [in the region of B.] at or near B., v. 5. 4: — of time, in, at, on, during, within; ἐν τούτῳ [sc. χρόνῳ] in or during this time, meanwhile; ἐν ᾧ during which time, or [in the time when, 557 a] while, whilst; i. 2. 20; 5. 15 s; 7. 18; 10. 10: — of state, manner, means, instru-

ment, &c., in, under, with, i. 3. 21; 7. 20; 9. 1: iv. 3. 7 s. In compos. (ἐμ- before a labial, and ἐγ- before a palatal, 150), in, into (698 dr), among, upon, at.

ἐν, ἐνός, ἐνί, see eis, i. 9. 12: vii. 5. 4.

ἐν-αγκυλάω, ἴσω, (ἀγκύλη, see διαγκυλόμαι) to [put in a] fit with a thong, iv. 2. 28.

† ἐναντιόδομαι, ὥσομαι, ἡναντιώμαι, to oppose, withstand, D. περί or α., vii. 6. 5.

ἐν-αντίος, α, ον, on the opposite side, opposite, opposed to, contrary, hostile to; in an opposite direction; over against, against, in front of, before, in one's face; often w. an adv. force: ὁ ἐναντίος the enemy: ἐκ τοῦ ἐναντίου [from] on the opposite side: τὰναντία (= τὰ ἐναντία) in the opposite direction, &c.: τοῦτου ἐναντίον in this man's presence: D., G., ἡ: i. 8. 23? iii. 2. 10: iv. 3. 28, 32; 7. 5: v. 8. 24: vii. 6. 23.

ἐν-άπτω, ἄψω, to set on fire, set fire to, kindle, A., v. 2. 24 s?

ἐνατος, later ἐννατος, η, ον, (ἐννέα q. v.) ninth, iv. 5. 24.

ἐν-αυλίξομαι, ἴσομαι, ἡλισμαί l., a. p. ἡλίσθην, to encamp, lodge for the night, vii. 7. 8.

ἐνδεῖα, ας, (ἐν-δέω) need, want, poverty, lack of provisions, i. 10. 18.

ἐν-δείκνυμι, * δείξω, δέδειχα, in-dico, to in-dicate, express; M. to show or express one's own feelings, A., vi. 1. 19.

ἐν-δέκατος, η, ον, (ἐν-δεκα eleven) eleventh, i. 7. 18.

ἐν-δέω, * δεῖσω, δεδέηκα, to lack in anything: impers. ἐν-δεῖ there is lack or need of, G. D.; ἐώρα πλειονος ἐνδέον he saw there [being] was need of more explicitness: M. to lack for one's own support, G.: vi. 1. 31: vii. 1. 41; 3. 3?

ἐν-δηλος, ον, among evident things, evident, manifest, plain; used like δηλός w. a participle; ii. 4. 2; 6. 18.

ἐν-δημος, ον, within a nation, at home; τὰ ἐνδημα the home revenues, vii. 1. 27. Der. ENDEMIC.

ἐν-δίφριος, ον, (δίφρος) sitting on the same seat, or at table, with another (the Thracians sitting at their meals): ἐνδίφριος subst., a table-companion: vii. 2. 33, 38.

† ἐνδοθεν adv., from within, v. 2. 22.

ἐνδον adv., (ἐν) within, ii. 5. 32.

ἐν-δοξος, ον, (δόξα) in repute, honorable, glorious, betokening honor, vi. 1. 23.

ἐν-δύω & ἐν-δύομαι, * δύσομαι, δέδωκα, 2 a. ἔδυν, (cf. in-duo) to put on one's self, A.: plup. had put on, wore: i. 8. 3: v. 4. 13.

ἐν-ε-: for augmented forms thus beginning, look under ἐγ- before a palatal, and under ἐμ- before a labial.

ἐν-έβαλον, see ἐμ-βάλλω, i. 5. 11.

ἐν-έδρα, ας, (ἐδρα a seat) a seat within (in a hidden place), ambush, ambuscade, Lat. in-sidiæ, iv. 7. 22.

† ἐνεδρεύω, εὔσω, a. ἐν-ἡδρευσα, to form or place an ambush, lie in wait, i. 6. 2.

ἐν-εἰμι, * ἔσομαι, (εἶμι) to be in or on, ἐν: to be [in a place] there: i. 5. 1 s; 6. 3: ii. 4. 21 s, 27. See ἐνι.

ἐνεκα, * sometimes ἐνεκεν (esp. before a vowel), adv., for the sake of, on account of, for the purpose of, for, G.; comm. following, but sometimes preceding or dividing its complement: τοῦτου ἐνεκα on this account: i. 4. 5, 8: ii. 3. 13, 20; 5. 14: v. 1. 12; 8. 13.

ἐν-εκείμην, see ἐγ-κειμαι, iv. 5. 26.

ἐνενήκοντα indecl., (ἐννέα) ninety, i. 5. 5; 7. 12.

ἐνεός (v. l. ἐννεός), ἄ, ὢν, deaf and dumb, iv. 5. 33.

ἐν-επλήσθην, see ἐμ-πλήμι.

ἐν-έπρησα, see ἐμ-πίπρημι, iv. 4. 14.

ἐν-ετός, ἡ, ὢν, (ἐγμι) sent in, incited, prompted, ὑπό, vii. 6. 41?

ἐν-εχειρίσσω, see ἐγ-χειρίζω, iii. 2. 8.

ἐν-έχυρον, ον, (έχυρός) a pledge in hand, security, vii. 6. 23.

ἐν-έχω or ἐν-ίσχω, * ἔξω or σχήσω, ἔσχηκα, to hold fast in, catch or entangle in, A. D., vii. 4. 17.

ἐν-ἦν, see ἐν-εἰμι, i. 5. 1: ii. 4. 27.

ἐνθα adv. demonstr., rel., and complement., (ἐν) of place, there, here, where: sometimes of time (esp. w. δή), thereupon, then, when: i. 5. 8; 8. 1 s, 4: iv. 1. 2; 5. 22, 29: v. 1. 1.

† ἐνθά-δε (-δε adding demonstr. force, cf. 252 a) there, here: (-δε signifying to, 688 e) thither, hither: ii. 1. 4; 3. 21: iii. 3. 2: v. 1. 10.

† ἐνθα-περ in the very place where, just where, where, iv. 8. 25: vi. 4. 9.

ἐν-θείην, -θέμενος, &c., see ἐν-τίθημι.

ἐνθεν adv., (ἐν, cf. ἐνθα) thence, hence, whence (sc. ἐκείσε ii. 3. 6; sc. ταύτας iii. 5. 13): ἐνθεν μὲν . . ἐνθεν δέ hinc . . illinc, hence . . thence, [from] on this side . . and on that: ἐνθεν καὶ ἐνθεν on each side, G.: i. 10. 1: ii. 4. 22.

ἐνθενδε (-δε adding demonst. force) from this very spot, from this place, hence (for ἀφ' ὧν, vii. 7. 17): v. 6. 10.

ἐν-θυμέομαι, ἡσομαι, ἐν-τεθύμημαι, a. p. ἐν-εθυμήθην, (θυμός) to have or bear in mind, reflect, consider, ponder, A. CP., ii. 4. 5: iii. 1. 20, 43; 2. 18.

ἐν-θύμημα, ατος, τό, a thought, consideration, conception, device, plan, iii. 5. 12: vi. 1. 21. Der. ENTHYMEME.

ἐν-θωρακίζω, ἴσω, pf. p. τεθωράκισμαι, to put in a cuirass or corselet, to clothe in mail, fully arm, A., vii. 4. 16.

ἐνί a prolonged poet. form for ἐν in; also used, even in prose, with the accent drawn back (ἐνι), for ἐν-εστι or ἐν-εισι, fr. ἐν-εϊμι, 699 e, 785, v. 3. 11.

ἐνί, ἐνός, see εἰς, i. 9. 12: iii. 2. 19.

ἐνι-αυτός, οὐ, ὅ, (ἐν, αὐτός, or fr. ἔνος annus, year) a period returning into itself, a cycle, year; ii. 6. 29: iii. 2. 12: vii. 8. 26. See κατά.

ἐν-ιδών, see ἐν-οράω, vii. 7. 45.

ἐνι-οι, αι, α, (ἐνι of there are who, 559 a) some, i. 5. 8; 7. 5: ii. 4. 1.

ἐνί-οτε (ἐνι ὅτε there is when, 559 a), sometimes, at times, i. 5. 2: ii. 6. 9.

ἐν-ίσχω, see ἐν-έχω, vii. 4. 17?

ἐννέα indecl., nine, i. 4. 19. In its derivatives, ἐννα-, for ἐνα-, is a less classic form. Der. ENNEA-GON.

ἐν-νοέω, ἡσω, νενόηκα, A. & M. (w. a. p.) to have or bear in mind, consider, reflect, ponder, think, devise; to take thought, be anxious or apprehensive, apprehend; A. CP., μή: ii. 2. 10; 4. 5, 19: iii. 1. 2 s, 41; 5. 3: iv. 2. 13.

ἐννοια, ας, a thought, reflection, consideration, iii. 1. 13.

Ἐν-οδίας, ου, Enodias, a lochage, vii. 4. 18?

ἐν-οικέω, ἡσω, ὤκηκα, to dwell in, in-habit: οἱ ἐνοικοῦντες the inhabitants: i. 2. 24; 3. 4; 5. 5: v. 6. 25.

ἐν-όντων, see ἐν-εϊμι, ii. 4. 22.

ἐν-όπλιος, ου, (ὅπλον) in arms, martial, adapted to movements in armor, vi. 1. 11.

ἐν-οράω, * ὀψομαι, ἐώρακα or ἐδράκα, 2 a. εἶδον, to see or discern in a person or thing, A. D., i. 3. 15: vii. 7. 45.

ἔνος, η, ου, last year's, v. 4. 27?

ἐν-οχλέω, ἡσω, ηνώχληκα, (ὀχλος) to crowd upon, disturb, annoy, interfere with, D., ii. 5. 13: iii. 4. 21.

ἐν-τάττω, * τάξω, τέταχα, to post

among other troops; to enrol; iii. 3. 18?

ἐνταῦθα adv., (by metath. for Ion. ἐνθ-αὐτα, fr. ἐνθα & αὐτός) in this or that very place, here, there; sometimes hither, thither: of time, hereupon, upon this, thereupon, then: i. 2. 1, 6 s; 3. 21; 10. 1, 4, 12 s, 16 s: v. 5. 4.

ἐν-τελασθαι, see ἐν-τέλλομαι.

ἐν-τείνω, * τενῶ, τέτακα, in-tendo, to stretch out upon, inflict upon, A. D.; πλῆγας ἐνέτεινον came to blows, ii. 4. 11.

ἐν-τελής, ἐς, (τέλος) at its end, complete, full, i. 4. 13.

ἐν-τέλλομαι, * τελοῦμαι, τέταλμαι, a. ἐτειλάμην, (τέλλω to raise) to put upon, enjoin upon, charge, command, D. I., v. 1. 13.

ἐντερον, ου, (ἐντός) an intestine; pl. intestines, ENTRAILS, bowels, ii. 5. 33.

ἐντεῦθεν (fr. ἐνθεν, after the analogy of ἐνταῦθα fr. ἐνθα) from this or that very place or time, hence, thence; after this, afterwards, hereupon, thereupon; sometimes from or in consequence of this, therefore; i. 2. 7, 10: iii. 1. 31: iv. 4. 10: vii. 1. 25.

ἐν-τίθημι, * θήσω, τέθεικα, a. ἔθηκα (θῶ, θείην, &c.) to put in, inspire in, A. D., vii. 4. 1: M. to put on board for one's self, A., i. 4. 7: v. 7. 15.

ἐν-τίμος, ου, c., s., (τίμη) held in honor, honored, respected, v. 6. 32: vi. 3. 18.

ἐν-τίμως in honor, ii. 1. 7.

ἐν-τόνως (ἐντονος strained, strenuous, fr. ἐν-τείνω) strenuously, vii. 5. 7.

ἐντός adv., (ἐν) within, of place or time, G.: ἐντός αὐτῶν within their line: i. 10. 8: ii. 1. 11: vii. 5. 9; 8. 16.

ἐν-τυγχάνω, * τεύξομαι, τετύχηκα, 2 a. ἐτυχον, to happen or light upon, fall in or meet with, find, D., i. 2. 27; 8. 1, 10: ii. 3. 10.

Ἐνυάλιος, ου, (Ἐνύω Bellōna, goddess of war) Enyalios (the warlike), another name for Mars (* Ἄρης), the god of war; a sonorous word specially used in the battle-cry; i. 8. 18: v. 2. 14.

ἐν-ὕπνιον, ου, (ὕπνος) a thing seen in sleep, a dream, vii. 8. 1: v. l. τὰ ἐνολία the interior; Toup conjectured τὰ ἐνώπια the inner walls.

ἐνωμοτ-άρχης or ἐνωμότ-αρχος, ου, (ἀρχω) a leader of an ἐνωμοτία, enomotarch, iii. 4. 21: iv. 3. 26.

ἐν-ωμοτία, ας, (ἐν-ώμοτος sworn in, fr. δμῶμι) a band of sworn soldiers,

an enomoty; comm. of about 25 men, the fourth part of a λόχος; iii. 4. 22.

ἐξ, * before a cons. ἐκ, prep., out of: w. GEN. of place, out of, forth from, from; ἐκ τῶν Ταβχων from the land of the Taochi; ἐξ ἀριστερᾶς [from] on the left; i. 2. 1, 3, 7, 18: iv. 7. 17; 8. 2:

— of time, from, after, upon, often denoting not mere succession of time, but also consequence; ἐκ τούτου from this time, upon or after this, hereupon,

in consequence of this; ἐκ παιδων from boyhood; i. 2. 17; ii. 5. 27; 6. 4: iv. 6. 14, 21: ἐξ οὗ or οὗτον from [what time] the time when, since, 557 a, v. 7.

34: vii. 8. 4: — of source, cause, agent, means, manner, &c., from, of, in consequence of, on account of, by, by means of, with, according to, &c., i. 1. 6; 9.

16, 19, 28: iii. 1. 11 s, 43: ἐκ τούτων from this state of affairs, in these circumstances, i. 3. 11. In compos., out, forth, off, from; sometimes implying completeness (cf. utterly).

ἐξ indecl., sex, six, i. 1. 10: ii. 4. 27.

ἐξ-αγγέλλω, ελῶ, ἡγγελλκα, a. ἡγγεῖλα, to bring out word, report, repeat, state, A. D., CP., i. 6. 5; 7. 8: ii. 4. 24.

ἐξ-άγω, * ἀξω, ἤχα, 2 a. ἡγαγον, a. p. ἤχθην, to lead out or forth; to induce; A. I., ἐπί, πρὸς, &c.; i. 6. 10; 8. 21.

ἐξ-αίρετος, ου, picked out, select, choice, vii. 8. 23: cf. Lat. eximius fr. ex-imo.

ἐξ-αίρω, * ἡσω, ἤρηκα, 2 a. εἶλον, a. p. ἤρεθην, to take out, remove, set apart, A. a., D.: M. to take out for one's own benefit, select, choose, A., ἐκ: ii. 1. 9; 3. 16; 5. 4, 20: v. 3. 4.

ἐξ-αιτέω, ἡσω, ἤτηκα I., to de-mand: M. to beg off as a favor to one's self, to rescue by entreaty: A.: i. 1. 3: vi. 6. 11 (v. l. ζητέω).

ἐξ-αίφνης, softer but less Att. form ἐξαπίνης, (αἴφνης suddenly, fr. α- & φαίνω) of a sudden, suddenly, unexpectedly, 380 b, iii. 3. 7: v. 6. 19 s.

ἐξακισ-χilioi, αι, α, (ἐξάκισ six times, fr. ἐξ) six thousand, i. 7. 11: ii. 2. 6.

ἐξ-ακοντίζω, ἴσω ἰῶ, to shoot forth with darts, D. of instrument, v. 4. 25.

ἐξακόσιοι, αι, α, (ἑξ, ἑκατόν) six hundred, i. 8. 6, 24.

ἐξ-αλαπάξω, ἀξω, poet., (ἀλαπάξω to plunder) to sack, desolate, A., vii. 1. 29.

ἐξ-άλλομαι, * ἀλοῦμαι, a. ἡλάμην & ἡλόμην, to spring aside, vii. 8. 33.

ἐξ-αμαρτάνω, * τήσομαι, ἡμάρτηκα, to err from the right, do wrong, offend, sin, AE. περί: τοιαῦτα ἐξαμαρτάνοντες [sinning such sins] so sinning or offend-

ing, guilty of such misconduct, v. 7. 33.

ἐξ-αν-ίστημι, * στήσω, ἔστηκα, 2 a. ἔστην, to raise up out of one's seat, &c., A.: M., w. pf. & 2 a. a., to stand, rise, or start up, iv. 5. 18: vi. 1. 10?

ἐξ-απατάω, ἡσω, ἡπάτηκα, (f. m. as p., 576 a, vii. 3. 3) to deceive utterly or grossly, mislead, cheat, impose upon, A. AE. ὥς, ὥστε, ii. 6. 22: v. 7. 6 s, 9.

ἐξ-απάτη, ης, (ἀπάτη deceit) gross deceit, imposition, vii. 1. 25.

ἐξ-ά-πηχυς, υ, g. εος, six cubits long, v. 4. 12: v. l. ἐξ-πηχυς.

ἐξαπίνης, see ἐξαίφνης, iii. 3. 7; 5. 2.

ἐξ-αρκέω, ἔσω, to suffice fully, vii. 7. 54?

ἐξ-άρχω, ἀρξω, ἤρχα, to lead off; lead off in, take the lead in, a.; v. 4. 14: vi. 6. 15.

ἐξ-αναίνω, ανῶ, to dry up, trans.: M. to dry up, wither away or entirely, intrans., ii. 3. 16?

ἐξ-αυλίζομαι, ἴσομαι, ἡδλισμαι I., to leave or change one's quarters, εἰς, vii. 8. 21.

ἐξ-ε: for augmented forms thus beginning, look under ἐκ-.

ἐξ-έβαλον, -εβλήθην, see ἐκ-βάλλω.

ἐξ-εϊμι, * ἔσομαι, (εἶμι) to be out of confinement or restraint, to be free or permitted; only used impers., ἔξεστι, ἔξεῖν, &c., it is permitted or allowed, it is in one's power, one may, D. I.; pt. abs. ἐξόν, it being permitted, when it is or was permitted or in one's power, when he may or might; ii. 3. 26; 5. 18, 22 s; 6. 6, 12, 28: iii. 1. 22.

ἐξ-εϊμι, * ipf. ἦειν, (εἶμι q. v.) to go or come out or forth, march out or forth, iii. 5. 13: v. 1. 8, 17: vi. 6. 1 s.

ἐξ-ελαύνω, * ἐλάσω ἐλῶ, ἐλήλακα, to drive out, expel, A. ἐξ: intrans. or w. A. understood (see ἐλαύνω), to drive or ride forth, advance, proceed, march, διὰ, &c.: i. 2. 5 s; 4. 4: vii. 7. 7.

ἐξ-ελέγγω, * ἐγξω, to prove fully, convict, A. P., ii. 5. 27?

ἐξ-ελήλυθα, -ελθὼν, see ἐξ-έρχομαι.

ἐξ-ελιπον, see ἐκ-λείπω, i. 2. 24.

ἐξ-ελοιμι, -ελοίμην, see ἐξ-αίρω.

ἐξ-ενογκέιν, see ἐκ-φέρω, iii. 2. 29.

ἐξενίσθαι, see ξενίζω, vii. 3. 8?

ἐξ-επλάγην, see ἐκ-πλήττω, ii. 2. 18.

ἐξ-έπλπει, see ἐκ-πλέω, ii. 6. 2.
 ἐξ-έρπω, ἐρπω, (ἐρπω serpo, to creep) to creep out or forth, vii. 1. 8.
 ἐξ-έρχομαι, * ἐλεύσομαι, ἐλήλυθα, 2 a. ἦλθον, to come or go out or forth, depart, escape, ἐξ: of time, to expire, elapse: i. 3. 17: iii. 1. 12: vii. 5. 4.
 ἐξ-εἶμι, -ίσται, see ἐξ-εἶμι (εἶμι).
 ἐξ-εἰζώ, ἀσώ, ἐξ-ήτακα, (ἐτεός true) to search out the truth of, examine, inspect: M. to present one's self for inspection, pass review, v. 4. 12?
 †ἐξ-έτασις, εως, ἡ, inspection or review of troops, i. 2. 9, 14; 7. 1 s.
 ἐξ-ετράφη, see ἐκ-τρέφω, vii. 2. 32.
 ἐξ-ευ-πορίζω, ἰσώ, ἰω, πεπορίκα, to provide well or fully, v. 6. 19?
 ἐξ-έφηνα, see ἐκ-φαίνω, iii. 1. 16.
 ἐξ-έφυγον, see ἐκ-φεύγω, i. 3. 2.
 ἐξ-ηγχομαι, ἡσμαι, ἡγμαι, to lead forth: to bring out to another, communicate, impart; ἀγαθόν τι ἐ. to render some service, esp. by information or guidance: A. D., eis: iv. 5. 28: vi. 6. 34. Der. EXEGESIS.
 ἐξ-ἦεν, -ἦσαν or ἦσαν, see ἐξ-εἶμι.
 ἐξήκοντα indecl., (ἐξ) sexaginta, sixty, ii. 2. 6: iv. 8. 27.
 ἐξ-ήκω, ἦξω, ἦκα l., to come or have come out; of time, to have run out, expired, or passed by, pr. as pf., 612, vi. 3. 26.
 ἐξ-ἦλθον, see ἐξ-έρχομαι, i. 6. 5.
 ἐξ-ἦν, see ἐξ-εἶμι (εἶμι), vi. 6. 2.
 ἐξ-ἦνεγκα, -ον, see ἐκ-φέρω, v. 6. 29.
 ἐξ-ἦχθην, see ἐξ-άγω, i. 8. 21.
 ἐξ-ιέναι, -ιών, see ἐξ-εἶμι (εἶμι), v. 1. 8.
 ἐξ-ικνέομαι, * ἔξομαι, ἔγμαι, to come out to; to fly or send far enough to hit, to reach, of both missiles and senders, α.; to amount to, suffice, eis: i. 8. 19: iii. 3. 7, 15, 17: vii. 7. 54.
 ἐξ-ίστημι, * στήσω, ἔστηκα, to place out of: M. to stand out of, withdraw from, ἐξ, i. 5. 14.
 ἐξ-όδος, ον, ἡ, a way out, outlet; egress, departure, excursion, expedition; v. 2. 9: vii. 4. 17. Der. EXODUS.
 ἔξομαι, ἔξομαι, see ἔχω, i. 3. 11.
 ἐξ-όν, see ἐξ-εἶμι (εἶμι), ii. 5. 22; 6. 6.
 ἐξ-οπλίζω, ἰσώ, ἰω, ὀπλικά l., to arm fully or completely: M. so to arm or accoutre one's self: ἐξοπλισμένος in full armor: i. 8. 3: ii. 1. 2: iii. 1. 28.
 †ἐξ-οπλισία, as, the arming, military equipment or array, i. 7. 10.
 ἐξ-ορμάω, ἡσώ, ὤρμηκα, to urge forth,

incite, animate, A. ἐπὶ: A. & M. intrans., to start or set out or forth, go forth, ἐπὶ: iii. 1. 24 s: v. 2. 4; 7. 17.
 ἐξ-ουσία, ἀς, (ἐξ-εἶμι fr. εἶμι) permission, license, authority: ἐξουσίαν ποιεῖν to give license, D., v. 8. 22.
 ἐξ-πηχυν, v, g. εως, = v. l. ἐξ-δ-πηχυν.
 ἐξω adv., (ἐξ) out, out of, without, outside, on the outer side of, abroad; beyond, beyond the reach of; besides: τὸ ἐξω the outer: G.; i. 4. 4 s; 8. 13: ii. 2. 4; 6. 3, 12: iii. 4. 15: vii. 3. 10.
 †ἐξωθεν from without, outside of, iii. 4. 21: v. 7. 21.
 ἔοικα, see ἐκάζω, ii. 1. 13.
 ἐόρακα or ἐώρακα, see ὁράω, ii. 1. 6.
 ἐορτή, ἡς, (δρνύμι to stir, excite!) a festival, feast, v. 3. 9 s.
 ἐπ- or ἐφ-, by apostroph. for ἐπὶ, i. 2. 2.
 ἐπ-αγγέλλω, ἐλῶ, ἡγγελλκα, to announce to: M. to announce or declare one's self, to promise, offer, consent, propose one's self, D. I., ii. 1. 4: iv. 7. 20: vii. 1. 33.
 ἐπ-άγω, * ἀξώ, ἡχα, to bring or propose against, A. D. περὶ, vii. 7. 57.
 ἐπαθον, see πάσχω, i. 3. 4; 9. 6.
 †ἐπ-αινέω, * ἔσω & ἔσομαι, ἡνεκα, (αἰνέω to speak) to speak for or in favor of, applaud, approve, commend, praise; to thank, acknowledge gratefully (even in civilly declining); A. ἐπὶ: i. 3. 7; 4. 16: ii. 6. 20: iii. 1. 45: vii. 7. 52.
 ἐπ-αινος, ον, ὁ, (αἶνος speech) praise, commendation, applause, v. 7. 33.
 ἐπ-αίρω, * ἀρώ, ἡρκα, α. ἡρα, to raise to, stir up, excite, induce, influence, A. I., vi. 1. 21: vii. 7. 25.
 ἐπ-αίτιος, ον, charged against, D.: ἐπαίτιον τι [something charged against] a ground of accusation, iii. 1. 5?
 ἐπ-ακολουθεῖω, ἡσώ, to follow upon or after, pursue, D., iii. 2. 35: iv. 1. 1.
 ἐπ-ακούω, * ούσομαι, ἀκήκοα, α. ἡκουσα, to listen to, overhear, A., vii. 1. 14.
 ἐπ' ἀν or ἐπ' ἡν, (ἐπεὶ ἄν, 619 b) rel. adv. or conj. w. subj., when-ever, when, after, as soon as: ἐπ' ἀν τάχιστα as soon as, 553 b: i. 4. 13: ii. 4. 3? iv. 6. 9.
 ἐπ-ανα-τείνω, * τενω, τέτακα, α. ἔτεινα, to stretch up for another to strike, to present upstretched, A., vii. 4. 9?
 ἐπ-ανα-χωρεῖω, ἡσώ, κεχώρηκα, to go back to, retreat, return, eis, iii. 3. 10.
 ἐπ-αν-έρχομαι, * ἐλεύσομαι, ἐλήλυθα, 2 a. ἦλθον, to go up or back to, return, eis, vi. 5. 32: vii. 3. 4 s.

ἐπ-άνω, on the upper side, above: τὰ ἐπάνω the preceding narrative, vi. 3. 1.
 ἐπ-απειλώ, ἡσώ, to threaten besides, add threats, vi. 2. 7.
 ἐπ-εγ-γελάω, ἀσομαι, to laugh at in one's face, to insult, D., ii. 4. 27.
 ἐπ-εγείρω, * ἐρώ, ἐγήγεγκα l., α. ἡγειρα, to rouse to, awaken, wake up, trans., iv. 3. 10.
 ἐπ-εθέμην, ἐπ-έθεσαν, see ἐπι-τίθημι.
 ἐπεὶ rel. adv. or conj. (upon this that, ἐπὶ): of time, after, when, now that, since; whenever, as often as; ἐπεὶ τάχιστα as soon as, 553 b: causal, since, inasmuch as, for; ἐπεὶ γε certainly or of course since: i. 1. 1; 3. 1 s, 5 s, 9; 5. 2; 8. 20: iii. 1. 31: vi. 3. 21.
 †ἐπειδὴν (ἐπει-δὴ ἄν) rel. adv. or conj. w. subj., whenever now or indeed, when indeed, when, after, as soon as: ἐπειδὴν τάχιστα as soon as: i. 4. 8: ii. 2. 4; 3. 29: iii. 1. 9.
 †ἐπει-δὴ rel. adv. or conj.: of time, when now or indeed, after, as soon as; causal, since now or indeed; ἐπειδὴ γε certainly since, inasmuch as: i. 1. 3? 2. 17; 7. 16; 9. 24: iii. 5. 18: vii. 7. 18.
 ἐπ-εἶδον, see ἐφ-οράω, vii. 6. 31.
 ἐπ-εἶμι, * ἔσομαι, (εἶμι) to be upon or over, ἐπὶ, i. 2. 5; 7. 15: iv. 4. 2.
 ἐπ-εἶμι, * ἰπφ. ἦεω, (εἶμι q. v.) to go or come upon or against, advance against, attack, D.; to advance, proceed, come up or forward: of time, to follow, succeed; ἡ ἐπ' ἔλθουσα ἔως (ἡμέρα, νόξ) the coming, following, or next morning, &c.: i. 2. 17; 7. 1 s, 4; iv. 3. 23, 27; 7. 23: v. 7. 12.
 ἐπεὶ-περ conj., since indeed, inasmuch as, ii. 2. 10: 5. 38, 41: iv. 1. 8.
 ἐπεισα, ἐπέισθην, see πείθω, i. 2. 26.
 ἐπ-εσι(v), see ἐπ-εἶμι (εἶμι), i. 7. 15: see ἐπ-εἶμι (εἶμι), v. 7. 12.
 ἐπειτα adv. (ἐπεὶ τὰ when or since those things are, cf. εἰτα; or fr. ἐπὶ and εἰτα), thereupon, thereafter, then, afterwards, next; then also, moreover, further: ὁ ἐπειτα χρόνος the coming time: i. 3. 10; 9. 5, 14: ii. 1. 17; 4. 13; 5. 20.
 ἐπ-έκεινα adv., (also written ἐπ' ἐκεῖνα) upon yonder side, beyond: ἐκ τοῦ ἐ. from the region beyond, v. 4. 3.
 ἐπ-εκ-θέω, * θεύσομαι, to run out against, sally out upon, v. 2. 22.
 ἐπ-ελεπον, see ἐπι-λείπω, i. 5. 6.
 ἐπ-εξ-εἶμι, * ἰπφ. ἦεω, to go out against, vi. 5. 4?

ἐπ-εξ-έρχομαι, * ἐλεύσομαι, ἐλήλυθα, to come or sally out against, v. 2. 7.
 ἐπ-εξόδιος, ον, (ἐξ-όδος) relating to an expedition: ἐπεξόδια [sc. ἱερά] sacrifices respecting an excursion, vi. 5. 2: v. l. ἐπ' ἐξόδω (-οδεία or -οδία), ὑπεξόδια.
 ἐπεπάρμην, see πάρομαι, i. 9. 19.
 ἐπ-έπεσον, see ἐπι-πίπτω, iv. 1. 10.
 ἐπεπράγμην, see πράττω, vii. 6. 32.
 ἐπεπράκαν, see πιπράσκω, vii. 2. 6.
 ἐπ-έρχομαι, * ἐλεύσομαι, ἐλήλυθα, 2 a. ἦλθον, to go to or upon, traverse, A., vii. 8. 25.
 ἐπ-ερωτάω, * ἐρωτήσω & ἐρήσομαι, ἡρώτηκα, 2 a. ἡρόμην, to put a question to, inquire of, question, ask; to question further, again to ask; A. CP.; iii. 1. 6: v. 8. 5: vii. 3. 12; 4. 10.
 ἐπισον, see πίπτω, vi. 1. 5; 4. 9.
 ἐπ-έστην, -έστησα, -εστάθην, see ἐφ-ίστημι, i. 5. 7: iii. 4. 21; 3. 20.
 ἐπ-έσχον, see ἐπ-έχω, iii. 4. 36.
 ἐπ-ετετάγμην, see ἐπι-τάττω, ii. 3. 6.
 ἐπ-εύχομαι, εἰδομαι, εἰγμαι or ἡδγμαι, to imprecate upon one's self, appeal to the gods, v. 6. 3.
 ἐπ-εφάνην, see ἐπι-φαίνω, ii. 4. 24.
 ἐπεφεύγειν, see φεύγω, v. 4. 18.
 ἐπ-έχω, * ἔξω or σχήσω, ἔσχηκα, 2 a. ἔσχον, to hold upon, hold back from, delay, refrain from, α., iii. 4. 36. Der. EPOCH.
 ἐπ-ἦεν, -ἦσαν or ἦσαν, see ἐπ-εἶμι (εἶμι), i. 2. 17; 5. 15; 10. 10.
 ἐπ-ήκοος, ον, (ἀκούω) listening to; favorable for hearing: eis ἐπήκοον [sc. χωρίον] into a hearing place, within hearing distance (so ἐν ἐπηκόῳ), ii. 5. 38: iii. 3. 1: vii. 6. 8.
 ἐπ-ήκτο, see ἐπ-άγω, vii. 7. 57.
 ἐπήν, see ἐπ' ἄν, ii. 4. 3.
 ἐπ-ἦν, see ἐπ-εἶμι (εἶμι), i. 2. 5.
 ἐπ-ἦνεσαν, see ἐπ-αινέω, i. 3. 7.
 ἐπ-ἦρα, see ἐπ-αίρω, vi. 1. 21.
 ἐπ-ἡρόμην, see ἐπ-ερωτάω, iii. 1. 6.
 ἐπὶ * prep., by apostroph. ἐπ' or ἐφ', on, upon, or against (as in cases of resting, leaning, pressing, &c., on or against): (a) w. GEN. of place, on or upon (the relation often closer than that indicated by the dat.), in, on board of; on the bank or borders of a river or country; upon a place as an object of aim, for, towards; i. 4. 3; 7. 20: ii. 1. 3: iv. 3. 6, 28:—of military or other support, and hence of association in place or time, by, with, —

deep, at, in, in or at the time of; ἐπὶ τεττάρων upon four ranks as the support of the line, four deep, i. 2. 15; ἐφ' ἐνός one by one, v. 2. 6; ἐφ' ἐαυτῶν by themselves, ii. 4. 10; ἐπὶ φάλαγγος in line of battle, iv. 6. 6; ἐφ' ἡμῶν in our time, i. 9. 12:—(b) w. DAT. of place, on, upon, at, near, by, i. 2. 8; 4. 1. 4 s:—of purpose, end, object, condition, terms, occasion, or cause, for, on account of, in respect to, on, at, in, i. 3. 1; 6. 10: ii. 4. 5: iii. 1. 27, 45; ἐφ' ᾧ on condition that, ἐφ' ᾧτε in order that, i., 557 a, iv. 2. 19: vi. 6. 22:—of persons or things on which one depends or exerts authority, in the power of (Lat. penes), dependent upon, subject to; over, in charge or command of; i. 1. 4; 4. 2:—denoting succession, upon, after, in addition to, in reply to, ii. 2. 4; 5. 41: iii. 2. 4:—(c) w. ACC. of place or person, on or upon (implying motion), to, at, against; ἐπὶ τῶν Μαίανδρον [upon the bank of] to the Maeander (so often, where water is spoken of); i. 1. 3; 2. 4 s, 17, 22:—of extent in space, time, &c., to the extent of, to, over, through, till, i. 7. 15: vi. 6. 36; ἐπὶ πολὺ (πάμπολυ, βραχύ, πλεον, &c.) to or over a great or wide extent or distance, &c., i. 8. 8; ἐπὶ πᾶν εἶθαι would go to all lengths, resort to every expedient, iii. 1. 18; ἐπὶ πολλοὺς τεταγμένοι arranged to the depth of many ranks, drawn up many deep (where gen. more comm.), iv. 8. 11:—of the object to be reached, obtained, or affected, to, for, after, to obtain, i. 2. 2; 6. 10: iv. 3. 11: v. 1. 8:—(d) in compos., on, upon, to, for, at, against, over, after, besides; often rather strengthening the sense of the simple, than adding a new idea.

ἐπ-ἰσιν, see ἐπ-εἰμι (εἰμι), i. 7. 4.

ἐπ-βάλλω, *βαλῶ, βέβληκα, to throw or put on, A., iii. 5. 10: M. pf. to have [put] one's arrow on the string (pt. with one's arrows on the string), ἐπὶ, iv. 3. 28: v. 2. 12.

ἐπ-βοηθῶ, ἦσω, βεβοήθηκα, to come to the aid of, give support to, D., vi. 5. 9.

†ἐπ-βουλεύω, εὐσω, βεβούλευκα, to plan or plot against, plot, conspire or intrigue against, form designs against or to get, D., i., i. 1. 3: ii. 6. 23 s: v. 6. 29.

ἐπ-βουλή, ἦς, a design against, plot, D., πρὸς, i. 1. 8: ii. 5. 1, 38: v. 6. 29.

ἐπ-γίγνομαι, *γενήσομαι, γεγένημαι & 2 pf. γέγονα, 2 a. ἐγενόμην, to come or fall upon, attack, D., iii. 4. 25: vi. 4. 26.

ἐπ-γράφω, ἄψω, γέγραφα, to write upon, inscribe, v. 3. 5. Der. EPIGRAM.

ἐπ-δείκνυμι & δεικνύω, *δείξω, δέ-δειχα, to point out, show, display, or exhibit to others: M. to show, display, or exhibit one's self or in one's self: A. D., CP.: i. 2. 14; 3. 13, 16; 9. 7, 10, 16: iv. 6. 15 s: v. 4. 34.

ἐπ-ιδεῖν, -ιδῶν, see ἐφ-οράω, iii. 1. 13.

ἐπ-διώκω, ὤξω, oftener ὤξομαι, δε-διώχα, to follow upon the steps of, pursue, give chase, i. 10. 11: iv. 1. 16.

ἐπ-δραμεῖν, see ἐπ-τρέχω, iv. 3. 31.

ἐπιζόμην, see πιάζω, iii. 4. 48.

ἐπ-θαλάττιος, ὄν, (θάλαττα) lying upon the sea, on the sea-coast, maritime, v. 5. 23.

ἐπ-θῆναι, -θῶ, -θέσθαι, -θῶμαι, -θούμην, -θήσω, &c., see ἐπ-τίθημι.

†ἐπ-θεσις, εὖς, ἡ, an attack, assault, iv. 4. 22: vii. 4. 23.

ἐπ-θύμῶ, ἦσω, -τεθύμηκα, (θύμός) to set one's heart upon, to desire, long for, wish, covet, G., i., i. 9. 12, 21.

†ἐπ-θυμία, ας, desire, ii. 6. 16.

ἐπ-καίριος, ὄν, (καιρός) opportūnus, proper for the occasion, appropriate, suitable, important, chief, vii. 1. 6.

ἐπ-κάμπω, *κάμψω, (κάμπω to bend) to wheel [against] forward, bend one's line of battle, i. 8. 23.

ἐπ-κατα-β-ρίπτω or -ρίπτέω, *ρίψω, ἐβρίφα, to throw down upon, A., iv. 7. 13.

ἐπ-καμαι, *κεῖσομαι, (cf. in-sto) to press upon, attack, assault, D., iv. 1. 16; 3. 7, 30: v. 2. 5, 26.

ἐπ-κίνδυνος, ὄν, c., dangerous, perilous, D.: ἐπικινδυνόν ἐστιν there is danger: i. 3. 19: ii. 5. 20: vii. 7. 54.

ἐπ-κουρέω, ἦσω, (ἐπὶ-κουρος an auxiliary, κούρος young man) to assist, defend, protect against; to relieve, avert; D. A., v. 8. 21, 25.

†ἐπ-κούρημα, ατος, τῶ, a protection, defence, relief, G., iv. 5. 13.

ἐπ-κράτεια, ας, (ἐπὶ-κρατής in power over, κράτος) power over, control, command, mastery, vi. 4. 4: vii. 6. 42.

ἐπ-κρύπτω, *ὕψω, κέκρυφα, to throw a veil over, conceal: M. to conceal one's self or one's own doings, hence pt. secretly, 674 b, d, i. 1. 6.

ἐπ-κύπτω, κύψω, κέκυφα, to bend or stoop to or over, iv. 5. 32?

ἐπ-κυρόω, ὥσω, (κύρος authority) to add authority, confirm, vote, iii. 2. 32.

ἐπ-κωλύω v. l. = ἀπο-κωλύω, iii. 3. 3.

ἐπ-λαμβάνω, *λήψομαι, ἐλληφα, 2 a. ἔλαβον, to reach or extend to, take in, A.: M. to seize upon, lay hold of, G.: iv. 7. 12 s: vi. 5. 5 s. Der. EPI-LEPSY.

ἐπ-λανθάνομαι, *λήσομαι, λέλησμαι, 2 a. ἐλαθόμην, to let a thing lie hid for or escape one's self, to forget, G., iii. 2. 25.

ἐπ-λέγω, λέξω, to say in addition, say besides or also, A., i. 9. 26. Der. EPI-LOGUE.

ἐπ-λείπω, *λείψω, λέλοιπα, 2 a. ἔλειπον, to leave behind; of things, to fail, give out, be wanting; A.; i. 5. 6; 8. 18?

ἐπ-λεκτος, ὄν, (λέγω to pick, choose) picked for service, select, chosen, iii. 4. 43: vii. 4. 11.

ἐπ-μαρτύρομαι, ὕρομαι l., a. ἐμαρτύρημαι, (μάρτυς) to call to witness, appeal to, A., iv. 8. 7.

ἐπ-μαχος, ὄν, s., (μάχομαι) that may be fought against, open to attack, assailable, v. 4. 14.

†ἐπ-μέλεια, ας, care bestowed upon, attention, diligence, thoughtfulness, i. 9. 24, 27.

†ἐπ-μελής, ἐς, c. ἐστερος, caring for, careful, attentive, vigilant, iii. 2. 30.

ἐπ-μέλομαι or -μέλομαι, *μελήσομαι, μεμέλημαι, a. p. ἐμελήθη, to care for, to take care or charge of, attend to, give attention to, take thought, observe or watch carefully, G. CP., i. 1. 5; 8. 21: iii. 1. 38; 2. 37: iv. 3. 30.

ἐπ-μένω, *μενῶ, μεμένηκα, a. ἐμεινα, to wait for, wait, tarry; to remain over or in charge of, abide by, ἐπὶ: v. 5. 2: vii. 2. 1.

ἐπ-μίγνυμι, *μίξω, μέμικχα l., (μίγνυμι misceo, to mix) A. or M. to mingle or associate with, have intercourse or dealings with, πρὸς, iii. 5. 16.

ἐπὶ-μπλην, see πῖμπλημι, i. 5. 10.

ἐπ-νοέω, ἦσω, νενόηκα, (νός) to think upon or of, have in mind, intend, purpose, propose, A., i., ii. 2. 11; 5. 4.

†ἐπι-ορκέω, ἦσω, ἐπιώρκηκα, to perjure or forswear one's self, commit perjury; swear falsely by, A.: τὸ ἐπιορκεῖν perjury: ii. 4. 7; 5. 38, 41; 6. 22: iii. 1. 22.

†ἐπι-ορκία, ας, perjury, false swearing, πρὸς, ii. 5. 21: iii. 2. 4, 8.

ἐπὶ-ορκος, ὄν, (ορκος) against an

oath, perjured, swearing falsely, ad-dicted to perjury, ii. 6. 25.

ἐπ-πάρ-εμι, *ἐσομαι, (εἰμι) to be present in addition, to be also at hand, iii. 4. 23?

ἐπ-πάρ-εμι, *ipf. ἦειν, (εἰμι) to come up or march by the side or abreast (in addition to or in support of others, also or higher up), iii. 4. 23? 30.

ἐπ-πίπτω, *πεσοῦμαι, πέπτωκα, 2 a. ἔπεσον, of snow, to fall upon; of men, to fall upon, make a descent upon, attack, D.; i. 8. 2: iv. 1. 10; 4. 11; 5. 17.

ἐπι-πολύ as adv., better written ἐπὶ πολὺ, i. 8. 8: see ἐπὶ.

ἐπὶ-πονός, ὄν, c., for toil, toilsome, laborious; portending toil; i. 3. 19: vi. 1. 23.

ἐπ-β-ρίπτω or β-ρίπτέω, *ρίψω, ἐβρίφα, to throw upon others, throw down, A., v. 2. 23.

ἐπὶ-β-ρύτος, ὄν, (ρέω) flowed upon, well-watered, i. 2. 22.

ἐπ-σάττω, a. ἔσαξα, (σάττω to pack) to put a pack on, to saddle, A., iii. 4. 35.

†ἐπ-σθένης, εὖς, Episthenes, from Amphipolis in Thrace, a commander of targeteers, discreet and trustworthy, i. 10. 7: iv. 6. 1.—2. An Olynthian lochage, noted for his love of handsome boys, vii. 4. 7 s.

ἐπ-στίλζομαι, ἴσομαι ἰοῦμαι, σεί-τισμαι, (σῖτος) to add to one's stock of provisions, to collect, obtain, or lay in provisions; to provision one's self, procure food, forage; i. 4. 19; 5. 4.

†ἐπ-στίσιμός, οὔ, ὁ, obtaining provisions, provisioning; a supply of provisions; i. 5. 9: vii. 1. 9.

ἐπ-σκέπτομαι, comm. σκοπέω, *σκέ-ψομαι, ἔσκεμμαι, to in-spect, review, A.; to ascertain by inspection, CP.; ii. 3. 2: iii. 3. 18.

ἐπ-σκευάζω, ἄσω, to repair, keep in repair, v. 3. 13.

ἐπ-σκοπέω, see ἐπ-σκέπτομαι, ii. 3. 2.

ἐπ-σπάω, *σπάσω, ἔσπακα, to draw to or upon; M. to draw upon one's self, drag along or after, A., iv. 7. 14.

ἐπ-σποίμην, see ἐφ-έπομαι, iv. 1. 6.

ἐπ-ίσταμαι, *ἐπὶ-στήσομαι, ipf. ἦπιστάμην, (ἐπὶ, ἵσταμαι, 167 a) to stand upon a subject as mastering it, while in Eng. we say "to understand it," as able to carry it in the mind; to understand, know, know about, be aware, be acquainted with, be assured,

A. P., CP.; to know how, I.; i. 3. 12, 15; 4. 8, 15: iii. 2. 23: vi. 6. 17. See ὁράω.
ἐπι-στάς, -σταῖν, see ἐφ-ίστημι.
ἐπί-στασις, εὖς, ἡ, a stopping, halt, ii. 4. 26.
ἐπι-σταῖν, ἡσώ, (ἐπι-στάτης one who stands over, in command or charge, ἰστημι) to act as commander, command, take the charge, ii. 3. 11.
ἐπι-στέλλω, * στελῶ, ἑσταλκα, a. ἑστειλα, to send to, D. A., CP.; to command, enjoin, charge, D. I.; v. 3. 6: vii. 2. 6; 6. 44.
ἐπιστήμων, ον, g. ονος, (ἐπ-ίσταμαι) acquainted or conversant with, skilled or versed in, G., ii. 1. 7.
ἐπι-στήσας, &c., see ἐφ-ίστημι.
ἐπιστολή, ἡς, (ἐπι-στέλλω) an EPISTOLE, letter, i. 6. 3: iii. 1. 5.
ἐπι-στρατεία, ας, an expedition against, ii. 4. 1.
ἐπι-στρατεύω, εὖσω, ἑστράτευκα, to march or make an expedition against, make war upon, ii. 3. 19.
ἐπι-σφάττω, * ἀξω, to slay upon: M. to slay one's self upon: A. D.: i. 8. 29.
ἐπι-τάττω, * τάξω, τέταχα, to lay upon, command, enjoin, commit, D. I.: M. to station behind one's own line, A. D.: ii. 3. 6: vi. 5. 9: vii. 6. 14.
ἐπι-τελέω, ἑσω ὦ, τετέλεκα, to bring to an end, complete, accomplish, consummate, A., iv. 3. 13.
ἐπιτήδειος, α, ον, s., (ἐπιτηδές to the purpose) suited to a purpose, suitable, appropriate, proper, fitting, fit, suited to one's needs, I., i. 3. 18: ii. 3. 11; 5. 18: τὰ ἐπιτήδεια (art. sometimes om.) the things suited to the support of life, the necessities of life, provisions, supplies, i. 3. 11: iv. 4. 17: οἱ ἐπιτήδαιοι the suitable or proper persons; sometimes the persons suited to one, i. e. his friends; vii. 7. 13, 57.
ἐπι-τίθημι, * θήσω, τέθεικα, a. ἔθηκα (θῶ, &c.) to put or place upon, inflict, A. D., i. 3. 10, 20: vi. 4. 9: M. to put one's self upon, fall or press upon, attack, assail, D., ii. 4. 3. Der. EPITHET.
ἐπιτοπολύ as adv., better written ἐπὶ τὸ πολὺ, iii. 1. 42: see πολὺς.
ἐπι-τρέπω, * τρέψω, τέτροφα, to turn or give over to, commit, entrust, confide (ἐπιτρέπόμεναι committed or committing themselves to his charge, i. 9. 8), A. D. I.; to permit, suffer, allow, direct, D. (or A.) I.; to refer or leave it to, D. CP.; i. 2. 19: iii. 2. 31; 5. 12: vi. 1. 31; 5. 11: vii. 7. 3, 8, 18.
ἐπι-τρέχω, * δραμοῦμαι, δεδράμηκα, 2 a. ἔδραμον, to run upon a foe, to make a quick attack or rapid onset, iv. 3. 31.
ἐπι-τυγχάνω, * τεύξομαι, τετύχηκα, 2 a. ἔτυχον, to happen or light upon, fall in or meet with, find, D., i. 9. 25.
ἐπι-φαίνω, * φανῶ, πέφαγκα, 2 a. p. as m. ἐφάνην, to show to: M. to show one's self to, appear, make one's appearance, come in view, be in sight, D., ii. 4. 24: iii. 4. 13, 39 s; 5. 2.
ἐπι-φέρω, * ὀσω, ἐνήνοχα, to bring upon: M. to bear one's self onward, rush upon, i. 9. 6: v. 8. 20.
ἐπι-φθέγγομαι, ἐγξομαι, ἐφθεγμαί, to sound [onward] the charge, iv. 2. 7?
ἐπι-φορέω, ἡσώ, πεφόρηκα I., to carry or bring upon, A., iii. 5. 10.
ἐπι-χαρις, ι, g. ιτος, agreeable, pleasing, gracious, winning, in one's manner, ii. 6. 12.
ἐπι-χειρέω, ἡσώ, ἐπι-κεχειρηκα, (χειρ) to lay hand to, undertake, attempt, try, endeavor, I., i. 9. 29: ii. 5. 10; 6. 26.
ἐπι-χέω, * χέω or χεῶ, κέχυκα I., (χέω to pour) to pour upon or in, add by pouring, A., iv. 5. 27.
ἐπι-χωρέω, ἡσώ, κεχώρηκα, to move upon or against, to advance, i. 2. 17.
ἐπι-ψηφίζω, ἰσώ ἰῶ, ἐψηφίκα, to put to vote, put the question, call the vote, A.: M. to vote for, vote, A.: v. 1. 14; 6. 35: vi. 1. 25: vii. 3. 14; 6. 14?
ἐπι-ιών, -ίναί, see ἔπειμι (εἶμι), i. 7. 2.
ἐπλευσα, see πλέω, i. 9. 17.
ἐπλήγην, see πλήττω, v. 8. 2, 12.
ἐπ-οικοδομέω, ἡσώ, pf. p. ὤκοδομημαι, to build upon, A. ἐπὶ, iñ. 4. 11.
ἔπομαι, * ἔψομαι, ipf. εἰπόμην, 2 a. ἑσπόμην, sequor, to follow as a friend or as an enemy; to pursue; to attend, accompany: D., σύν, ἐπὶ: i. 3. 6, 17 s; 4. 13 s; 8. 19: ii. 3. 17; 6. 13.
ἐπ-ὀμνῦμι, * ὀμοῦμαι, ὀμώμοκα, a. ὀμοσα, to swear to a statement, add an oath, vii. 5. 5; 8. 2.
ἐπράχθην, see πράττω, ii. 1. 1.
ἐπτά indecl., septem, SEVEN, i. 2. 5 s; 6. 4. Der. HEPT-ARCHY.
ἐπτα-καὶ-δεκα indecl., also written ἐπτά καὶ δέκα, seventeen, ii. 2. 11.
ἐπτακόσιοι, αἱ, α, (ἐκατὼν) seven hundred, i. 2. 3? 4. 3.
Ἐπίδα, ης, Εργαζα, queen of the Cilicians, friendly to Cyrus, i. 2. 12.

ἐπυθόμην, see πυνθάνομαι, i. 5. 15.
ἐράω & M. poet. ἔραμαι, * a. p. as m. ἡράσθην, to love, desire ardently, long for, G., iii. 1. 29: iv. 6. 3. Cf. φιλέω.
† ἐργάζομαι, * ἀσομαι, ἐργασμαι, to work, labor, perform, do, 2 A.; to work upon land, &c., till; ii. 4. 22: v. 6. 11.
ἔργον, ον, (εργ-) WORK, deed, act, action; operation, execution; fact, event, result: τὰ εἰς τὸν πόλεμον ἔργα, military or warlike exercises: i. 9. 5, 10, 18: iii. 2. 32; 3. 12; 5. 12. Der. EN-ERGY.
ἐρεῖ, ἐρεῖν, &c., see φημί, i. 3. 5.
ἐρέσθαι, see ἐρωτάω, ii. 3. 20.
Ἐρετριεύς, εὖς, ὁ, an Eretrian. Eretria, an Ionian city on the southwest shore of Euboea (now Negropont), was, next to Chalcis, the chief city on the island. It was destroyed by the Persians, B. C. 490, but rebuilt on a new site (now Kastri). vii. 8. 8.
† ἐρημία, ας, solitude, loneliness, isolation, privacy, ii. 5. 9: v. 4. 34. Der. EREMIT, HERMIT.
ἐρημος, ον, or os, η, ον, c., devoid of men, deserted, desert, desolate, uninhabited, unoccupied; without inhabitants, occupants, drivers, defenders, persons near or around, &c.; destitute or void of, deprived of, G.: σταθμὸς ἐρημος a desert march, i. e. through a region without inhabitants: i. 3. 6? 5. 1. 4 s; ii. 1. 6: iii. 4. 40: iv. 6. 11, 13.
† ἐρημόω, ὥσω, to make lonely or desolate, deprive of company, A. G., i. 3. 6?
ἐρίζω, ἰσώ I., ἡρίκα I., (ἐρις strife) to contend or vie with, D., i. 2. 8: iv. 7. 12.
ἐρίφιος, ον, (ἐριφος kid) of a kid, kids', iv. 5. 31.
ἐρμηνεύς, εὖς, ὁ, (Ἑρμῆς Mercury, the god of speech) an interpreter, i. 2. 17: iv. 5. 10, 34.
† ἐρμηνεύω, εὖσω, to interpret, v. 4. 4. Der. HERMENEUTIC.
ἐροῦντα, -τες, &c., see φημί, ii. 5. 2.
ἐρρωμένος, η, ον, c. ἐρρωμενέστερος, (pf. pt. of ῥώννυμι to strengthen) strengthened, strong, resolute; neut. subst., energy, resolution; πρὸς: ii. 6. 11: iii. 1. 42.
† ἐρρωμένως energetically, resolutely, vi. 3. 6.
ἐρύκω ch. poet. & Ion., ὕξω Ep., a. ἡρύξα, to keep or ward off, A. ἀπό, iii. 1. 25: akin to
ἐρύμα, ατος, τό, (ἐρύομαι to defend)

a defence, protection; fortification, fortress, rampart; i. 7. 16: iv. 5. 9 s.
Ἐρύ-μαχος, see Εὐρύ-μαχος, v. 6. 21.
ἐρυμνός, ἡ, ὄν, (ἐρύομαι to defend) fortified, defensible, strong for defence: τὰ ἐρυμνά the strongholds: i. 2. 8: iii. 2. 23: v. 5. 2.
ἐρχομαι, * ἐλεύσομαι, ἐλήλυθα, 2 a. ἦλθον, to come, go, AE., D. εἰς, ἐπὶ, παρά, πρὸς, &c., i. 1. 10 s; 3. 20; 7. 4: iii. 1. 6, 18. For the pres. except in the ind., the ipf., and the fut., the Att. comm. used other verbs, esp. εἶμι.
ἐρῶ, ἐρήκα, see φημί, i. 4. 8: ii. 5. 12.
ἐρώντες, see ἐράω, iii. 1. 29.
ἔρωσ, ὠτος, ὁ, love, ardent desire or wish, I. as A. or G., ii. 5. 22. Der. EROTIC.
ἐρωτάω, * ἐρωτήσω & ἐρήσομαι, ἡρώτηκα, a. ἡρώτησα or 2 a. m. ἡρόμην, to inquire, ask, question, interrogate (directly or through another, v. 4. 2), 2 A., CP., i. 3. 18, 20; 7. 9: iv. 4. 5, 17.
ἐς = the more comm. εἰς, 688 d.
ἐσθ' by apostroph. for ἐστί, fr. εἶμι.
ἐσθής, ἦτος, ἡ, (ἐννῦμι to clothe) vestis, clothing, raiment, apparel, iii. 1. 19: iv. 3. 25.
ἐσθίω, * f. ἔδομαι, ἐδήδοκα, 2 a. ἔφαγον, to eat, feed upon, A., G. partitive, i. 5. 6: ii. 3. 16: iv. 8. 20. Cf. ἔδο.
ἔσομαι, ἐσοίμην, see εἶμι, i. 4. 11.
ἐσπειράμην, see σπένδω, iv. 4. 6.
† Ἐσπερίται, ων, οἱ, the Hesperitae, or the inhabitants of western Armenia, subject to Tiribazus, iv. 4. 4: vii. 8. 25.
ἔσπερος, α, ον, of evening: subst. ἑσπέρα, ας, [sc. ὥρα] vespera, the evening; [sc. χώρα] the west, cf. Germ. Abend: iii. 1. 3; 5. 15: iv. 4. 4; 7. 27. Der. VESPER.
ἔσται, ἐστέ, ἐστί(ν), ἔστω, see εἶμι.
ἑσταλμένος, see στέλλω, iii. 2. 7.
ἑσταμεν, -τε, -σαν, -ναι, see ἰστημι.
ἔσ-τε, * by apostroph. ἔστ', adv., as far as, as long as, even, ἐπὶ, iv. 5. 6: conj., unto this that, until, till; while, whilst, as long as; i. 9. 11: ii. 3. 9; 5. 30: iii. 1. 19; 3. 5.
ἑστηκα, -καν, ἐστώς, ἑστην, see ἰστημι, i. 3. 2; 5. 8; 8. 5.
ἑστιγμένος, see στίξω, v. 4. 32.
ἑστραμμένος, see στρέφω, iv. 7. 15.
ἔσχατος, * η, ον, (sup. fr. ἐξ) extremus, last, farthest, frontier; uttermost, utmost, extreme, severest, worst: i. 2. 10, 19: ii. 5. 24: iii. 1. 18.

ἰσχύως to the last degree, extremely, ἔ. 6. 1.
ἰσχυόν, see ἔχω, i. 8. 4.
ἰσω adv., within, see εἰσω. Der. ESOTERIC.
ἰσωθεν adv., from within, on the inner side; within, inside: τὸ ἰσωθεν the inner, i. 4. 4.
ἰσωσα, see σώζω, i. 10. 3.
ἰταίρα, as, a female companion, concubine, mistress, courtesan, iv. 3. 19.
ἰταῖρος, ον, ὁ, (akin to ἑτης clansman) a companion, comrade, associate, iv. 7. 11; 8. 27; vii. 3. 30.
ἰταξα, ἰτάχθην, see τάττω, i. 2. 15.
ἱερό-νικος, ον, *Eleonicus*, a Spartan officer, prob. the same that had been harmost in Thasos, and afterwards held this office in Aegina, vii. 1. 12.
ἱερός,* α, ον, (a compar. form, cf. Lat. alter, Germ. ander, Eng. either, other) alter, the OTHER of two, one of two, the next, in this sense comm. taking the art., and used in the plur. with reference to two classes, parties, or sets; other than, different from, differently situated from, α.; other, much like ἄλλος, but with a sense of difference; besides: εἰς τὴν ἑτέραν ἐκ τῆς ἑτέρας πόλεως to one city from the next: i. 2. 20; 4. 2: iv. 1. 23: v. 4. 31: vi. 1. 5; 4. 8. See θάτερα & μηδέτερος.
ἱετιμήμην, see τιμάω, i. 8. 29.
ἱετρώμην, see τιτρώσκω, ii. 2. 14.
ἱτι adv., YET, still, further, still further; furthermore, moreover; henceforth, hereafter, afterwards, any more or longer (w. neg. no more, no longer), in future; w. compar., intensive, still, even; i. 1. 4; 3. 9; 6. 8; 7. 18; 9. 10; 10. 10: iii. 1. 23; 2. 2.
ἱτοιμος, η, ον, or ος, ον, (prob. akin to ἑτυμος & ἑτεός real, & εἰμι) ready, prepared; ready to one's hand; D., I.; i. 6. 3: iv. 6. 17: vi. 1. 2: vii. 8. 11.
ἱτοιμώς readily, promptly, at once, ii. 5. 2: v. 7. 4.
ἱτος, εος, τό, a year: τριάκοντα ἱτη γεγονότες, or ἱτων τριάκοντα, 30 years old: ii. 3. 12; 6. 20. Der. ETESIAN.
ἱτραπόμεν, see τρέπω, ii. 6. 5.
ἱτράφην, see τρέφω, iii. 2. 13.
ἱτρωσα, ἱτράθην, see τιτρώσκω.
ἱτυχον, see τυγχάνω, i. 5. 8.
εὐ adv., (fr. neut. of ἑρ. εὖς good, but compared as if neut. of ἀγαθός) well, fortunately, happily, prosperous-

ly, successfully, rightly; kindly, beneficially; easily; sometimes, in compos., very; i. 3. 4; 7. 5. Der. EU-LOGY.
†εὐ-δαιμονία, as, prosperity, happiness, ii. 5. 13.
†εὐ-δαιμονίζω, ἰω, ἰω, to call or esteem happy, congratulate, A. G. or ὑπέρ, i. 7. 3.
†εὐ-δαιμόνως, c. νέστερον, s. νέστατα, happily, iii. 1. 43.
εὐ-δαίμων, ον, g. ονος, c. ονέστερος, s. ονέστατος, (δαίμων daemon, fortune) of good fortune, fortunate, happy; prosperous, flourishing, opulent, wealthy, rich; i. 2. 6s; 5. 7; 9. 15: iii. 5. 17.
εὐ-δηλος, ον, very clear, quite evident, iii. 1. 2: v. 6. 13.
εὐ-δία, as, (Ζεὺς, Διός) when Zeus is kind, fine weather, a calm; hence, quiet, security; v. 8. 19.
εὐ-δοξος, ον, (δόξα) of good fame, portending glory, vi. 1. 23.
εὐ-εδής, ἐς, c. ἐστερος, s. ἐστατος, (εἶδος) of good appearance, fine-looking, well-formed, handsome, ii. 3. 3.
εὐ-ελπίς, ι, g. ἰδος, of good hope, hopeful, confident, ii. 1. 18.
εὐ-ἐπι-θετος, ον, (ἐπι-τίθημι) easy of attack, D.: εὐεπίθετον ἦν (impers.) τοῖς πολεμοῖς it was easy for the enemy to make an attack, iii. 4. 20.
†εὐεργεσία, as, well-doing, good service, beneficence; a benefit, kindness, favor; ii. 5. 22; 6. 27.
†εὐεργετέω, ἦσω, εὐεργέτηκα or εὐηργέτηκα, to do a favor, confer benefits, ii. 6. 17.
εὐ-εργέτης, ον, (ἔργον) a well-doer, benefactor, ii. 5. 10: vii. 7. 23 (as adj.).
εὐ-ζωνος, ον, s., (ζώνη) well-girt as for exercise, prepared for active movement, lightly equipped; hence, active, agile, nimble: iii. 3. 6: iv. 2. 7; 3. 20.
†εὐήθεια, as, simplicity, folly, stupidity, i. 3. 16.
εὐ-ήθης, ἐς, (ἥθος disposition) well-dispositioned, guileless; simple, foolish, stupid; i. 3. 16.
εὐθέως adv., (εὐθύς) straightway, immediately, iv. 7. 7.
†εὐθυμέω, ἦσω, to make cheerful: M. to be in good spirits, enjoy one's self, iv. 5. 30.
εὐ-θυμός, ον, c., in good spirits, cheerful, iii. 1. 41.
εὐθύς, εἰα, ὅ, straight, direct: hence adv. εὐθύς straightway, directly, forthwith, immediately; at the outset;

sometimes joined with a part. instead of the leading verb, 662: εὐθύς παῖδες ὄντες immediately [being] while children, from their very childhood (= εὐ-θύς ἐκ παιδων iv. 6. 14): εὐθύς ἐπειδὴ ἀνηγέρθη immediately [when he awoke] on his awaking, or as soon as he awoke: i. 5. 8, 13, 15; 9. 4: iii. 1. 13; 5. 12.
†εὐθύ-ωρον adv., (ὥρα ?) straight forward, right onward, ii. 2. 16.
εὐ-κλαία, as, (κλέος) good fame, glory, honor, vii. 6. 32s.
†Εὐκλείδης, ον, *Euclides*, a soothsayer from Phlius in Peloponnesus, and a friend of Xenophon. Acc. to most mss., the same man or another of the same name was associated with Bi[t]on in his agency. vii. 8. 1, 3, 6.
εὐκλεῶς (εὐ-κλεῆς glorious, fr. κλέος) gloriously, with glory, vi. 3. 17.
εὐ-μενής, ἐς, c. ἐστερος, (μένος temper) well-disposed, kind, gentle, favorable, 2 D., iv. 6. 12.
εὐ-μετα-χείριστος, ον, (μετα-χειρίζω to handle, fr. χεῖρ) easily handled, easy to manage or impose upon, ii. 6. 20.
†εὐνοία, as, good-will towards, α.; affection, fidelity; i. 8. 29: iv. 7. 20.
†εὐνοϊκώς with good-will, affectionately: εὐ. ἔχειν to be attached, D., i. 1. 5.
εὐ-νοος, ον, contr. εὐνοος, ον, c. ούστερος, well-minded, well-disposed, friendly, affectionate, attached, D., i. 9. 20, 30: ii. 4. 16: vii. 7. 30.
εὐξάμην, see εὐχομαι, iii. 2. 9.
εὐ-ξενος, Ion. εὐ-ξενος, (ξένος) hospitable: Πόντος Εὐξενος the Euxine or Black Sea, a sea whose early navigation was attended with so many dangers that it was called Πόντος Ἀξεινος, the inhospitable sea. The establishment of Greek, chiefly Milesian, colonies upon its shores removing some of these dangers, its name was changed on this account, or for better omen (cf. εὐώνυμος), to Πόντος Εὐξενος, the hospitable sea. The Greeks carried on an extensive commerce with the Euxine, exchanging their manufactures, wine, oil, works of art, &c., for corn, honey, wax, timber, salt-fish, slaves, &c. iv. 8. 22: v. 1. 1.
†Εὐ-οδεύς, ἔως, either a proper name, *Euodeus*; or a patril, a *Euodian*, from the name of some place in Elis if the Hieronymus before mentioned is here meant; vii. 4. 18: v. l. Ἐνοδίας.

εὐ-οδος, ον, s., easy of travel or access, practicable, accessible, D.: impers. εὐοδὸν ἔστιν the access is easy: iv. 2. 9; 8. 10, 12.
εὐ-οπλος, ον, s., (ὄπλον) well-armed, ii. 3. 3.
εὐ-πετῶς adv., (εὐ-πετῆς falling well, of dice, &c., fr. πίπτω) without trouble, easily, with ease, ii. 5. 23.
†εὐ-πορία, as, ease of passage, transit, or provision; abundance, plenty of means, sufficiency; v. 1. 6: vii. 6. 37.
εὐ-πορος, ον, easily passable, easy of passage or to pass, easy, ii. 5. 9: iii. 5. 17.
εὐ-πρακτος, ον, c., (πράττω) easy to effect, practicable, ii. 3. 20.
εὐ-πρεπής, ἐς, (πρέπω) well-looking, comely, handsome, iv. 1. 14.
εὐ-πρόσ-οδος, ον, s., easy of access, accessible, v. 4. 30.
†εὐρημα, ατος, τό, something found, an unexpected good fortune, a god-send, windfall: εὐρημα ἐποισάμην I esteemed it a piece of good fortune: ii. 3. 18: vii. 3. 13.
εὐρίσκω,* εὐρήσω, εὐρηκα or ἤρηκα, 2 a. εὐρον or ἤρον, to find, discover, invent, devise, A. P.: M. to find for one's self, obtain, A. παρά: i. 2. 25: ii. 1. 8; 3. 21: iv. 1. 14: vi. 1. 29.
†εὐρος, εος, τό, width, breadth; often in nom. with ἐστὶ understood, or to be supplied w. ἐστὶ· or in acc. of specif., both w. and without the art.; i. 2. 5, 8, 23; 4. 1, 4, 10s; 7. 14s.
†Εὐρύ-λοχος, ον, *Eurylochus*, a lochage from Lusi in Arcadia, eminent for valor and enterprise, iv. 2. 21; 7. 11.
†Εὐρύ-μαχος or Ἐρύ-μαχος, ον, *E[urymachus]*, a Dardanian, a messenger for Timasion, v. 6. 21.
εὐρύς, εἰα, ὅ, wide, broad, spacious, iv. 5. 25: v. 2. 5.
†Εὐρ-ώπη, ης, *Europe*, a name in Hom. (Apoll. 251) for the main land north of the Peloponnesus, but in Hdt. and henceforth for the north-west division of the Old World, vii. 1. 27; 6. 32.
εὐ-τακτος, ον, c., (τάττω) well-ordered, well-disciplined, well-behaved, orderly, ii. 6. 14: iii. 2. 30.
†εὐ-τάκτως in an orderly manner, in good order, vi. 6. 35.
εὐ-ταξία, as, (τάττω) good order, discipline, i. 5. 8: iii. 1. 38.
εὐ-τολμος, ον, (τόλμα courage) of

good courage, courageous, spirited, brave, i. 7. 4.

εὐ-τυχέω, ἦσω, εὐτύχηκα or ηὐτύχηκα, (τύχη) to be fortunate or successful, to succeed, *AE.*, i. 4. 17: vi. 3. 6.

εὐ-τύχημα, ατος, τό, a success: εὐ-τυχεῖν εὐτύχημα to gain or obtain a success, vi. 3. 6.

Εὐφράτης, ου, the Euphrates, a noted river of western Asia, linked with the very dawn of history, and with some of its greatest empires and most signal events. It rises by two great branches in the mountains of Armenia; and, after an estimated course of 1780 miles, enters the Persian Gulf, having formed with the Tigris a large alluvial tract, which is still rapidly increasing. The Cyreans forded the main river at Thapsacus, and the eastern branch not far from its source in Armenia. i. 3. 20; 4. 11: iv. 5. 2. || *FRAT*; below the junction of the Tigris, *Shat-el-Arab*; the northern branch, *Kard-Su* (Black Water); the eastern and greater branch, *Murad-Su* (Water of Desire).

εὐχῆ, ἦς, prayer, wish, i. 9. 11.

εὐχομαι, εὐξομαι, εὐγμαι or ηὐγμαι, to pray, vow, make or offer one's prayers or vows; to express a wish, to wish; i. (A.) D., A.: εὐχοντο αὐτὸν εὐτυχεῖσθαι wished him success: i. 4. 7, 17; 9. 11: iii. 2. 9, 12: iv. 3. 13; 8. 16, 25.

εὐ-ώδης, ες, (ὀδω, pf. ὀδῶδα, to smell) sweet-smelling, fragrant, odoriferous, i. 5. 1: iv. 4. 9: v. 4. 29.

εὐ-ώνυμος, ου, (ὄνομα) of good name or omen, left: τὸ εὐώνυμον (κέρας) the left (wing) of an army. In the Greek system of augury (here unlike the Roman), indications from the left were deemed inauspicious. Hence, to avert any ill omen from mentioning this unlucky quarter, the Greeks applied to it, by euphemism, the term εὐώνυμος, just as they named the Furies Εὐμενίδες, the gracious goddesses; cf. ἀριστερός, Εὐξείνος. i. 2. 15; 8. 4s, 9, 13, 23.

εὐ-ωχέω, ἦσω, (ἐχω) to entertain or feed another well or generously: *M.* to feed one's self or fare generously, to feast: iv. 5. 30: v. 3. 11. [1. 4.

εὐ-ωχία, ας, feast, entertainment, vi.

ἐφ' by apost. for ἐπὶ, i. 2. 16.

ἐφαγον, see ἐσθίω, ii. 3. 16.

ἐφάνην, see φαίρω, i. 10. 19.

ἐφασαν, see φημί, i. 4. 12.

ἐφ-εδρος, ου, (ἐδρα seat) sitting by: subst. ἐφεδρος, ου, ὁ, an athlete sitting by when two were contending, ready to contest the prize with the conqueror; hence, successor in the contest, avenger, ii. 5. 10: v. 1. ἐφορος.

ἐφ-έπομαι, * ἐψομαι, ipf. εἰπόμην, 2 a. ἐσπόμην, to follow upon or after, accompany; to pursue as a foe, press upon; D.; ii. 2. 12: iv. 1. 6s; 6. 25.

† Εφεσίος, α, ου, Ephesian, v. 3. 4, 6.

Εφεσος, ου, ἡ, Ephesus, a famed city of Ionia in Asia Minor, at the mouth of the Cayster. It was specially devoted to the worship of Diāna (Ἄρτεμις), which attracted to it hosts of worshippers, and gave to it a kind of sacred character that brought it favor and saved it from many of the evils of war. Its great temple of the goddess was burned, for the sake of notoriety, by Herostratus, on the night in which Alexander the Great was born; but by the contributions of the Ionian and other cities it rose with more than its former splendor, and was then the largest of all the Greek temples, and accounted one of the wonders of the world. Ephesus was afterwards the seat of one of the most influential of the Christian churches, where Paul, Timothy, and John labored. It was a common landing-place for passengers on the way to Sardis, like the Cyrean Greeks; and Xenophon here begins his computation of the length of the march to Cunaxa. i. 4. 2: ii. 2. 6. || *Ayasaluk*.

ἐφ-εστήκεισαν, ἐφ-εστήκεισαν, or ἐφ-ίστασαν, see ἐφ-ίστημι, i. 4. 4.

ἐφην, ἐφησθα, ἐφη, see φημί, i. 6. 7. ἐφθός, ἡ, ὄν, (ἐψω) boiled, cooked, v. 4. 32.

ἐφ-ίημι, * ἦσω, εἰκα, α. ἦκα (ῶ, &c.), to send to: *M.* to yield one's self to, permit, D. I., vi. 6. 31?

ἐφ-ίστημι, * στήσω, ἐστήκα, 1 a. ἐστήσα, 2 a. ἐστήην, α. p. ἐστάθην, to bring to a stand, A.; hence, to stop or halt an army; to check a horse [sc. τὸν ἵππον, i. 8. 15]; to place, set, or appoint over, A. D.; ii. 4. 25: v. 1. 15s: — *M.* (w. pf., plp., & 2 a. act.) to stand-upon, by, or over, ἐπὶ: hence, to stop or halt, intrans.; to command, D.; i. 4. 4; 5. 7: ii. 4. 26: iv. 7. 9: vi. 5. 11.

ἐφ-όδιον, ου, (ὁδός) viaticum, provision for the way or journey, traveling-money, vii. 3. 20; 8. 2.

ἐφ-οδος, ου, ἡ, a way to or upon, access, approach, ἐπὶ, ii. 2. 18: iii. 4. 41.

ἐφ-οράω, * ὀψομαι, ἐώρακα or ἐδράκα, 2 a. εἶδον, to look upon, view, behold, witness; to keep in view or charge, watch over, guard; A.; iii. 1. 13: vi. 3. 14: vii. 1. 30; 6. 31.

ἐφ-ορμέω, ἦσω, to lie moored against, to blockade, vii. 6. 25.

ἐφ-ορος, ου, ὁ, (ἐφ-οράω) an overseer, guardian; an Ephor, a popular magistrate in some of the Doric states. The Spartan Ephori, five in number, were elected annually from the whole body of citizens as their especial representatives, and as general overseers of the state. During their brief term of office, they were endowed with great powers, administrative, judicial, and censorial, even above those of the kings. ii. 6. 2s: 5. 10?

ἐφυγον, see φεύγω, i. 2. 18; 9. 31.

ἐχθές = χθές yesterday, vi. 4. 18?

[ἐχθός, εος, τό, hate, hatred.]

† ἐχθρα, ας, inimicitia, enmity, hostility, animosity, ii. 4. 11.

† ἐχθρός, * ὁ, ὄν, c. ἐχθίων & s. ἐχθιστος as fr. root ἐχθ-, inimicus, inimical, hostile: subst. ἐχθρός, οὔ, an enemy or foe, esp. a private or personal enemy, one cherishing feelings of personal hatred or enmity; while πολέμιος (hostis) denotes rather a public enemy, one who is at war with another: οἱ ἐχθιστοὶ the bitterest foes, worst enemies: i. 3. 12, 20: iii. 2. 3, 5.

† ἐχυρός, ὁ, ὄν, fit for holding, strong, fortified, secure, ii. 5. 7: cf. ὀχυρός.

ἐχω & ἴσχω, * ἔξω & σχήσω, ἐσχηκα, ipf. εἶχον & ἴσχον, 2 a. ἐσχον (σχῶ, σχοίην, σχές, &c.) to have or hold (have belonging rather to ἐχω, ἔξω, and hold to ἴσχω, σχήσω; but the translation often varying according to the grammatical object, while this object w. ἐχω often forms a periphrasis for a corresponding verb), A.; hence, to possess, occupy, contain, obtain, retain; to wear or carry; to feel; to detain, withstand, restrain, keep from, A. G.; to have the ability or power [sc. δύναμιν], be able (can), i. εἶχων having, often where we use with: i. 1. 2, 8; 2. 6, 15s; 4. 7; 5. 8: iii. 5. 11: ἐλή-

νην ἔχειν to live in peace, ἐνδηλον ἔ. to make evident, ἡσυχίαν ἔ. to remain quiet, keep still, ii. 6. 6, 18: iv. 5. 13.

ἔχω is sometimes used w. a part., as a stronger form of expression than the simple verb, 679 b, i. 3. 14: iv. 7. 1. ἔχω refl. or intrans., to have one's self, hence to be (w. an adv. comm. = εἶμι w. an adj., 577 d), be affected or related, be situated, stand, lie, fare; ὥσπερ εἶχεν just as he [had himself] was; οὕτως ἔχει impers., so it is, thus the matter stands; κακῶς or καλῶς ἔχειν to be or go ill or well; ἐντίμως ἔ. to be held in honor; i. 1. 5; 3. 9; 5. 16: iii. 1. 3, 31, 40: iv. 1. 19; 5. 22. — *P.* to be occupied, held as prisoners, &c.; (ἐν) ἀνάγκῃ ἔχεσθαι to be bound by necessity; ii. 5. 21: iv. 6. 22. — *M.* ἔχομαι to have or lay hold of, hold fast to, cling to, struggle for; hence, to follow closely, come or be next to, adjoin; α.; i. 8. 4, 9: vi. 3. 17: vii. 6. 41. — See ἴσχω.

ἐψητός, ἡ, ὄν, (ἐψω) boiled, obtained by boiling, ii. 3. 14.

ἐψομαι, see ἐπομαι, i. 3. 6.

ἐψω, * ἐψήσω, to boil, cook, ii. 1. 6.

ἐωθεν adv., (ἔως) from dawn, at day-break, early in the morning, iv. 4. 8.

ἐώκειν, see εἰκάω, iv. 8. 20.

ἐών, ἐώσι, see ἔαω, v. 8. 22.

ἐώρων, ἐώρακα, see ὀράω, i. 9. 14.

ἔως, * ἔω, ἔω, ἔω (199. 3), ἡ, dawn, daybreak, early morning; the east; i. 7. 1: ii. 4. 24: iii. 5. 15: iv. 3. 9.

ἔως adv. or conj., (ὅς) as long as, while, whilst, until, i. 3. 11; 4. 8: ii. 1. 2: ἔως οὗ until the time when, 557 a, iv. 8. 8?

Z.

Ζάβατος or Ζαπάτας, ου, ὁ, the Zabatus or Zapatas, a large affluent entering the Tigris a little below the site of Nineveh. Its oriental name Zaba was sometimes translated by the Greeks into Λύκος, wolf. ii. 5. 1: iii. 3. 6. || The Great Zab.

ζάω * (ζάεις ζῆς, inf. ζῆν, &c., 120 g), ζῆσω, ζῆσκα, ipf. ἔζων, to live: ζῶν living, alive: A. of extent, P. of means, ἀπό: i. 5. 5; 6. 2; 9. 11: iii. 2. 25, 39: vi. 1. 1.

ζεῖα, ἄς, comm. pl., Lat. far, spelt, a kind of grain, v. 4. 27.

ζαρά, *ās*, a long overcoat or wrapper, worn by the Thracians, vii. 4. 4.

† ζευγηλατώ, *ήσω*, to drive a team, vi. 1. 8.

† ζευγ-ηλάτης, *ου*, (*ἐλαύνω*) the driver of a team, a teamster, vi. 1. 8.

ζεύγνυμι, * ζεύξω, *ἐξευχα* l., pf. *p. ἐξευγμαι*, to yoke, join, connect, fasten; to span, form by the union of; A. D. of means, *παρά*, *πρός*: i. 2. 5: ii. 4. 13, 24: iii. 5. 10: vi. 1. 8. Cf. *jungo*.

† ζεύγος, *εος*, τό, *jugum*, a yoke, span, or team, of oxen, horses, &c., iii. 2. 27.

Ζεύς, * Διός, Διτ, Δία, Ζεῦ, Zeus or Jupiter (cf. Ζεῦ πάτερ), son of Kronos (Saturn) and Rhea, king of gods and men, ruling especially over the heavens and solid earth, i. 7. 9. His name appears in the Anabasis with the surnames *σώτηρ*, as protector from danger, i. 8. 16; *βασιλεύς*, as king, and patron of kings, iii. 1. 12; *ξένιος*, as the god of hospitality and maintainer of its rights, iii. 2. 4; *μελιχίος*, as gracious to those who propitiate him by offerings, vii. 8. 4. Xenophon was directed by the Delphic oracle to Ζεὺς Βασιλεύς for special guidance and protection in his Asiatic journey; and was advised by Euclides to propitiate Ζεὺς Μελίχιος, as a deity offended by neglect.

ζῆ, ζήν, see ζάω, i. 9. 11: ii. 1. 1.

Ζήλ-αρχος, *ου*, Zelarchus, a director of the market, who was believed by the Cyreans to have wronged them, v. 7. 24, 29.

ζηλωτός, *ή*, *όν*, (*ζηλώω* to envy, fr. *ζῆλος* ZEAL, emulation) enviable, to be envied; of a person, an object of envy; D.; i. 7. 4.

ζημιώω, *ώσω*, *ἐζημιώκα*, (*ζημία* loss, penalty) to punish, A. D. of penalty, vi. 4. 11.

ζητέω, *ήσω*, *ἐζήτηκα*, to seek, inquire or ask for, A., I., ii. 3. 2: v. 4. 33.

ζυμής, *ου*, (*ζύμη* leaven, *ζέω* to bubble up) adj., leavened, vii. 3. 21: v. l. *ζυμής*, *ήτος*, or *ζυμής*, *ου*.

ζωγρέω, *ήσω*, (*ζωός*, *ἀγρέω* to catch) to take alive, to take captive or prisoner, A., iv. 7. 22.

ζών, ζώντες, ζώνη, see ζάω, ii. 6. 29.

ζώνη, *ης*, (*ζώννυμι* to gird) a girdle, belt, ZONE. The girdle was important to the ancients for confining their loose dresses, and raising them when

too long for convenience (as in work); and also for sustaining weapons, pouches, &c. It was sometimes highly ornamented and costly; so that the Persian queens had the income of villages appropriated for their girdles (*εἰς ζώνην* for girdle-money, cf. "pin-money"). i. 4. 9; 6. 10.

ζώος, *ή*, *όν*, (*ζάω*) alive, living, iii. 4. 5. Der. ZODIAC, ZOO-LOGY.

H.

ή * alternative conj., aut, vel, or: *ή . . ή* either . . or: *πότερον . . ή*, *πότερον . . ή*, or sometimes *εί . . ή*, *utrum . . an*, *whether . . or*: i. 3. 5; 4. 13, 16 (= otherwise); 10. 5: ii. 4. 3; 5. 17:— comparative conj. (after comparatives, and some other words of distinction, as *ἄλλος*, *ἄλλως*, *ἀντίος*, *διαφέρω*, *πρόσθεν*), *quam*, *than*, i. 1. 4s: ii. 2. 13: iii. 1. 20; 4. 33. See *ἀλλ' ή*.

ή * adv., indeed, truly, surely, certainly, assuredly; sometimes introducing a direct question; i. 6. 8: v. 8. 6: vii. 4. 9; 6. 4.

ή, see *ό*. — ή, ής, ή (often as adv., *where*, *which way*), *ήν*, see *ός*. — ή, see *εἰμι*, i. 3. 20.

ήβάσκω, in pr. & ipf., (inceptive of *ήβάω* to be of age, fr. *ήβη* youthful prime) to become of age, come to manhood, iv. 6. 1: vii. 4. 7.

ήγαγον, see *άγω*, iv. 6. 21.

ήγάσθην, see *άγαμαι*, i. 1. 9.

ήγγαλα, *ήγγελλον*, see *άγγέλλω*.

ήγγυόμην, see *έγγυάω*, vii. 4. 13.

† ήγεμονία, *ας*, leadership, lead, foremost place, precedence, G., iv. 7. 8.

† ήγεμόσυνος, *ου*, relating to guidance: *ήγεμόσυνα* [sc. *ιερά*] thank-offerings for safe guidance or conduct, iv. 8. 25.

† ήγεμών, *όνος*, *ό*, a leader; a guide, conductor, whether human or divine (as Hercules for the Greeks, vi. 5. 24s); a leader in war, commander, chief; a superior or sovereign, applied to a controlling state; G.; i. 3. 14, 16s; 6. 2; 7. 12: vi. 1. 27; 2. 15.

ηγέομαι, *ήσομαι*, *ήγημαι*, (*άγω*) to lead, go before; to guide, conduct; to take the lead or advance, lead the way, be in the advance or van; to lead in war, command; G., D., AE., *εἰς*, *ἐπί*,

&c.: mentally, to lead to a conclusion (cf. Lat. *duco*), *think*, *consider*, *deem*, *suppose*, *believe*, I. (A.): *ό ήγούμενος* the leader: *τό ήγούμενον* the leading division of an army, the van, advance, or front: i. 2. 4; 4. 2; 7. 1; 9. 31: ii. 1. 11; 2. 4, 8; 4. 5, 26: v. 4. 10, 20.

† Ἡγήσ-ανδρος, *ου*, Hegesander, one of the 10 commanders chosen by the Arcadians and Achæans, vi. 3. 5.

ήδαιν, *ήδισαν*, see *όράω*, i. 8. 21.

ήδέως adv., c. *ήδιον*, s. *ήδιστα*, (*ήδύς*) agreeably, pleasantly, at ease; with pleasure, gladly, cheerfully, cordially: c. *more cheerfully*, rather: *ήδιστ' αν ακούσαιμι* I should most gladly hear, or be most glad to hear, i. 2. 2; 4. 9; 9. 19: ii. 5. 15: vi. 5. 17: vii. 7. 46.

ή-δη adv., (*ή δή* surely now) comm. referring to the present with the recent past, or in strong distinction from the past; but sometimes to the present with the immediate future, in distinction from a more distant future: *jam*, *already*, *by this time*, *just now*, *now*, *recently*, *at length*; *presently*, *forthwith*: *τό ήδη κολάζειν* the immediate chastisement: i. 2. 1; 3. 1, 11; 8. 1: ii. 2. 1: vi. 1. 17: vii. 1. 4; 7. 24.

ήδονή, *ής*, pleasure, delight, enjoyment; an object of pleasure, gratification; delicious flavor; ii. 3. 16; 6. 6: iv. 4. 14. From *ήδω*.

ήδυνάμην, -ήθην, see *δύναμαι*.

† ήδύ-οινος, *ου*, producing sweet wine, vi. 4. 6.

ήδύς, *εία*, *ύ*, c. *ήδων*, s. *ήδιστος*, (*ήδω*) sweet, delicious, pleasing, pleasant, agreeable, i. 5. 3; 9. 25: vi. 5. 24.

ήδω, *ήσω* l., to please: P. & M. (f. *ήσθήσομαι*, a. *ήσθην*) to be pleased, delighted, or gratified; to delight in, be fond of; D., P.; i. 2. 18; 4. 16: ii. 6. 28.

ήεν, *ήσαν*, or *ήσαν*, see *εἰμι*.

ήθελον, *ήθελησα*, see *έθέλω*, i. 8. 13.

ήκα, see *έκμι*, iv. 5. 18.

ήκιστα, see *ήττων*, i. 9. 19.

ήκω, *ήξω*, *ήκα* l., to come; to come back, return; often as pf., to have come or arrived (cf. *I am come*), be here, 612; i. 2. 1, 6; 5. 12, 15; 6. 3: ii. 1. 9, 15. Cf. *οἶχομαι*.

ήλασα, *ήλαννον*, see *εἰλαύνω*, i. 2. 23.

ήλεγχον, see *ελέγχω*, iii. 5. 14.

Ἡλείος, *ου*, *ό*, (*Ἡλῖς*) an Elean. Elis was the most western province of Peloponnesus, containing a city of the

same name, and also Olympia, famed for the temple and great games in honor of Jupiter. It was hence regarded as a sacred territory; and was thus mainly protected, even in its unwalled towns, from invasion and ravage. Permitted and disposed to take little part in the quarrels of Greece, it enjoyed a long period of quiet and prosperity. It was natural and wise in Xenophon to choose it for residence, on his withdrawal from military and civil life. ii. 2. 20: iii. 1. 34.

ήλεκτρον, *ου*, (*έλη* brightness) amber; *electrum*, an alloy of about four parts gold to one of silver; ii. 3. 15. Der. ELECTRICITY.

ήλθον, see *έρχομαι*, i. 2. 18.

† ήλί-βατος, *ου*, poet., (*βαίνω*) inaccessible, precipitous, i. 4. 4.

[ήλιθα Ep. adv., (*άλη* wandering) in vain.]

† ήλίθιος, *α*, *ου*, foolish, silly, senseless, stupid, stolid: *τό ήλίθιον* folly, stupidity: ii. 5. 21; 6. 22: v. 7. 10.

ήλικία, *ας*, (*ήλικος* how old) time of life, age, i. 9. 6: iii. 1. 14, 25.

† ήλικιώτης, *ου*, (v. l. *ήλιξ*, *ικος*) an equal in age, comrade, i. 9. 5.

ήλιος, *ου*, *ό*, (akin to *έλη* brightness) sol, the sun, an object of religious worship among the Greeks, and still more among the Persians, i. 10. 15: iv. 5. 35. See *άμα*. Der. HELIO-TROPE.

ήλπίζον, see *εἰλπίζω*, vii. 6. 34.

ήλωκα, *ήλων*, see *άλλσσκομαι*, iv. 2. 13.

[ήμαι, * ήσο, ήσθαι, &c., pret., to sit.]

ήμεῖς *we*, pl. of *εγώ*, i. 3. 9s, 18.

ήμελημένως, (fr. pf. p. pt. of *άμελέω*) carelessly, incautiously, i. 7. 19.

ήμεν, *ήτε*, *ήσαν*, see *εἰμι*, vii. 6. 9.

ήμέρα, *ας*, (as if from *ήμερος*, sc. *ώρα*, the mild time) the day (w. the art. often om., 533 d), a day, i. 2. 6; 7. 2, 14, 18: ii. 1. 2s; 6. 7. See *άμα*, *μετά*. Der. EPH-EMERAL.

ήμερος, *ου*, mild, tame; cultivated or garden (trees), v. 3. 12.

ήμέτερος, *α*, *ου*, (*ήμεῖς*) our: *ή ήμέτερα*, sc. *χώρα*, our territory: *τά ήμέτερα* our affairs, sometimes by periphr. for *ήμεῖς*: i. 3. 9: iii. 5. 5s: iv. 8. 6.

ήμι- in compos., semi-, half-, HEMI-.

ήμι-βρωτος, *ου*, half-eaten, i. 9. 26.

ήμι-δαρεικόν, *ου*, (*δάρεικος*) a half-daric, i. 3. 21.

ἡμι-δεής, *ἐς*, (*δέω* to want) wanting half, *half-emptied*, *half-full*, i. 9. 25.
ἡμι-οβόλιον, *οὔ*, (*ὀβολός*) a half-obol, i. 5. 6?
ἡμι-όλιος, *α, ον*, (*ὀλος*) half as much again: neut. subst., *the whole and a half*, a half more, *α, i* 3. 21.
† ἡμιονικός, *ῆ, ὄν*, of mules, vii. 5. 2.
ἡμί-ονος, *οὔ, ὁ ἡ*, a half-ass, a mule, v. 8. 5.
ἡμί-πλεθρον, *οὔ*, a half-plethrum, about 50 feet, iv. 7. 6.
ἡμισυς, *εἰα, υ*, (*ἡμι-*) semis, *half*: τὸ ἡμισυ [*sc. μέρος*] the half [*part*]: ἡμίσεα ἄρτων *half-loaves of bread*: i. 8. 22; 9. 26: iv. 2. 9; 3. 15.
ἡμι-ωβόλιον = ἡμι-οβόλιον, i. 5. 6?
ἡμουν, see *ἐμέω*, iv. 8. 20.
ἡμφεγνόουν, see *ἀμφι-γνοέω*, ii. 5. 33?
ἦν, contr. fr. *ἔάν, ἔφ*, i. 1. 4; 4. 15.
ἦν, ἦσθα, ἦν, see *εἰμι*, iii. 1. 27.
ἦν, ἦν-περ, see *ὅς, ὅσ-περ*, ii. 2. 10.
ἡνεσχόμην, ἡνεσχόμην, see *ἀν-έχω*.
ἡνέχθη, see *φέρω*, iv. 7. 12.
ἡνίκα rel. adv., (*ὅς*) *when*, ch. w. ind., and more specific than *ὅτε*, 53; i. 8. 1, 8, 17: iii. 5. 18 (*α, see ὥρα*)?
ἡνί-οχος, *οὔ, ὁ*, (*ἡνία* rein, *έχω*) a rein-holder, driver of a chariot, i. 8. 20.
ἦν-περ, contr. fr. *ἔάν-περ*, if indeed, if only, ii. 4. 17? iii. 2. 21: iv. 6. 17?
ἦξιν, ἦξοιμι, see *ἦκω*, i. 7. 1; 6. 3.
ἦπερ just as, just where, see *ὅς-περ*.
† ἡπιστάμην, see *ἐπ-ίσταμαι*, v. 1. 10.
† Ἡράκλεια, *ας*, *Heracleia* (city of Hercules), a prosperous commercial city on the Bithynian coast of the Euxine, a Megarian colony, v. 6. 10: vi. 2. 1; 4. 2. || *Herakli, or Eregli*.
† Ἡρακλείδης, *οὔ*, *Heracleides*, from Maroneia in Thrace, an unprincipled and trickish agent of Seuthes, vii. 3. 16.
† Ἡρακλέωτης, *οὔ*, (a man of Ἡράκλεια) a *Heracleot* or *Heracleian*, v. 6. 19: vi. 2. 3, 17 s.
† Ἡρακλεώτης, *ἰδος, ῆ*, (*sc. γῆ*) *Heracleotis*, the territory belonging to *Heracleia*, vi. 2. 19.
Ἡρα-κλῆς, ** έους, εἰ, έα, εις*, *Heraclēs* or *Hercules*, son of Jupiter and Alcmena, the most celebrated of all the heroes of antiquity. The greatest of the twelve labors which he performed at the bidding of Eurystheus, was his descent into Hades and bringing thence the monster Cerberus, whom he showed to his taskmaster and then

restored. Tradition connected this descent with various localities, most commonly with a cave near Cape Taenarum in Laconia. His exploits in removing the dangers of travel from wild beasts and robbers, led to his especial worship as a conductor in perilous journeys (*ἡγεμών*). iv. 8. 25: vi. 2. 2; 5. 24 s.
ἡράσθην, see *ἐραμαι*, iv. 6. 3.
ἡρέθην, ἡρήμην, see *αἰρέω*, iii. 1. 47 s.
ἡρμήνευον, see *ἐρμηνεύω*, v. 4. 4.
ἡρέαμην, ἡρχόμην, see *ἀρχω*.
ἡρόμην, ἡρώτων, ἡρώτησα, see *ἐρωτάω*, i. 3. 20; 6. 7 s; 7. 9.
ἦς, ἦσ-περ, see *ὅς, ὅσ-περ*, iii. 2. 21.
ἦσαν, ἦσθα, ἦστην, see *εἰμι*, i. 1. 6.
ἦσαν or ἦσαν, see *εἰμι*, iv. 4. 14.
ἦσθημαι, ἦσθόμην, see *αἰσθάνομαι*.
ἦσθην, see *ἡδομαι*, i. 2. 18.
ἦσθιον, see *έσθίω*, ii. 1. 6.
† ἦσυχάζω, *άσω, to keep quiet or still*, keep one's place, v. 4. 16.
† ἦσυχῇ or ἦσυχῆ, *quietly, stilly, noiselessly*, i. 8. 11.
† ἦσυχία, *ας*, *ease, quiet, rest, tranquillity*: καθ' ἡσυχίαν *at one's ease, in quiet, quietly, peaceably, without molestation*: ii. 3. 8. See *άγω & έχω*.
ἦσυχος, *οὔ*, (*ἦμαι*?) *still, quiet, without clamor*, vi. 5. 11? [5. 11?
† ἦσύχως *quietly, without clamor*, vi. 5. 11?
ἦτε, ἦτε, see *εἰμι*, *εἰμι*, ii. 5. 39.
ἦτησα, ἦτούμην, see *αἰτέω*, ii. 4. 2.
ἦτρον, *οὔ*, (*ἦτρον* heart) the abdomen, esp. below the navel: μέχρι τοῦ ἦτρον *as far as the groin*, iv. 7. 15.
† ἦττάομαι, ἦττήσομαι, oftener *π. ἦττηθῆσομαι, ἦττημαι*, a. ἦττήθην, *to be inferior, surpassed, or worsted*, G. P.; *to be conquered, defeated, or vanquished*, as pass. of νικάω and sometimes, like this, w. the pres. as pf., 612; i. 2. 9: ii. 3. 23; 4. 6, 19; 6. 17: iii. 2. 39.
ἦττων, ἦκιστος, c. & s. (as fr. Ep. adv. ἦκα *slightly, aspirated*) referred to μικρός or κακός, *less, least, or worse, worst*: c. *weaker, inferior*, v. 6. 13, 32: neut. as adv., c. ἦττον *less, the less, less likely or ably*, ii. 4. 2: vi. 1. 18: vii. 5. 9; s. (otherwise rare) ἦκιστα *least, the least, least of all*, i. 9. 19.
ἠέξάμην, ἠύχόμην, ἠύρισκον, ἠύρον, ἠύτύχισα, see *εὐχομαι, εὐρίσκω, εὐτύχω*, i. 4. 7? 9. 29? iv. 8. 25? vi. 3. 6?
ἠχθέσθην, ἠχθόμην, see *άχθομαι*.
ἠχθην, see *άγω*, vi. 3. 10.

Θ.

Θ' for τέ, by apostroph. before an aspirated vowel, i. 3. 9.
θάλαττα (-σσα), *ῆς* (*ἄλς* sal, salt?) the sea, a general name for the great connected body of salt- or sea-water (often without the art. 533 d): θάλαττα μεγάλη a great or heavy sea, i. e. a great or violent rush of the sea (cf. magnum mare, Lucr. 2. 553): i. 1. 7; 2. 22; 4. 1, 4: iv. 7. 24: v. 8. 20. Cf. πόντος.
θάλλος, *εὖς, τό*, *warmth, heat*; pl. calōres, *attacks of heat, heat*, iii. 1. 23.
θαμινά adv. = θαμά (*άμα*) often, frequently, iv. 1. 16.
θάνατος, *οὔ, ὁ*, (*θνήσκω*) *death*; kind of death, mode of execution: ἐπὶ θανάτῳ for death, in token of death, as a sign of execution: i. 6. 10: ii. 6. 29: iii. 1. 43. Der. EU-THANASY.
† θανατόω, *άσω, to condemn to death*, A., ii. 6. 4.
θάπτω, ** θάψω, 2 a. p. ἐτάφην, to bury, inter*, A., iv. 1. 19: v. 7. 20.
† θαρράλειος, *α, ον, ε*, *courageous, bold, daring, confident*, πρὸς, iii. 2. 16.
† θαρράλειως *courageously, boldly, fearlessly, confidently, with confidence*, πρὸς: τὸ ἔχειν θ. *to have one's self confidently, a feeling of confidence, fearlessness*: i. 9. 19: ii. 6. 14: vii. 3. 29; 6. 29.
† θαρρῆς, *ῆσω, τεθάρρηκα, to be courageous or of good courage; to be bold, fearless, or confident; to take heart; to have no fear of*, A.: pt. as adv., confidently, with confidence, without fear, 674 d: i. 3. 8: iii. 2. 20; 4. 3.
θάρρος, *εὖς, τό*, *courage, confidence*, vi. 5. 17. [7. 2.
† θαρρύνω, *υνάω, to encourage, cheer*, i. 9. 19.
θαρο- v. l. for θαρρ- in θάρρος, &c.
Θαρύπας, *οὔ*, *Tharypas*, a favorite of Menon, ii. 6. 28.
θάτερον or θάτερον, &c., by crasis for τὸ ἕτερον, &c., 125 b; pl. ἐκ τοῦ [*sc. χωρίου*] ἐπὶ θάτερα [*sc. μέρη*], from [the region upon] the other or farther side, v. 4. 10.
θάττων, *οὔ, c. of ταχύς*, i. 2. 17.
θαύμα, *ατος, τό*, (*θαύμαι* to gaze upon) *wonder or a subject of wonder, a marvel*, vi. 3. 23.
† θαυμάζω, *άσομαι, less Att. άσω, τεθαύμακα, a. εθαύμασα, to wonder, marvel, admire, be surprised or astonished*,

CP., A., G., 472 e, i. 2. 18; 3. 2 s; 8. 16; 10. 16: vi. 2. 4.
† θαυμάσιος, *α, ον, α*, *wonderful, marvellous, admirable*, α. ? ii. 3. 15: iii. 1. 27.
† θαυμαστός, *ῆ, ὄν, α*, *to be wondered at, wonderful, wondrous, strange, surprising*, D., i. 9. 24? ii. 5. 15: iv. 2. 15.
† Θαψακηνός, *οὔ, ὁ*, a *Thapsacene*, a man of Thapsacus, i. 4. 18.
Θάψακος, *οὔ, ῆ*, *Thapsacus* (Tiph-sah, i. e. passage or ford, 1 Kings 4. 24), a city near a much-frequented ford of the Euphrates, though the Thapsacenes flattered Cyrus by saying that the river had never before been fordable at that point. Alexander here crossed by two bridges, doubtless of boats; but Lucullus forded the stream with his army, and Ainsworth states that the depth of the water was reduced to 20 inches in the autumn of 1841. i. 4. 11. || Ruins near the Ford of the Anese-Bedouins.
θεά, *ας*, (akin to *θαύμαι* to gaze upon) a sight, spectacle, iv. 8. 27.
θεά, *ας*, (*θεός*) a goddess, vi. 6. 17 (elsewhere ἡ θεός, 174 b, v. 3. 6 s, 13).
† Θεα-γένης, *εὖς*, see *Θεο-γένης*.
† θεάμα, *ατος, τό*, a sight, spectacle, iv. 7. 13.
θεάομαι, *άσομαι, τεθεάμαι, (θεά) to look on, gaze at, behold, observe, witness, watch, perceive, see, with surprise, wonder, or admiration often implied*, A. P., CP., i. 5. 8: v. 7. 26: vi. 5. 16. Cf. *ὀράω*. Der. THEATRE.
θεῖν to run, see *θέω*, i. 8. 18.
θεῖος, *α, ον*, (*θεός*) *divine, by divine interposition, supernatural, miraculous*, i. 4. 18.
θέλω to wish, will, see *έθέλω*.
θέμενος, *θέντες, &c.*, see *τίθημι*.
† Θεο-γένης, *εὖς*, *Theogenes*, a lochage from Locris, vii. 4. 18: v. l. Θεα-γένης.
† Θεό-πομπος, *οὔ*, *Theopompus*, an Athenian, only mentioned by some mss., ii. 1. 12. Other mss. have here *ξενοφών*, and two have *ξενοφών* in the text, and *θεόπεμπος* in the margin. We cannot suppose that there was a general named Theopompus, and it is extremely improbable that a person of inferior rank, so quiet and insignificant as to be nowhere else mentioned, should have interfered in an interview of the generals with the

king's heralds. But Xenophon, who was with the army simply as the intimate friend of Proxenus, and by the special invitation of Cyrus, held no position of inferiority. With entire propriety, he might be invited by Proxenus to attend him in the interview as a friend; and might take part in the conversation to support him, if a fit occasion should arise. Compare i. 8. 15: ii. 5. 37. Hence, also, Diodorus might naturally ascribe to Proxenus himself (xiv. 25) the words spoken by one who was present as his companion. How then could the change of name have arisen in some of the best mss.? Perhaps as follows: in view of the subsequent preservation of the army through Xenophon, an enthusiastic reader may have written in the margin, by the side of his name, *θεόπομπος*, the heaven-sent (= *θεό-πεμπος*, while in the marginal *θεόπεμπος* the two forms seem blended); and, through a common mistake, a subsequent copyist may have understood as a correction what was simply meant as a comment, and have substituted it in the text.

θεός, οὐ, ὁ ἡ, *deus, a god, deity, divinity*, (ἡ *θεός* goddess, iii. 2. 12: v. 3. 6s): *σὺν τοῖς θεοῖς with the help of the gods, or by their will or favor: πρὸς θεῶν before or by the gods*. The art. is often omitted w. *θεός*, 533 c. The Anabasis abounds in appeal or reference to "the gods," as a general expression for the Divine and Supreme Power (so *ὁ θεός the Deity*, vi. 3. 18); but makes comparatively little mention of any particular god, showing how far polytheism had lost its hold upon the Greek mind. i. 4. 8; 6. 6: ii. 3. 22s: iii. 1. 5s, 23s. Der. THEISM, ATHEISM.

† **θεο-σέβεια**, *as*, (σέβω to revere) *piety, religion*, ii. 6. 26.

† **θεραπεία**, *εὐσω, τεθεράπευκα, to take care of, provide for, cherish, court*, A., i. 9. 20: ii. 6. 27. Der. THERAPEUTIC.

θεράπων, οὐτος, ὁ, (θέρω to warm) *an attendant, waiter, servant*, i. 8. 28?

θερίζω, *ἰσώ ἰω, (θέρος summer, fr. θέρω to warm) to spend or pass the summer*, iii. 5. 15.

θερμασία, *as*, (θερμός warm, fr. θέρω to warm) *warmth*, v. 8. 15.

Θερμόδων, οὐτος, ὁ, *the Thermōdon*,

a river of Asia Minor, flowing into the Euxine. Its banks were the fabled abode of the Amazons. v. 6. 9: vi. 2. 1. || Thermeh-Chai.

θέσθαι, *θέσθαι*, see *τίθημι*, i. 6. 4.

† **Θεσσαλία** (older *Θεσσαλία*), *as, Thessaly*, a large, fertile, and populous, but rude province in the northeast of Greece. It consists mostly of the rich basin of the Penēus, surrounded by mountains, among which are the famed Olympus and Ossa (with the beauties of Tempe between), and Pelion. Its institutions were mostly oligarchic, a few noble families dominating. Its rank was highest in the early history of Greece, when it contained the original Hellas, and sent Jason to the Argonautic adventure, and Achilles to Troy. i. 1. 10.

Θέτταλος (older *Θέσσαλος*), οὐ, ὁ, a man of Thessaly, a *Thessalian*, i. 1. 10.

θέω*, *θεύσομαι*, ipf. *έθεον*, (other tenses supplied by *τρέχω*) *to run, δρόμω, eis, επί, πρὸς, &c.*, i. 8. 18: ii. 2. 14: iv. 3. 21, 29.

θεωρέω, *ἦσω, τεθεώρηκα*, (θεωρός *spectator*, fr. *θεόδομαι*) *to view, behold, observe, witness; to inspect or review an army; to attend games or rites as a sacred deputy; A.*; i. 2. 10, 16: ii. 4. 25s: v. 3. 7. Der. THEOREM, THEORY.

Θηβαῖος, οὐ, ὁ, a man of Thebes, a *Theban*, ii. 1. 10. Thebes (Θήβαι) was the chief city of Boeotia, said to have been founded by the Phœnician Cadmus and walled to the music of Amphion. It was wonderfully rich in legendary story, e. g. as the birthplace of Bacchus and Hercules, and the scene of the tragic fortunes of Œdipus and Niobe. In the historical age, it commonly held the rank of the third city in Greece; but, for a short period after the battle of Leuctra, of the first.

Θήβη, *ης, Thebe*, a town of western Mysia (also assigned to Lydia, as early occupied by the Lydians), under Mt. Placus. According to Homer, Andromache was the daughter of its king; and the capture of the beautiful Chryseis, in connection with its sack by Achilles, gave occasion to the action of the Iliad. Perishing itself, it left its name to a fertile plain in the vicinity of Adramyttium. vii. 8. 7.

[**θήρ**, *θηρός, ὁ, fera, a wild beast; cf. Germ. thier, Eng. deer.*]

† **θήρα**, *as, a hunt or chase of wild beasts*, v. 3. 8, 10.

† **θηράω**, *ἄσω, τεθῆρακα, to hunt, chase, or pursue wild beasts; to prey upon; A.*; i. 5. 2: iv. 5. 24: v. 1. 9.

† **θηρεύω**, *εὐσω, τεθῆρευκα, to hunt or chase wild beasts; to catch or take, as a hunter his prey; A.*; i. 2. 7, 13.

† **θηρίον**, οὐ, dim. of *θήρ*, but comm. used in prose for it, 371 f; *a wild beast or animal*, i. 2. 7; 5. 2; 9. 6.

θησαυρός, οὐ, ὁ, (τίθημι) *thesaurus, a store laid up, TREASURE; treasury; v. 3. 5; 4. 27.*

Θήκης, οὐ, *Theches*, a mountain from which the Cyreans obtained their first and transporting view of the Euxine, iv. 7. 21. || Acc. to Strecker, *Kolat-Dagh*; to others, *Tekieh-Dagh, &c.*

Θίβρων, *ωνος, Thibron*, a Spartan general who was sent in the winter of 400–399 B. C., to protect the Ionian cities from the Persians, and who took the returned Cyreans into his service. From want of efficiency and good discipline, he was superseded, in about a year, by Dercyllidas. In a later command against the Persians, B. C. 391, his carelessness cost him his life. vii. 6. 1; 8. 24: v. l. *Θίμβρων*.

Θνήσκω* (oftener *ἀπο-θνήσκω*, exc. in the complete tenses), *θανοῦμαι, τέθηκα*, 2 a. *έθανον*, 2 pf. pl. *τέθανεμεν, &c.*, inf. *τεθνάναι*, pt. *τεθνεώς*, *to die, fall in battle; as pass. of κτείνω, to be slain: pf. pret., to [have died] be dead*, pt. *dead; τεθνάναι ἐπηγγέλλετο he offered or consented to be a dead man*, i. e. *to die or be put to death immediately*: i. 6. 11: ii. 1. 3: iv. 1. 19; 7. 20.

† **θνητός**, *ἡ, ὅν, mortal, liable or exposed to death*, iii. 1. 23.

Θάνα v. l. for *Δάνα*, i. 2. 20.

Θόρυβος, οὐ, ὁ, (akin to *θρέομαι* to cry, and Lat. *turba*) *noise, outcry, uproar, tumult, alarm, murmur*, i. 8. 16: ii. 2. 19: iii. 4. 35s: iv. 2. 20.

Θούριος, οὐ, ὁ, a *Thurian*, a man of Thurii, a flourishing city founded by an Athenian colony, B. C. 443, near the ruins of Sybaris on the Tarentine Gulf in southern Italy. Among the colonists were the historian Herodotus and the orator Lysias. v. 1. 2. || Ruins near Terra-Nuova.

Θράκη, *ης, (Θράξ) Thrace*, a rude country in southeastern Europe, north of the Aegean and Propontis. If this region was occupied early by more civilized tribes, to which Orpheus, Muséeus, Thamyris, &c., belonged, they prob. moved southward into Greece. v. 1. 15. || Rumelia. — 2. A neighboring district in Asia, across the Bosphorus, so called as occupied by Thracian tribes; oftener called Bithynia, from the chief of these tribes; vi. 4. 1. † **Θράκιον**, οὐ, *Thracium, or the Thracian Area*, in Byzantium, probably near the Thracian Gate, vii. 1. 24.

† **Θράκιος**, *α, ον, Thracian*, vii. 1. 13. *Θρανίψαι* v. l. for *Τρανίψαι*.

Θράξ, *Θρακός, ὁ, a Thracian*, a man of Thrace (in Europe or Asia); *as adj., Thracian*. The Thracians were not wanting in activity, energy, or courage; but, though claiming relationship to their Greek neighbors, they partook but scantily of the Greek culture. Among their too prevalent characteristics were ferocity, cruelty, intemperance, and faithlessness. i. 1. 9; 2. 9: vi. 4. 2: vii. 1. 5; 3. 26.

† **θρασέως** adv., *boldly*, iv. 3. 30.

θρασύς, *εία, ὁ, c. ὑπερος, (having the same stem w. θράσος = θάρσος or θάρρος) bold, daring, spirited*, v. 4. 18; 8. 19.

θρέβομαι, see *τρέφω*, vi. 5. 20.

θρόνος, οὐ, ὁ, *a seat*, esp. the elevated seat of a ruler, a *THRONE*, ii. 1. 4.

θυγάτηρ* (*τέρος*) *τρός, τρή, τέρα, θυγάτηρ, ἡ, Germ. tochter, a DAUGHTER*, ii. 4. 8: iv. 5. 24.

θύλακος, οὐ, ὁ, *a sack, bag*, vi. 4. 23.

θύμα, *ατος, τό, (θύω) a victim, sacrifice*, vi. 4. 20: vii. 8. 19.

Θύμβριον, οὐ, *Thymbrium*, a city of Phrygia, now represented acc. to some by Akshehr (i. e. *white city*), and acc. to others by Ishakli; while the copious fountain Olu-Bunár (i. e. *great fountain*), between these towns, has been regarded by some as the famed spring of Midas. i. 2. 13.

† **θύμο-ειδής**, *ές, or θυμώδης, es, c. έστερος, (είδος) spirited, mettlesome*, iv. 5. 36.

† **θύμόδομαι**, *ώσομαι, τεθύμωμαι, to be angry, provoked, incensed, or enraged*, D., ii. 5. 13.

θυμός, οὐ, ὁ, (θύω to rush) *the rush of feeling, spirit, anger, passion, resentment*, vii. 1. 25.

Θυνοί, ὧν, οἱ, the Thyni, a Thracian tribe near Byzantium, especially formidable in the night. A part of this tribe crossed, like the Bithyni, into Asia. vii. 2. 22, 32; 4. 14.

θύρα, ας, (cf. Lat. foris, Germ. thür) a door, often in the plur., even when a single entrance is spoken of: pl. door or doors, gates, quarters, residence, court (cf. sublime porte): ἐπὶ ταῖς θύραις at the very door or gates, sometimes used as a strong expression for nearness: i. 2. 11; 9. 3: ii. 4. 4; 5. 31.

†θύρπρον, ου, a door, gate, v. 2. 17.

†θυσία, ας, a sacrifice, offering to a god, iv. 8. 25 s: v. 3. 9: vi. 4. 15.

θύω (ῥ), θύσω, τέθυκα, to sacrifice, offer to a god, D. A., AE.: τὰ Λύκαια ἔθυσε offered the Lycæan sacrifices, celebrated the Lycæan rites or festival: i. 2. 10: iii. 2. 9, 12: M. to sacrifice for learning the will of the gods or future events, to take or consult the auspices, AE., D. (of the god, or of the person for whom), CP., I., ἐπὶ, περὶ, ὑπέρ, ii. 2. 3: v. 6. 22, 27 s: vii. 8. 4 s.

†θωρακίζω, ἴσω, to arm with a cuirass; τεθωρακισμένος equipped with a corselet, clad in armor: M. to put on one's own cuirass or armor, arm one's self: ii. 2. 14; 5. 35: iii. 4. 35.

θώραξ, ἄκος, ὁ, a cuirass, corselet, breastplate. The Greek cuirass comm. consisted of two metallic plates, adapted to the shape of the body, one for the front, and the other for the back. These were ch. united by shoulder-pieces, the belt, and hinges or buckles at the sides. The cavalry cuirass was esp. heavy. Some nations wore corselets of thick, firm layers of flaxen cloth or felting. i. 8. 3, 26: iii. 4. 48: iv. 7. 15. Der. THORAX.

Θώραξ, ἄκος, an officer from Boeotia, who often contended with Xenophon, v. 6. 19, 25, 35.

I.

ἰδομαι, ἴδομαι, ἴαμαι I., to heal, cure, dress a wound, i. 8. 26.

†Ἰασόνιος, α, ου, (Ἰάσων Jason) Jasonian: Ἰασονία ἀκτὴ the Jasonian Shore, a promontory not far from Cotyōra, where Jason was supposed to have landed in the Argonautic Ex-

pedition, vi. 2. 1. || Yasun-Burun, or Cape Bona.

ἰατρός, οὔ, ὁ, (ἰάομαι) a healer, surgeon, physician, i. 8. 26: iii. 4. 30.

ἰδεῖν, ἴδοιμι, ἴδω, ἴδών, see ὁράω, i. 2. 18; 9. 13: ii. 1. 9. Der. IDEA.

†Ἰδη, ης, Ida, a mountain-range in Mysia, south of Troy. Here, in the old myths, Paris awarded the prize to Venus, and the gods sat to watch the strife about Troy. Its highest point, Gargarion (now Kaz-Dagh), is about 4650 feet high. vii. 8. 7.

ἴδιος, α, ου, one's own, private, personal: εἰς τὸ ἴδιον for one's private or personal use or benefit, for one's self: ἴδια, as adv., privately, in private, personally, by one's self, on one's own account: i. 3. 3: v. 6. 27. Der. IDIOM.

†ἰδιότης, ητος, ἡ, peculiarity, ii. 3. 16.

†ἰδιότης, ου, a private or common person or soldier, a private, i. 3. 11: vi. 1. 31: vii. 7. 28. Der. IDIOT.

†ἰδιωτικός, ἡ, ὄν, relating to a private person, or denoting a private station, vi. 1. 23.

ἰδρώ, * ὥσω, ἴδρωκα I., (ἴδος sweat) sudo, to sweat, perspire, i. 8. 1.

ἴδω, ἴδών, see ὁράω, i. 2. 18.

ἴμαι or ἴεμαι, see ἴημι, i. 5. 8.

ἴναι, ἴθι, ἴοιμι, ἴω, ἴων, see εἴμι.

†ἱερεῖον, ου, a victim for sacrifice, an animal such as were used for sacrifice or food (since the two uses were so intimately united); pl. cattle; iv. 4. 9: vi. 1. 4, 22; 5. 1 s.

†ἱερὸν ὄρος, τό, the Sacred Mountain (Mons Sacer), a mountain west of the Propontis, on the direct route from Byzantium to the Chersonese, vii. 1. 14; 3. 3. || Tekir-Dagh.

ἱερός, ἁ, ὄν, sacred, consecrated, holy, hallowed, G. 437 b: τὸ ἱερόν [sc. δῶμα] the temple: τὰ ἱερά the sacred rites, sacrifices, auspices; from their esp. use in divination, the entrails [sacred parts] of the victim: τὰ ἱερά γίγνεται the sacrifices take effect, are auspicious: i. 8. 15: ii. 1. 9; 2. 3: iv. 3. 9; 5. 35: v. 3. 9 s, 11, 13. Der. HIERO-GLYPHIC.

†ἱερ-ώνυμος, ου, Hieronymus, an Elean, the oldest lochage in the division of Proxenus, and influential for good, iii. 1. 34: vi. 4. 10.

ἴημι, * ἦσω, εἴκα, α. ἦκα (εἴμεν, ὦ, εἴην, &c.) to send, throw, hurl, shoot, let fly, A., D. of missile, κατά, εἰς, i. 5.

12: iv. 5. 18. M. ἴεμαι (v. ἴ. ἴεμαι, referred to εἴμι, 45 p) to send one's self, hasten, hurry on, rush, spring, ἐπὶ, &c., i. 5. 8; 8. 26: iv. 2. 7 s, 20.

ἴητε, ἴθι, see εἴμι, vii. 2. 26; 3. 4.

ἱκανός, ἡ, ὄν, c., (ἴκω) reaching the desired end, sufficient, enough; adequate, required; able, capable, competent, qualified, adapted: ἱκανόν [sc. χωρίον] a sufficient distance: I., D., ὅς, ὥς, ὥστε, i. 1. 5; 2. 1; 3. 6; 7. 7: ii. 3. 4: v. 2. 30; 6. 12, 30: vi. 4. 3.

†ἱκανῶς sufficiently, adequately, iv. 3. 31.

†ἱκετεύω, εἴσω, to supplicate, entreat, beseech, A. I., vii. 4. 7, 10, 22.

ἱκέτης, ου, (ἴκω) one who comes for aid, a suppliant, vii. 2. 33.

†ἱκόνιον, ου, Iconium, an old city of Phrygia, near Lycaonia, in which it was afterwards included. Paul visited the city more than once, and made many converts. In the eleventh century, it became the capital of a powerful Seljuk sovereignty, which gave it a prominent place in the history of the Crusades. It is still an important city, and the capital of a pashalic. i. 2. 19. || Konieh.

["ἴκω" poet., to come, arrive, reach, akin to ἴκω, 114 d.]

ἱλῆος, ων, Att. contr. fr. ἱλῆος, ων, propitious, gracious, kind, vi. 6. 32.

ἱλη, ης, a troop, esp. of horse, often set at 64 men, i. 2. 16: fr. εἴλω to coil.

ἱμάς, ἄντρος, ὁ, a leathern strap or thong, iv. 5. 14.

ἱμάτιον, ου, (ἐννῶμι to clothe) a garment, vestment, esp. an outer garment; pl. clothes, clothing; iv. 3. 11 s.

ἴνα * final conj., in order that, so that, that, comm. w. subj. or opt., i. 3. 4, 15; 4. 18; 10. 18.

ἴοιμι, ἴντος, ἴντων, &c., see εἴμι.

†ἵππ-αρχος, ου, ὁ, (ἀρχω) a hipparch, commander of cavalry, master of horse, iii. 3. 20.

†ἵππασία, ας, riding about, movements on horse, ii. 5. 33.

†ἵππελα, ας, cavalry, v. 6. 8.

†ἵππεύς, ἑως, ὁ, horseman, knight; pl. cavalry, horse (collectively). The Greek horseman was comm. armed much like the hoplite; exc. that he usually carried no shield, and hence wore a stouter cuirass. Metallic armor was also provided for the head, breast,

and sides of the horse. From the mountainous character of their country, however, and their habits of city life, the Greeks used cavalry very much less than the eastern nations. i. 2. 4; 5. 2, 13; 6. 2 s; 8. 7.

†ἵππικός, ἡ, ὄν, of or for cavalry: subst. ἵππικόν [sc. στράτευμα or πλῆθος] cavalry [force]: i. 3. 12; 9. 31.

†ἵππό-δρομος, ου, ὁ, a race-course for horses, hippodrome, i. 8. 20.

ἵππος, ου, ὁ ἡ, a horse, mare: ἀπὸ ἵππου [from a horse] on horseback: οἱ ἵπποι sometimes = οἱ ἵππεῖς the horse, cavalry: i. 2. 7; 8. 3, 18: vii. 3. 39. Der. HIPPO-POTAMUS (river-horse).

†Ἴρις, ιως or ἰδος, ὁ, the Iris, a considerable river in the northeast part of Asia Minor, flowing into the Euxine, v. 6. 9: vi. 2. 1. || The Yeshil-Irmak, i. e. Green River.

ἴσθι, ἴσμεν, ἴστε, ἴσασι, see ὁράω.

ἰσθμός, οὔ, ὁ, (εἴμι) the place to go on, an ISTHMUS: as a prop. name, the Isthmus of Corinth, the neck of land (about five miles across, where narrowest) connecting the Peloponnese w. the mainland of Greece, and separating the Corinthian and Saronic Gulfs. Repeated attempts were made and abandoned, to connect these gulfs by a canal. The famed Isthmian Games were here celebrated in honor of Neptune. ii. 6. 3.

†ἰσό-πλευρος, ου, (πλευρά) equal-sided, equi-lateral, iii. 4. 19.

ἴσος, η, ου, equal, D.: ἐν ἴσῳ on an even line, with equal step: ἐξ ἴσου on equal ground, on an equality or par: εἰς τὸ ἴσον upon equal ground, to a level: ἴσον κρατεῖν to bear equal sway or have equal power: i. 8. 11: ii. 5. 7: iii. 4. 47: iv. 6. 18: v. 4. 32. Hence ISO- in many compounds.

†ἰσο-χειλής, ἑς, (χείλος lip, brim) level with or up to the brim, iv. 5. 26.

†Ἴσσοι, ὧν, οἱ, and Ἴσσός, οὔ, ὁ, Issus or Issi, an important city in the eastern part of Cilicia, at the head of a gulf bearing its name (now the Gulf of Scanderoon). Near it, B. C. 333, Alexander won a great victory over Darius III. i. 2. 24; 4. 1. || Ruins near the northeast extremity of the gulf.

ἴστε, see ὁράω, i. 5. 16; 7. 3.

ἰσθημι, * στήσω, ἔστηκα (2 pf. ἔσταμεν, &c., ἐστάναι, ἐστώς), plp. ἐστήκειν

or εἰστήκειν, 1 a. ἔστησα, 2 a. ἔστην, to set up, STATION; to make stand or halt, to stop (trans.); A.; i. 2. 17; 10. 14:—M., w. act. 2 a. and complete tenses (used preteritively), sto, to STAND, intrans.; to stand one's ground, make a stand; but 1 a. m. to set up for one's self, erect, A.; i. 3. 2; 5. 2, 13; 10. 1, 11: iv. 6. 27; 7. 9.

ιστόν, ου, (dim. of ἰστός web) a sail, i. 5. 3.

†ισχυρός, ὁ, ὄν, s., strong, mighty, powerful; vehement, severe; i. 5. 9: ii. 5. 22: iv. 5. 20; 7. 1: v. 8. 14.

†ισχυρῶς, c. δρεπον, strongly, forcibly, vigorously; energetically, strenuously, resolutely; vehemently, severely; exceedingly, very; i. 2. 21; 5. 11: iii. 2. 19.

ἰσχύς, ὅς, ἡ, (ἰσ- vis, strength) strength, might, force; a force of soldiers, a strong force; i. 8. 22: iii. 1. 42.

ἰσχω (strengthened form of ἔχω q. v.) to hold, arrest, check, A., vi. 5. 13: impers. ἰσχετο it was held or held itself, the matter stuck, the negotiation was suspended, vi. 3. 9.

ἰσως adv., (ἴσος) with equal chances, perhaps, probably; sometimes, from Greek courtesy, where we might rather say doubtless; ii. 2. 12: iii. 1. 37.

Ἰταβέλιος, ου, Itabelius, a Persian commander, who went to the aid of Asidates, vii. 8. 15: v. l. Ἰταμένης, &c.

ἰτέον (fr. εἶμι) ἔστιν it is necessary, proper, or best to go, one must or should go, 682, iii. 1. 7: vi. 5. 30.

ἰνυς, vos, ἡ, a rim, as of a shield; a shield-rim; iv. 7. 12.

ἰωσαν, see εἶμι, i. 4. 8?

ἰχθύς, ὅς, ὁ, a fish, i. 4. 9. Der. ICHTHYO-LOGY. The Syrian gods Dagon and Derceto (who had also other names) were worshipped in a form human above, but fish-like below.

ἰχνος, εος, τό, and dim. in form ἰχνιον, ου, a track, trace, footstep, i. 6. 13, 7. 17: vii. 3. 42.

Ἰωνία, as, (*Ἴωνες Ionians) Ionia, the central part of the western coast of Asia Minor, so named from its early colonization by the Ionians, whose descent was traced from Ion, grandson of Deucalion. It was the favorite seat (with the adjacent islands) of early Greek letters and art, the home of Epic and Elegiac poetry, of Ionic architecture, &c.; but unfortunately, from

its position, could not maintain its independence against the Lydians and afterwards the Persians. Assistance given to the Ionians was a pretext with the Persians for invading Greece. i. 4. 13: ii. 1. 3.

†Ἰωνικός, ἡ, ὄν, Ionian, pertaining to Ionia, i. 1. 6.

Κ.

κά- often in crasis for καὶ δ- or καὶ ἐ-. κάγαθός, κάγῳ = καὶ ἀγαθός, καὶ ἐγῶ. καθ' by apostroph. for κατά, before an aspirated vowel, i. 10. 4.

καθά rel. adv., (καθ' ἃ) according as, as, vii. 8. 4?

καθαίρω, αῶ, κεκάθαρκα, α. ἐκάθηρα or ἐκάθαρα, (καθαρός pure) to cleanse, purge; to purify in a religious sense; A.; v. 7. 35.

καθάπερ rel. adv., (καθ' ἅπερ) just according as, just as, even as, v. 4. 28.

καθαρμός, οῦ, ὁ, (καθαίρω) purification, v. 7. 35.

καθ-έξομαι, * f. καθ-εδοῦμαι, ipf. ἐκαθεζομένην, (ἐξομαι to sit, poet.) to seat one's self, sit down; to halt, rest; i. 5. 9: iii. 1. 33: v. 8. 14.

καθ-εστήκαν, see καθ-ίστημι.

καθ-ἄλω, * ἔλξω, ipf. ἐλκον, to draw or haul down, as vessels into the sea, to launch, A., vii. 1. 19.

καθ-έντας, see καθ-ίημι, vi. 5. 25.

καθ-εύδω, * εὐδήσω, ipf. ἐκάθευδον or καθηύδον, (εὐδω to sleep) to lie down and sleep, to sleep, repose, i. 3. 11.

καθ-ηγέομαι, ἡσομαι, ἡγημαι, to lead down: ταῦτα καθηγείσθαι to conduct this enterprise, vii. 8. 9.

καθ-ηδύ-παθῶ, ἡσω, (ἡδύς, πᾶσχω) to revel down, to spend, waste, or squander, in luxury or pleasure, A., i. 3. 3.

καθ-ήκω, ἡξω, ἡκα l., to come down to, to reach or extend down, εἰς, ἐπὶ, ἀπὸ: to appertain to, belong as a duty, D. I.: i. 4. 4; 9. 7: iii. 4. 24: iv. 3. 11.

κάθ-ημαι, * pf. m. pret., f. pf. καθήσομαι l., plp. ἐκαθήμην or καθήμην, (ἡμαι to sit) to sit down, be seated, be in session, be encamped or stationed, i. 3. 12; 7. 20: iv. 2. 5 s: vi. 2. 5.

καθήραι or -ᾶραι, see καθαίρω.

καθ-ίζω, * καθίσω ἰῶ, κεκάθικα l., a. ἐκάθισα and καθίσσα, (ἰζω to seat, poet.)

to make sit down, seat, set, place, A. els, ii. 1. 4: iii. 5. 17.

καθ-ίημι, * ἡσω, εἰκα, α. ἡκα (ῶ, εἰς, &c.), to let down, as a spear for action, to lower, couch, A. els, vi. 5. 25, 27.

καθ-ίστημι, * στήσω, ἔστηκα, 1 a. ἔστησα, 2 a. ἔστην, to fix or set down, settle, arrange, station, place, establish, restore, bring, render, A.; to constitute or appoint, 2 A., εἰς, ἐπὶ: i. 4. 13; 10. 10: iii. 2. 1, 5:—M., w. act. 2 a. and complete tenses (used pret.), to station, set, place, fix, or establish one's self, to take one's place or station; to be established, set, settled, or placed; to result or eventuate; els, ἐπὶ (to set one's self to, undertake, vi. 1. 22): but 1 a. m. to station, set, or appoint for one's self, A.: i. 1. 3; 3. 8; 8. 3 s, 6: iv. 5. 19, 21.

καθ-οράω, * ὀψομαι, ἐώρακα or ἐδράκα, 2 a. εἶδον (ἴδω, &c.), to look down upon, view, inspect, descry, discern, perceive, see, A., i. 8. 26; 10. 14.

καὶ * conj. & adv., (akin to Lat. que) and; often with a strengthened idea, which we express in Eng. by adding an adverb, and also, and even, and indeed, and especially, and the rather, and therefore; also, even (sometimes translated by other adverbs of like force, further, moreover, really, indeed, yet, still, only, &c.); i. 1. 1 s; 3. 6, 13, 15; 6. 10: iv. 5. 15: vi. 2. 10: καὶ δὴ (καὶ) and now (even), in supposition, v. 7. 9: καὶ εἰ (or ἐάν, &c.), εἰ καὶ even if, although (and so καὶ w. a part., like καὶ περ q. v.), iii. 2. 10, 22, 24: τὲ . . καὶ, καὶ . . καὶ, both . . and, i. 3. 3; 8. 27; see ἄλλως. Καὶ is often used where in Eng. no connective, or one more specific would be preferred (as for, when, but, as, &c.), 702 c, 705, ii. 2. 10; 3. 18: iv. 6. 2: v. 4. 21. In annexing several particulars, the Eng. more frequently uses the copulative w. the last only; but the Greek w. all or none, i. 2. 22: iii. 1. 3. The special relation of καὶ to the word following (and not to the word preceding, as in the case of so many particles) will not fail to be observed. For καὶ γάρ, καὶ γὰρ οὖν, see γάρ. Cf. δέ.

Καῖκος (ι), ου, ὁ, the Caicus, a river in the southwest part of Mysia, flowing near Pergamum and through a fertile plain, vii. 8. 18, 18? || The Bakir-Chai

Kaival, ὦν, αἰ, Caenae, a large city on the west bank of the Tigris (perhaps the Canneh of Ezek. 27. 23), ii. 4. 28. || Kaleh Sherghât, so interesting in its remains, and believed by some to have been, for a long period, the capital of the Assyrian Empire.

καί-περ adv., even indeed, used w. a part. (as also καὶ even) to express concession, where the Eng. familiarly uses though or although with a verb, 674 f: καίπερ εἰδότες even [indeed knowing] though they knew, i. 6. 10. Cf. ii. 3. 25: iii. 1. 29: iv. 3. 33: v. 5. 17 s.

καιρός, οῦ, ὁ, occasion, opportunity, season, juncture, crisis, a fitting, proper, special, or particular time, I.: καιρός ἔστω it is the proper time, there is occasion; hence, there is need, it is necessary or proper: ἐν καιρῷ in season, opportunely, according to the occasion, to the purpose: προσωτέρω τοῦ καιροῦ farther than there was occasion, farther than was necessary or expedient: i. 7. 9: iii. 1. 36, 39, 44: iv. 3. 34; 6. 15.

καί-τοι conj., and indeed, and certainly, and yet, however; though, although; i. 4. 8: v. 7. 10: vii. 7. 39.

καῶ & Att. κάω, * καύσω, κέκαυκα, to burn (trans.), set on fire, consume by fire; to kindle, maintain, or keep up a fire, keep a fire burning; of a surgeon, to cauterize; A.: M. or P., to burn, intrans.: i. 6. 1 s: iii. 5. 3, 5 s: iv. 5. 5 s: v. 8. 18. Der. CAUSTIC.

κάκινος = καὶ ἐκείνος, ii. 6. 8?

†κακό-νοια, as, ill-will, πρὸς, vii. 7. 45.

†κακό-νοος, ου, contr. κακό-νους, ουν, evil-minded, ill-disposed, ill-affected, inimical, D., ii. 5. 16, 27.

†κακο-ποιέω, ἡσω, to do evil to, treat ill, maltreat, A., ii. 5. 4?

κακός, ἡ, ὄν, c. κακίων, s. κάκιος, bad, evil, ill, wicked, vile, base, worthless, D., περὶ: bad in war, cowardly: subst. κακόν, οῦ, an evil, harm, injury, mischief: i. 3. 18; 4. 8; 9. 15: ii. 5. 5, 16, 39. Der. CACO-PHONY.

†κακουργέω, ἡσω, to work evil to, to injure, harm, harass, annoy, A., vi. 1. 1.

†κακούργος, ου, (ἔργον) working evil, criminal: masc. subst., an evil-doer, malefactor: i. 9. 13.

†κακῶ, ὦσω, pf. p. κεκάκωμαι, to injure, A., iv. 5. 35.

†κακῶς adv., c. κάκιον, s. κάκιστα, badly, ill; injuriously; wretchedly,

miserably, uncomfortably; i. 4. 8; 5. 16; 9. 10: iii. 1. 43: iv. 4. 14. See *ἔχω, πάσχω, ποιέω, πράττω*.

† *κάκωσις*, *εὖς*, ἡ, *ill-treatment, abuse*, α., iv. 6. 3.

† *καλάμη*, *ης*, *straw*, v. 4. 27.

κάλαμος, *ου*, ὁ, *calamus, a reed*; collectively, for plants of this kind; i. 5. 1: iv. 5. 26. Der. CALAMITY.

καλέω,* *καλέσω* *καλῶ*, *κέκληκα*, α. *έκάλεσα*, α. p. *έκληθην*, *calo*, to *CALL*, *summon*, *invite*, α. *έπί*: to *call*, *name*, 2 α.: τὸ Μηδίας καλούμενον τείχος the so-called wall of Media: sometimes *M.*, to *call to or for one's self*, α.: i. 2. 2. 8: ii. 4. 12: iii. 3. 1: vii. 3. 15; 6. 38.

καλινδέομαι in pr. & ipf., (akin to *κυλίω*) to *roll*, intrans., v. 2. 31?

† *καλλ-ιέρω*, ἡσω, *κεκαλλιέρηκα*, (*ιέρων*) *A. & M.* to *sacrifice favorably or with good omens, to obtain good auspices* in sacrifice, v. 4. 22: vii. 1. 40; 8. 5.

† *Καλλι-μαχος*, *ου*, *Callimachus*, a brave and ambitious lochage from Parthasia in Arcadia, iv. 1. 27; 7. 8.

† *καλλίων*, *κάλλιστος*, see *καλός*.

† *κάλλος*, *εὖς*, τό, *beauty*, ii. 3. 15. Der. CALLI-STHENICS.

† *καλλ-ωπισμός*, *οὖ*, ὁ, (*ὦψ* face) *fine appearance, ornament, adornment*, i. 9. 23.

καλός,* ἡ, ὅν, c. *καλλίων*, s. *κάλλιστος*, *beautiful* (of both physical and moral beauty, and also with reference to use or promise), *beauteous, handsome, fine, fair*; *honorable, noble*; *favorable, propitious, auspicious*; *excellent, good*; 1.: τὸ καλὸν *honorable conduct, honor*: εἰς καλὸν *for good, opportunely*: i. 2. 22; 8. 15: ii. 6. 18 s, 28: iv. 7. 3; 8. 26. Ἀγαθός refers more to the essential quality of an object, and *καλός* more to the impression which it produces upon the eye or mind. See *ἀριστος*.

Κάλπη, *ης*, *Calpe*, a place with a good harbor, on the Bithynian coast of the Euxine, where Xenophon evidently longed to found a city, vi. 2. 13; 3. 24; 4. 1. || *Kirpeh*.

Καλχηδονία, *Καλχηδών*, = *Χαλκηδονία*, *Χαλκηδών*, 167 b, vi. 6. 38?

καλῶς adv., c. *κάλλιον*, s. *κάλλιστα*, (*καλός*) *beautifully, handsomely, finely, honorably, properly*; *favorably, prosperously, successfully, advantageously, well*: *καλῶς ἔχειν* or *εἶναι* to

be, go, or result well, be right, proper, safe, in good condition, properly arranged, &c.: i. 2. 2; 8. 13; 9. 17 s, 23: iii. 1. 6 s, 16, 43. See *ἔχω, πράττω*.

κάμνω, *καμοῦμαι*, *κέκμηκα*, 2 α. *έκαμουν*, to *labor, toil*; to *be weary, fatigued, exhausted, disabled, sick*: οἱ *κάμνοντες* the sick or disabled: p.: iii. 4. 47: iv. 5. 17 s: v. 5. 20.

κάμοι, *κάν*, *κάν*, *κάντεθεν*, *κάπειτα*, by crasis for *καὶ ἐμοί, καὶ ἄν, καὶ ἐντεῦθεν, καὶ ἔπειτα*, i. 3. 20: ii. 3. 9.

κάνδυς, *vos*, ὁ, an outer garment with large sleeves, worn by the Medes and Persians; an overcoat, robe; i. 5. 8.

καπηλείον, *ου*, (*κάπηλος* *caupo*, *huckster*) a *huckster's shop, an inn*, i. 2. 24.

καπίθη, *ης*, a *capithe*, a Persian measure = 2 *χοίνικες*, i. 5. 6.

καπνός, *οὖ*, ὁ, *smoke*, ii. 2. 15, 18.

Καππαδοκία, *ας*, *Cappadocia*, a mountainous region in the eastern part of Asia Minor, north of the Taurus, chiefly pastoral, and noted for its fine horses. Its men were reputed as of little worth. i. 2. 20; 9. 7: vii. 8. 25.

κάπρος, *ου*, ὁ, *aper, a wild boar*, ii. 2. 9.

καρβατίνη, *ης*, a *carbatine* or *brogue*, a rude protection for the foot, resembling a low moccasin, and said to have been named from its Carian origin, iv. 5. 14 (777. 2).

καρδία, *ας*, *cor, the heart*, ii. 5. 23. Der. CARDIAC.

† *Καρδούχαιος* or *Καρδούχιος*, α, *ον*, *Carduchian* (Koordish), iv. 1. 2 s.

Καρδούχος, *ου*, ὁ, a *Carduchian*. The *Carduchi* were a race of fierce, independent, and predatory mountaineers, living east of the Tigris, from whom the modern Koords have derived their name, lineage, and character. iii. 5. 15: iv. 1. 8 s. || *A Koord*, in Armenian *Kordu*, plur. *Kordukh* (to the plur. ending of which, the -χοι in *Καρδούχοι* seems analogous).

Κάρκασος, *ου*, ὁ, *Carcasus*, a small and otherwise unknown stream, vii. 8. 18: v. 1. *Káikos*.

† *καρπαία*, *ας*, the *Carpæan* or [Crop] *Farm Dance*, a mimic dance of the Thessalians, vi. 1. 7.

καρπός, *οὖ*, ὁ, the *produce, fruits*, or crops of the earth, ii. 5. 19.

† *καρπώω*, *ώσω*, to *bear fruit*: *M.* to *gather the fruits of, reap*, α., iii. 2. 23.

Κάρσος or *Κέρσος*, *ου*, ὁ, the *Car-sus* or *Cersus*, a small stream separating Cilicia from Syria. i. 4. 4. || The *Merkez*.

κάρυον, *ου*, a *nut*; in the *Anab.*, the *chestnut*, which afterwards became so common an article of food in southern Europe, v. 4. 29, 32. [i. 5. 10.

κάρφη, *ης*, (*κάρφω* *Er.*, to *dry*) *hay*, *Καστωλός*, *οὖ*, ἡ, *Castolus*, a town of Lydia, which gave its name to one of the great muster-fields of the Persian army. Kiepert places this field at the junction of the Hermus and Cogamus, a few miles northeast of Sardis. i. 1. 2; 9. 7.

*κατά** prep., by apostrophe. *κατ'* or *καθ'*, *down*, opp. to *ἀνά*: w. GEN. of place, *down from, down*, i. 5. 8: iv. 2. 17; *κατὰ γῆς* [down from] *under the earth*, vii. 1. 30:—w. ACC. of place or person, *down along, along, along side of*; also translated by, *over, over against, against, opposite, upon, in, at, about, near, to, throughout, &c.*; i. 5. 10; 8. 12, 26; 10. 9: iv. 6. 23 s: vii. 2. 1, 28; κ. γῆν (*θάλατταν*) *by land (sea)*, i. 1. 7; κ. τὴν γέφυραν *along or over the bridge*, vi. 5. 22; κ. ταῦτα *along this shore*, vii. 5. 13:—denoting conformity, connection, purpose, manner, according to, in respect to, as to, for, in, by, &c., ii. 2. 8; 3. 8: iii. 5. 2; κ. χώραν [according to place] *in the proper places or order*, i. 5. 17: vi. 4. 11; τὸ κ. τοῦτον εἶναι *so far as regards him or he is concerned*, 665 b, i. 6. 9; κ. ταῦτα according to the same method, in the same way, v. 4. 22; καθ' αὐτὸν *by himself*, vi. 2. 13: forming adv. phrases w. abstract nouns, see ἡσυχία, κράτος:—distributively, by, among, each or every, &c., w. sing. or plur., i. 2. 16; κ. ἔθνη or ἔθνος, *by nations, or nation by nation*, i. 8. 9: v. 5. 5; καθ' ἓνα *one by one*, iv. 7. 8; κ. τετρακισχιλούς 4000 *at a time*, iii. 5. 8; κ. ἐνιαυτὸν *each year, yearly, annually*, iii. 2. 12; κ. τοὺς χώρους *in the different places, through the region*, vii. 2. 3.—In compos., *down, downwards, along, against*; often strengthening the idea, or implying completeness (*downright*), or rendering the verb transitive.

κατα-βαίνω,* *βήσομαι*, *βέβηκα*, 2 α. *έβην*, to *go or come down, descend*, as

from the interior to the sea-coast, from a hill, horse, carriage, into the arena, &c.; to *dismount*; to *enter the lists*; εἰς, πρὸς, ἀπὸ: i. 2. 22 s: ii. 2. 14; 5. 22: iv. 2. 20; 8. 27.

† *κατά-βασις*, *εὖς*, ἡ, the *way or passage down, descent*, εἰς, ἐκ: *return to the sea-coast*; iii. 4. 37: v. 2. 6; 5. 4.

κατα-βλακεύω, *εύσω*, to *treat negligently or slothfully*, α., vii. 6. 22.

κατ-αγάγοιμι, see *κατ-άγω*, i. 2. 2.

κατ-αγγέλλω, *ελῶ*, ἡγγεῖλα, to *inform against, expose, denounce*, α., ii. 5. 38.

κατά-γαιος or *-γαιος*, *ον*, (γῆ) *underground, subterranean*, iv. 5. 25.

κατα-γελῶ,* *άσομαι*, α. *έγέλασα*, to *laugh [against] at, jeer at, deride, ridicule, &c.*; to *mock, exult, triumph*; i. 9. 13: ii. 4. 4; 6. 23, 30.

κατ-άγνυμι,* *άξω*, 2 pf. pret. intrans. *έάγα*, α. *έαξα*, (*άγνυμι* to *break*) to *break in pieces, crush*, α., iv. 2. 20.

κατα-γοητεύω or *γοητεύω*, *εύσω*, (*γόης* a *wizard*) to *bewitch, spell-bind*, α., v. 7. 9.

κατ-άγω,* *άξω*, ἡχα, 2 α. ἡγαγον, to *lead or bring down or back, restore, to bring [down from the high sea] ashore or into port*, α.: sc. *πλοία*, &c., to *put in, come ashore*: *M.* to *return, arrive*, *έπί*: i. 1. 7; 2. 2: iii. 4. 36: v. 1. 11 s: vi. 6. 3.

κατα-δαπανῶ, ἡσω, *δεδαπάνηκα*, to *expend to the bottom, wholly consume*, trans., ii. 2. 11.

κατα-δειλιῶ, *άσω*, (*δειλός*) to *cower down, shrink from through fear*, α., vii. 6. 22.

κατα-δικάζω, *άσω*, *δεδίκακα* 1., (*δικάζω* to *judge*, *δίκη*) to *give sentence against, condemn, pass judgment*, α. 1., *δτι*, v. 8. 21: vi. 6. 15.

κατα-διώκω,* *ώξω* or *ώξομαι*, *δεδιώχα*, to *chase or drive down or off*, α., iv. 2. 5.

κατα-δοξάζω, *άσω*, to *judge to any one's discredit*, 1. (α.), vii. 7. 30.

κατα-δραμεῖν, -ών, see *κατα-τρέχω*.

κατα-δύω,* *δύσω*, *δέδυκα*, 1 α. *έδυσα*, 2 α. *έδυν*, to *sink down, drown*, α., i. 3. 17: *M.*, w. pf. & 2 α. act., to *sink or drown*, intrans., *κατά*, *μέχρι*, iii. 5. 11: iv. 5. 36: vii. 7. 11.

κατα-θεῖομαι, *άσομαι*, *τεθέσμαι*, to *look down upon, view or survey, take a view or survey*, α., i. 8. 14: vi. 5. 36.

κατα-θέμενος, see κατα-τίθημι.
 κατα-θέω, * θεύσομαι, to run down, εις, επί, vi. 3. 10? vii. 3. 44.
 κατα-θύω (ῥ), * θύσω, τέθυκα, to lay down as an offering, to sacrifice, offer, A. D., iii. 2. 12: iv. 5. 35: v. 3. 13.
 κατα-αισχύνω, ὕνω, to shame down, disgrace, dishonor, put to shame, prove unworthy of, A., iii. 1. 30: 2. 14.
 κατα-καίνω, * κανῶ, 2 pf. γ. κέκονα or κέκανα, 2 a. ἔκανον, (καίνω = κτείνω) to cut down, kill, slay, put to death, A., i. 6. 2: 9. 6: iii. 2. 39: vii. 6. 36.
 κατα-καίω & Att. -κάω, * καύσω, κέκανκα, to burn down or, from a different form of conception, burn up; to consume, burn, destroy or lay waste by fire; A., i. 4. 10, 18: iii. 3. 1: 5. 13.
 κατά-κειμαι, * κείσομαι, to lie down, lie on the ground, lie inactive, lie, recline, rest, repose, ἐν, iii. 1. 13s.
 κατα-κεκόφισθαι, see κατα-κόπτω.
 κατα-κηρύττω, ὕψω, κεκήρυχα, to join by proclamation, A., ii. 2. 20.
 κατα-κλείω, κλείσω, κέκλεικα, pf. p. κέκλειμαι or -εῖσμαι, a. p. ἐκλείσθην, to shut down or, from a different form of conception, to shut up, enclose, confine, A., εις, εἰσω, iii. 3. 7: 4. 26.
 κατα-ακοντίζω, ἰσω ἰῶ, to shoot down or to death, vii. 4. 6.
 κατα-κόπτω, * κόψω, κέκοφα, f. pf. κεκόφισμαι, 2 a. p. ἐκόπη, to cut down, off, or to pieces, to slay, A., i. 2. 25: 5. 16.
 κατα-κτάομαι, κτήσομαι, κέκτημαι, to win over, acquire, gain, A., vii. 3. 31?
 κατα-κτείνω, * κτενῶ, 2 pf. ἔκτονα, 1 a. ἔκτεινα, 2 a. ch. poet. ἔκτανον, A., to cut down, kill, slay, i. 9. 6? ii. 5. 10: iv. 8. 25: v. 7. 27.
 κατα-κωλύω (ῥ), ὄσω, κεκώλυκα, to hinder downright, detain, keep, stop, A., v. 2. 16: vi. 6. 8.
 κατα-λαμβάνω, * λήψομαι, εἰληφα, 2 a. ἔλαβον, pf. p. εἰλημμαι, a. p. ἐλήφθην, to take down, seize upon, seize, occupy, take possession of, take by surprise, overtake, catch, A.; to light upon, find, A. P.; i. 3. 14: 8. 20: 10. 16, 18: ii. 2. 12: iii. 1. 8: 3. 8s: iv. 5. 7, 24, 30.
 κατα-λέγω, * λέξω, to reckon or charge against one, account, A. στι, ii. 6. 27.
 κατα-λείπω, * λείψω, 2 pf. λέλοιπα, 2 a. ἔλιπον, a. p. ἐλείφθην, to leave down in its place, leave behind, leave, abandon, desert, A.: M. to remain be-

hind: i. 2. 18: 8. 25: iii. 1. 2: 2. 17: 5. 5: v. 6. 12.
 κατα-λεύω, λεύσω, a. p. ἐλεύσθην, (λεύω to stone) to stone [down] to death, A., i. 5. 14: v. 7. 2, 19, 30.
 κατα-λήψομαι, -ληφθῶ, see κατα-λαμβάνω, i. 10. 16: iv. 7. 4.
 κατα-λιπεῖν, -λιπών, see κατα-λείπω.
 κατα-αλλάττω, * ἀξω, ἡλλαχα, 2 a. p. ἡλλάγην, (ἀλλάττω to change, ἄλλος) to change to a settled or calm state, as from enmity to friendship, to reconcile: P. to be or become reconciled, i. 6. 1.
 κατα-λογίζομαι, ἴσομαι ἰοῦμαι, λελόγισμαι, to set down to one's account, compute, reckon, consider, A., v. 6. 16.
 κατα-λύω, * λύσω, λέλυκα, to loose from under, unyoke; hence, to halt, rest; to dissolve, terminate, A.; to cease from action or contest, make peace, πρὸς: i. 1. 10: 8. 1: 10. 19: vi. 2. 12.
 κατα-μανθάνω, * μαθήσομαι, μεμάθηκα, 2 a. ἔμαθον, to learn thoroughly, observe well, understand, perceive, find, A. CP., P., i. 9. 3: ii. 3. 11: v. 8. 14.
 κατα-αμελέω, ἡσω, ἡμέληκα, to be quite negligent, v. 8. 1.
 κατα-μένω, * μενῶ, μεμένηκα, a. ἔμεινα, to remain upon the spot, remain, stay behind, settle down, v. 6. 17, 19, 27: vi. 6. 2, 28.
 κατα-μερίζω, ἰσω ἰῶ, to divide into portions, distribute, A. D., vii. 5. 4.
 κατα-μηνύω, ὄσω, μεμήνυκα, to inform against, expose, make known, A., ii. 2. 20?
 κατα-μίσγνυμι or -ύω, * μίξω, (μίσγνυμι miscer, to mix) to mingle down: M. intrans. κατεμίσγνυντο εἰς τὰς πόλεις they [mingled down into the cities] settled in the cities, mingling with the inhabitants, vii. 2. 3.
 κατα-νοέω, ἡσω, νενόηκα, to observe, watch, or consider carefully, discern, reflect upon, A., i. 2. 4: vii. 7. 43, 45.
 κατα-αντι-πέρᾱς or -ᾱν (also written κατ' ἀντιπέρᾱς or -αν) [along the region over against] over against, opposite, G., i. 1. 9: iv. 8. 3.
 κατα-πέμπω, * πέμψω, πέπομφα, to send down, as fr. the interior to the sea-coast, A., i. 9. 7.
 κατα-πιστεύω, -ών, see κατα-πίπτω.
 κατα-πετρόω, ὠσω, to stone [down] to death, A., i. 3. 2.
 κατα-πηδάω, ἡσομαι, πεπήδηκα, a.

ἐπήδησα, (πηδάω to leap) to leap or spring down, ἀπό, i. 8. 3, 28.
 κατα-πίπτω, * πεσοῦμαι, πέπτωκα, 2 a. ἔπεσον, to fall down or to the ground, fall off from a horse, iii. 2. 19.
 κατα-πολεμέω, ἡσω, πεπολέμηκα, to war down, conquer in war, A., vii. 1. 27.
 κατα-πράττω, * πράξω, πέπραχα, to accomplish, achieve, gain: M. to accomplish, &c., for one's self: A. D.: i. 2. 2: vii. 7. 17, 27, 46.
 κατα-αράομαι, * ἄσομαι, ἡράμαι, (ἀράομαι to pray) to pray against, invoke curses upon, execrate, curse, D., v. 6. 4: vii. 7. 48.
 κατα-σβέννυμι, * σβέσω, ἔσβηκα, (σβέννυμι to quench) to extinguish or put out entirely, A., vi. 3. 21, 25.
 κατα-σκεδάννυμι, * σκεδάσω σκεδῶ, A. or M. to sprinkle or throw down, as the wine remaining in one's cup, A. G.? vii. 3. 32?
 κατα-σκέπτομαι, * σκέψομαι, ἔσκεμμαι, to look down upon, inspect, examine, A., i. 5. 12.
 κατα-σκευάζω, ἄσω, pf. p. ἐσκεύασμαι, to prepare fully or well, furnish, equip, improve, A. εις: M. to make arrangements: i. 9. 19: iii. 2. 24: 3. 19.
 κατα-σκηνέω, ἡσω, or -σκηνόω, ὠσω, to camp down, encamp, ἐν, εις, ii. 2. 16: iii. 4. 32s: vii. 4. 11.
 κατα-σκοπή, ἡς, (κατα-σκέπτομαι) inspection, espionage, vii. 4. 13.
 κατα-σπάω, * ἄσω, ἔσπακα, a. p. ἐσπάσθην, to drag or pull down, A., i. 9. 6.
 † κατά-στασις, εως, ἡ, condition, constitution, v. 7. 26.
 κατα-στήσομαι, -σω, -σας, see καθ-ίστημι, i. 3. 8: 4. 13: iii. 2. 1.
 κατα-στρατοπεδεύω, εὔσω, to fix down in camp: M. to encamp, iii. 4. 18: iv. 5. 1: vi. 3. 20.
 κατα-στρέφω, * ἔψω, ἔστροφα 1., to bend down, overturn: M. to subjugate to one's self, subdue, conquer, A., i. 9. 14: vii. 5. 14: 7. 27.
 κατα-σφάττω, * ἀξω, 2 a. p. ἐσφάγην, to put to death, A., iv. 1. 23.
 κατα-σχεῖν, see κατα-έχω, iv. 8. 12.
 κατα-σχίζω, ἰσω, to split or heave down, cut or burst through, A., vii. 1. 16.
 κατα-τείνω, * τενῶ, τέτακα, to stretch tight, strain, urge, insist, ii. 5. 30.
 κατα-τέμνω, * τεμῶ, τέτμηκα, to cut

down or in pieces; cut or dig ditches; A.; ii. 4. 13: iv. 7. 26.
 κατα-τίθημι, * θήσω, τέθεικα, 2 a. m. ἐθέμην, to put down: M. to put down or deposit one's own or for one's self, to lay or treasure up, reserve, secure, A. D., εις, ἐν, παρά, i. 3. 3: ii. 5. 8: v. 2. 15: vii. 6. 34.
 κατα-τιτρώσκω, * τρώσω, to wound severely, A., iii. 4. 26? iv. 1. 10.
 κατα-τρέχω, * δραμοῦμαι, δεδράμηκα, 2 a. ἔδραμον, to run down, v. 4. 23.
 κατα-αυλίζομαι, ἴσομαι, ἡδλισμαι 1., a. p. ἡύλισθην, to camp down, encamp, ἐν, vii. 5. 15.
 κατα-φαγεῖν, see κατα-εσθίω, iv. 8. 14.
 κατα-φανής, ἐς, (φαίνω) clearly seen, in plain view, conspicuous, visible, in sight, i. 8. 8: ii. 3. 3: 4. 14.
 κατα-φεύγω, * φεύξομαι, πέφευγα, 2 a. ἔφυγον, to flee for refuge, take refuge, escape, εις, i. 5. 13: iii. 4. 11.
 κατα-φρονέω, ἡσω, πεφρόνηκα, to think [down] inferior, despise, regard with contempt, iii. 4. 2: v. 7. 12?
 κατα-χωρίζω, ἰσω ἰῶ, to [set down] station or arrange separately, assign distinct places to, place, A., vi. 5. 10.
 κατα-ἔαξα, see κατα-άγνυμι, iv. 2. 20.
 κατα-ἔβην, see κατα-βαίνω. [1. 22.
 κατα-εγγυάω v. l. = παρ-εγγυάω, vii.
 κατα-εθέμην, see κατα-τίθημι, i. 3. 3.
 κατα-εἶδον, see καθ-οράω, iv. 6. 6.
 κατα-εἰληφα, -εἰλημμαι, -εἰλήφθην, see κατα-λαμβάνω, i. 8. 20: iv. 1. 20s.
 κάτ-εμι, * ἰpf. ἦεω, (εἶμι) to go or come down, descend, v. 7. 13.
 κατα-εἶχον, see κατα-έχω, iv. 2. 6.
 κατα-εργάζομαι, * ἄσομαι, εἰργασμαι, a. εἰργασάμην, to work out, accomplish, achieve, gain, A., i. 9. 20: vi. 2. 10.
 κατα-έρχομαι, * ἐλεύσομαι, ἐλήλυθα, 2 a. ἦλθον, to go or come down or back, return, vii. 2. 2.
 κατα-εσθίω, * ἔδομαι, ἐδήδοκα, 2 a. ἔφαγον, to eat down or, from a different form of conception, eat up, devour, iv. 8. 14.
 κατα-έστην, -έστησα, see καθ-ίστημι.
 κατα-επεμήμην, see κατα-τέμνω.
 κατα-έτρωσα, see κατα-τιτρώσκω.
 κατα-έχω, * ἔξω or σχήσω, ἔσχηκα, ipf. εἶχον, 2 a. ἔσχον, to hold down or fast, retain, restrain, A.; to forbid, compel, A. 1.; to occupy, hold, possess, A.; to [have one's self or one's vessel] come from the high sea to the shore,

to arrive by sea, land; ii. 6. 13: iii. 1. 20: iv. 2. 5 s: vi. 1. 33: vii. 7. 28 s.

κατ-ηγorew, ήσω, κατ-ηγόρηκα, (άγορεύω) to speak against, accuse, charge, denounce, G. CP., πρὸς, v. 7. 4: vii. 7. 44.

†κατ-ηγoria, as, an accusation, charge, v. 8. 1.

κατ-ηρεμίζω, ήσω ήω, or κατ-ηρεμέω, ήσω, (ήρεμα quietly) to quiet down, calm, tranquillize, A., vii. 1. 22, 24.

κατ-ιδείν, -ιδόμην, -ιδών, see καθ-οράω, i. 10. 14: iv. 3. 11: 4. 9.

κατ-ιών, see κάτ-ειμι, v. 7. 13.

κατ-οικέω, ήσω, ήκηκα, to dwell as a settled resident, reside, έν, v. 3. 7.

κατ-οικίζω, ήσω ήω, to found or build a city, A., v. 6. 15: vi. 4. 7.

κατ-ορύττω, ήσω, όρύσσω, a. p. ώρύχθην, to sink by digging, bury, A., iv. 5. 29: v. 8. 9, 11.

κάτω adv., (κατά) down, downwards, in the descent; below, beneath: τὸ κάτω [sc. μέρος] the lower part: iv. 2. 28; 5. 25; 8. 20, 28.

καύμα, atos, τό, (καίω) burning heat, heat, i. 7. 6.

καύσιμος, on, (καίω) combustible, vi. 3. 15, 19.

Καῦστρου Πεδίον, Caÿstri Campus, the Plain of Caÿster, a town of Phrygia, at the crossing of two great thoroughfares, (not on the Caÿster which flowed by Ephesus, and was noted for its swans), i. 2. 11. || Near Bulavadin.

κάω an Att. form for καίω, q. v.

κέγχρος, on, ό, milium (akin to μέλι q. v.), a kind of millet, a plant which bears abundantly a small grain valued in some countries for food; or the grain itself; i. 2. 22.

κέκράγα, see κράζω, vii. 8. 15.

κέμαι, * κείσμαι, ipf. έκειμην, (cf. Lat. cubo) to lie; to lie dead, or as if dead; to rest; to be laid, placed, or situated, sometimes used as a pass. of τίθημι: έν, επί, &c.: i. 8. 27: ii. 4. 12: iii. 1. 21: 4. 10: iv. 8. 21.

κέκτημαι, see κτάομαι, i. 7. 3.

Κελαιναί, ών, αι, Celæna, a city of Phrygia, having a strong citadel and two palaces, i. 2. 7 s. || Dinair.

κελεύω, εύσω, κεκένευκα, (κέλλω to impel, cf. Lat. cello, celer) to bid (to tell a person to do a thing, whether in the way of command, counsel, request, or permission); to command, order, direct, urge, advise, exhort,

request, invite; A. I., AE.; i. 1. 11; 3. 8, 16; 5. 8; 6. 2 s: ii. 5. 2: vi. 6. 14.

κενός, ή, όν, empty, void, vacant, unoccupied, without, G.; groundless, idle; i. 8. 20: ii. 2. 21: iii. 4. 20.

†κενο-τάφιον, on, (τάφος) an empty tomb, CENOTAPH, vi. 4. 9. The superstition of the Greeks respecting the essential importance of burial rites, inclined them especially to pay this tribute to the unrecovered dead.

κεντέω, ήσω, to prick, goad, torture, A., iii. 1. 29. Der. CENTRE.

Κεντρίτης, on, Centrites, a branch of the Tigris, separating Armenia from the land of the Carduchi, iv. 3. 1. || Buhtán-Chai.

†κεράμιον, on, an earthen jar; as a measure for liquids, the ceramium = about 6 gallons, estimated by Hussey at 5 gall. 7.577 pts.; vi. 1. 15; 2. 3.

κεράμιος, a, on, (κέραμος clay) made of clay, earthen, iii. 4. 7: v. l. κεραμεύς (ά, ούν), κεράμειος, κεράμιος.

Κεραμίων Ἀγορά, Forum Ceramiorum, Market of the Ceramians, a town of Phrygia near the confines of Mysia, i. 2. 10. || Near Ushak. See p. 152.

κεράννυμι, * κεράσω l., κεκέρακα l., a. έκέρασα, a. p. έκράσθην or έκεράσθην, to mix, mingle, esp. wine w. water, A. D., i. 2. 13: v. 4. 29.

κέρας, * κέρατος κέρως, τό, a horn of an animal; hence, as originally made from this, a horn for blowing or to drink from, a cornet, a drinking-cup or beaker; a sharp mountain peak (cf. the Swiss Schreck-horn, &c.); the [horn] wing of an army; a body of troops marching in column, a column of soldiers (κατά κέρας in column, iv. 6. 6); i. 7. 1: ii. 2. 4: v. 6. 7: vi. 5. 5: vii. 3. 24. Der. RHINO-CEROS. Cf. cornu.

†Κερασούντιος, on, ό, a Cerasuntian, v. 5. 10; 7. 17; a man of

Κερασούς, ούντος, ή, (abounding in cherries, fr. κερασός cerasus, CHERRY-TREE, 375 f, 207 c) Cerasus, a city of Pontus, on the Euxine, a Sinopean colony. The cherry was sent to Italy from this region by Lucullus, about 70 B. C. v. 3. 2. || Kerasun-Dereh.

κεράτινος, η, on, (κέρας) made of horn, horn, vi. 1. 4.

Κέρβερος, on, ό, Cerberus, the huge, fierce, many-headed watch-dog of Hades, vi. 2. 2.

†κερδαίνω, * ανώ, κεκέρδηκα, to gain, A., ii. 6. 21.

†κερδαλέος, a, on, c. όπερος, gainful, profitable, lucrative, i. 9. 17.

κέρδος, eos, τό, gain, profit, wages, pay, i. 9. 17: vi. 2. 10.

Κέρσος, v. l. = Κάρσος, i. 4. 4.

Κερτωνός (ή) or -όν, ού, Certōnus or -um, a town in southwest Mysia, vii. 8. 8: v. l. Κερτώνιον, Κερτόνιον, Κυτώνιον. || Aiwaly.

†κεφαλ-αλγής, ές, (άλγος pain) apt to cause headache, ii. 3. 15 s.

κεφαλή, ής, caput, the head, i. 8. 6; 10. 1. Der. CEPHALIC.

κεχ- in redupl. for χεχ-, 159 a.

†κηδεμών, όνος, ό, a guardian, protector, intercessor, iii. 1. 17.

κήδομαι * to care or provide for, G., vii. 5. 5.

κηρίον, on, (κηρός beeswax, cf. Lat. cēra) a honeycomb, iv. 8. 20.

†κηρύκειον or κηρύκιον, on, caduceus, a herald's wand or staff, v. 7. 30.

†κήρυξ or κήρυξ, ύκος, ό, a herald, whose office and person were sacred, ii. 1. 7; 2. 20.

κηρύττω, ήσω, κεκήρῡχα, to proclaim, as a herald, or by a herald, D. I. (A.), AE., CP., ii. 2. 21: iii. 4. 36 (έκήρυξε, sc. ό κήρυξ, proclamation was made, 571 b): iv. 1. 13: vii. 1. 7, 36.

Κηφισό-δωρος, on, ό, Cephisodorus, a lochage from Athens, iv. 2. 13, 17; son of

Κηφισό-φών, ώντος, ό, Cephisophon, an Athenian, iv. 2. 13.

κιβώτιον, on, (dim. of κιβωτός a wooden box) a chest, vii. 5. 14.

†Κιλικία, as, Cilicia, the southeast province of Asia Minor, occupying a narrow, but well-watered and fertile space between Mt. Taurus and the Mediterranean. Cicero was proconsul of Cilicia, B. C. 51; and here Pompey subdued the pirates, B. C. 67. i. 2. 20 s. Its name remains in the present Ichili.

Κιλίξ, ικος, ό, a Cilician, i. 2. 12: 4. 4. — Feminine

†Κιλίσσα, ης, a Cilician woman (or queen), i. 2. 12, 14.

†κινδυνεύω, εύσω, κεκινδύνευκα, to be in peril, incur or encounter danger, AE.; to be in danger of, to be likely, I.; κινδυνεύει as impers., there is danger: i. 1. 4: iv. 1. 11: v. 6. 19: vii. 6. 36.

κινδύνος, on, ό, danger, peril, risk:

κινδυνός (έστιν) there is danger, I. (A.), μή: τοῦτο κίνδυνος this is a danger, there is danger of this: i. 7. 5: ii. 5. 17: iv. 1. 6: v. 1. 6: vii. 7. 31.

κινέω, ήσω, κεκίνηκα, to move, stir, remove, keep in motion, trans.; but M., w. aor. p., intrans.; άπό, έκ: iii. 4. 28: iv. 5. 13: v. 8. 15: vi. 3. 8.

κιττός, ού, ό, the ivy, v. 4. 12.

Κλε-αγόρας, on, Cleagoras, a painter who embellished the Lycæum at Athens with pictures of dreams, prob. from the old myths; or, as some think, an author who wrote a book entitled "Dreams in the Lyceum"; vii. 8. 1: yet see ένύπνιον.

Κλε-αίνετος, on, Cleænetus, a lochage, v. 1. 17.

Κλέ-ανδρος, on, Cleander, a Spartan harmost at Byzantium, for a time prejudiced against Xenophon, but afterwards his friend; first disappointing the Cyreans, and then favoring them; vi. 2. 13; 6. 1: vii. 1. 8; 2. 6.

Κλε-άνωρ, opos, Cleānor, of Orchomenus in Arcadia, one of the oldest and most trusted of the Greek generals; prob. first commanding troops left by Xenias or Pasion, afterwards elected to succeed Agias; ii. 1. 10.

Κλε-άρετος, on, (άρετή) Clearetus, a lochage, quite unworthy of his name, v. 7. 14, 16: v. l. Κλεάρατος.

Κλέ-αρχος, on, Clearchus, a Spartan commander during the latter part of the Peloponnesian War, brave, skilful, and much trusted in battle, but tyrannical as harmost of Byzantium. After the peace, his passion for war led him to disobey the Spartan government, and he was sentenced to death. Escaping, he fled to Cyrus, was taken into his confidence, raised troops for his expedition, and was the general most honored and trusted by him. He loved war for its own sake, and this ruling passion threw its malign influence over his whole character. i. 1. 9; 2. 9: ii. 3. 11; 6. 1. Κλέαρχοι Clearchuses [men like C.], iii. 2. 31. †κλείθρον, on, a bar or bolt, vii. 1. 17. Older Att. κλήθρον.

κλείω, εύσω, κέκλεικα, to shut, close, A., v. 5. 19: έκέκλειντο were kept closed, 599 c, vi. 2. 8. Older Att. κλήω.

[κλέος, τό, fame, glory, an element in many proper names.]

κλέπτω,* έψω, κέκλοφα, to steal; to seize, occupy, or keep, by stealth or secretly; to steal by with, smuggle by; A., G. partitive; iv. 1. 14: 6. 15 s.

Κλε-ώνυμος, ου, Cleonymus, a Spartan spoken well of, iv. 1. 18.

†κλίμαξ, ακος, ή, a ladder, iv. 5. 25. Hence CLIMAX.

†κλίνη, ης, a couch, bed, iv. 4. 21. [κλίνω,* κλινώ, κέκλικα I., clino, to bend, in-CLINE, lean.]

κλοπή, ης, (κλέπτω) theft, stealing, iv. 6. 14.

†κλωπεύω or κλοπεύω, εύσω, to seize or intercept stealthily or by stealth, A., vi. 1. 1.

κλώψ, κλωπός, ό, (κλέπτω) a thief, plunderer, iv. 6. 17.

κνέφας, αος, Att. ους (224 b), darkness, dark, dusk, iv. 5. 9.

κνημίς, ίδος, ή, (κνήμη the leg between the knee and ankle) a greave or leggin, a defence for the lower leg, comm. metallic among the Greeks. The use of such greaves indicated completeness of armor, and hence, in Homer, the frequent use of εύκνήμιδες, well-greaved, as an epithet for the Greeks. i. 2. 16.

κόγχη, ης, concha, a muscle or cockle, a kind of shell-fish, v. 3. 8. Der. CONCH.

†κογχυλιάτης, ου, adj., shelly, containing petrified shells, iii. 4. 10.

κοίλος, η, ου, hollow, cut by deep valleys, v. 4. 31. Cf. cœlum.

κοιμάω, ήσω, (akin to κείμαι) to put to sleep: M., w. aor. p., to go to sleep or rest, to sleep, repose, ii. 1. 1.

κοινός, ή, όν, (ξύν, cf. Lat. con-) communis, common, joint, owned or shared in common, public, D.: τὸ κοινόν the common stock, the public or general council or authority (so, w. art. om., ἀπὸ κοινού): κοινῇ as adv., in common, jointly, σύν, μετά: iii. 1. 43, 45; 3. 2: iv. 7. 27: v. 1. 12; 7. 17 s.

†κοινῶν, ώσω, to make common: M. to communicate, consult, D., v. 6. 27: vi. 2. 15.

†κοινωνέω, ήσω, κεκωνώνηκα, to share in, have the common benefit of, G., vii. 6. 28.

†κοινωνός, ου, ό, a sharer, partaker, partner, G., vii. 2. 38.

Κοιρατάδης or -ας, ου, Cæratades or -as, a Theban, who commanded Boeotian troops under Clearchus, when the latter was harried at Byzantium,

B. C. 408. Taken prisoner by the Athenians, but afterwards escaping, he made himself ridiculous by wandering about Greece in search of military command. vii. 1. 33, 40.

Κοῖτοι, ων, or Κοῖται, ών, οι, the Cœti or -æ, perhaps another name for the Τάοχοι, vii. 8. 25.

κολάζω, άσω, A. & M. to chastise, punish, A., ii. 5. 13; 6. 9: v. 8. 18.

†κόλασις, εως, ή, chastisement, punishment, vii. 7. 24. Cf. κόλος clipped.

Κολοσσαί, ών, αι, Colossæ, a city in southwest Phrygia, on the Lycus, a branch of the Mæander. It was the seat of one of the early Christian churches, to which Paul wrote an epistle. i. 2. 6. || Ruins near Khonós. †Κολχίς, ίδος, ή, Colchis, a land southeast of the Euxine, watered by the Phasis and other rivers, whose golden sands, it has been thought, suggested the fable of the golden fleece, iv. 8. 23. As fem. adj., Colchian, v. 3. 2.

Κόλχος, ου, ό, a Colchian. The Colchi were thought by Hdt., from their complexion, language, practice of circumcision, linen manufactures, &c., to be of Egyptian descent, perhaps a colony remaining behind from the army of Sesostris. The Cyreans seem to have met with only a border and weaker tribe of this people. iv. 8. 8 s, 24: v. 2. 1.

κολωνός, ου, ό, collis, a hill, mound, cairn, iv. 7. 25.

Κομανία, as, Comania, a castle or town in southwest Mysia, not far from Pergamum, vii. 8. 15.

†κομιδή, ης, conveyance, transport, v. 1. 11.

κομίζω, ίσω ιώ, κεκόμικα, (κομέω to tend) to take care of; to convey, bring, carry: M. to convey, bring, take, or remove one's own: A. επί, &c.: iii. 2. 26: iv. 5. 22; 6. 3: v. 4. 1; 5. 20.

†κονιάτός, ή, όν, (κονία plaster) plastered, cemented, iv. 2. 22.

†κονι-ορτός, ου, ό, (δρνύμι to stir up) a cloud or body of dust, i. 8. 8.

[κόνις, ιος, Att. εως, ή, dust.]

κόπος, ου, ό, (κόπτω) fatigue, weariness, v. 8. 3.

κόπρος, ου, ή, dung, ordure, i. 6. 1.

κόπτω,* κόψω, κέκοφα, to strike, smite, cut, cut down, slaughter; to beat or

knock upon a door or gate for admission; A.; ii. 1. 6: iv. 8. 2: vii. 1. 16.

κόρη, ης, (κόρος boy, lad) a girl, maiden, damsel, iv. 5. 9.

Κορσωνή, ης, Corsōte, a large city on the north side of the Euphrates, which the Cyreans found deserted (perhaps only temporarily, on account of the approach of the army). The Mascas, which flowed around it, is supposed to have been a canal that still exists and makes with the Euphrates the island Werdi, on which are extensive ruins. i. 5. 4.

Κορύλας, ου or α, Corylas, a prince of Paphlagonia, who aspired at independence, and disobeyed the summons of Artaxerxes to join him with his army, of which the cavalry was especially excellent. v. 5. 12; 6. 11.

κορυφή, ης, (κόρυς helmet) the top of the head, of a mountain, &c.; highest point, summit, peak; iii. 4. 41.

Κορώνεια, as, Coronæa, an ancient city in the western part of Boeotia. On the plain before it, the Boeotians won their independence by defeating the Athenians, B. C. 447; and here the Spartans under Agesilaus gained the victory in a hard-fought battle with the Boeotians, Athenians, and their allies, B. C. 394. v. 3. 6? || Ruins near Camari.

†κοσμέω, ήσω, κεκόσμηκα, to regulate, arrange, order, marshal; to decorate, adorn; A.; i. 9. 23: iii. 2. 36. Der. COSMETIC.

†κόσμος, α, ου, orderly, well-disciplined, vi. 6. 32.

κόσμος, ου, ό, (κομέω to tend?) order, equipment, ornament, decoration, garniture, D., i. 9. 23? iii. 2. 7. Der. COSMICAL, MICRO-COSM.

Κοτύωρα, ων, τά, Cotyōra, a city on the southern shore of the Euxine, a Sinopean colony. Here the long and severe foot-march of the Cyreans was relieved by sailing. v. 5. 3. || Ordu.

†Κοτυωρίτης, ου, a Cotyriorite or Cotyriorian, v. 5. 6 s, 19.

κούφος, η, ου, light (not heavy): χόρτος κούφος [light] dry grass, hay, i. 5. 10: vi. 1. 12.

†κούφως lightly, nimbly, vi. 1. 5.

κράζω* r., άζω I., 2 pf. pret. κέκραγα, to cry or call aloud, make outcry, vii. 8. 15.

κράνος, εος, τό, (κάρα head) a helmet or casque; among the Greeks, comm. of metal, with movable pieces for fuller protection, lined, and fastened under the chin; among some nations, of leather; i. 2. 16; 8. 6: v. 4. 13.

κρατέω, ήσω, κεκράτηκα, (κράτος) to have power over, to rule, control, be superior, be sovereign over; to master, conquer, worst, vanquish, overcome; to hold or maintain a military post; G., A.; i. 7. 8: ii. 5. 7: v. 6. 7, 9.

κράτηρ, ήρος, ό, (κεράννυμι) a mixing-vessel, esp. for mixing wine and water; a large bowl, iv. 5. 26, 32.

κράτιστος, κράτιστα, see κρείττων.

κράτος, εος, τό, strength, might, power, force: κατὰ κράτος [according to force] with might and main, with vigor, by force of arms, i. 8. 19: vii. 7. 7. Der. AUTO-CRAT. See άνά.

κραυγή, ης, (κράζω) a loud cry, outcry, shout, shouting, noise, clamor, i. 2. 17; 5. 12; 8. 11: iii. 4. 45.

κρέας, κρέας, contr. κρέως, τό, caro, flesh: pl. κρέα pieces of flesh, flesh, meat, esp. cooked, i. 5. 2 s: iv. 5. 31.

κρείττων,* ου, κράτιστος, η, ου, c. & s. of the Ep. κρατός strong, but comm. referred to άγαθός, D., I.: c. better, superior; stronger, more powerful; more efficient, useful, serviceable, or valuable; i. 2. 26; 7. 3: iii. 1. 4: s. best, ablest, noblest, highest in rank; most powerful, distinguished, eminent, useful, or valuable; i. 5. 8: 9. 2, 20 s: iii. 4. 41:—adv. κράτιστα (as s. to εἶ, c. κρείττων) best; most stoutly, bravely, successfully, or advantageously; to the best advantage; iii. 2. 6, 27.

κρέμαμαι,* ήσομαι, to hang (intrans.), be hung up, επί, ύπέρ, iii. 2. 19: iv. 1. 2.

†κρεμάννυμι,* κρεμάσω κρεμῶ, a. p. έκρεμάσθην, to hang up, suspend, A., i. 2. 8: vii. 4. 17.

κρήνη, ης, (κάρα, κάρηνον, head?) a fountain, spring of water, i. 2. 13.

κρηπίς, ίδος, ή, crepido, a foundation, base, iii. 4. 7, 10.

Κρής, Κρητός, ό, a Cretan, a man of Κρήτη (Crete, now Candia), the large island south of the Aegean, prominent in the early history of Greek civilization; where, according to fable, Zeus was born, where Minos reigned and gave laws, which Homer styles έκατόμπολις hundred-citied, and credits

with 80 vessels sent to the siege of Troy. Its soldiers had a high reputation as light-armed troops, and 200 Cretan bowmen rendered good service to the Cyreans. i. 2. 9 : iv. 2. 28 ; 8. 27. Der. CRETACEOUS.

κρίθῃ, ἡ, ch. pl., *barley*, i. 2. 22.

† κρίθινος, ἡ, ον, of *barley*: οἶνος κ. [barley wine] *beer*: iv. 5. 26, 31.

κρίνω, * κρίνω, κέκρικα, α. ἐκρίνα, α. p. ἐκρίθην, to *distinguish, select*; to *judge, decide, be of opinion*; to *try* a person accused; A. i.; i. 5. 11; 9. 5, 20, 28, 30 : vi. 6. 16, 25. Der. CRITIC.

κρίός, οὐ, ὁ, (κέρας ?) a *ram*, ii. 2. 9.

κρίσις, εως, ἡ, (κρίνω) *trial, judgment*, i. 6. 5 : vi. 6. 20. Der. CRISIS.

κρόμμυον or κρόμμυον, ον, an *onion*, vii. 1. 37.

† κροτέω, ἥσω, to *strike together*, A., vi. 1. 10 ?

† κρότος, ον, ὁ, *clapping, applause*, vi. 1. 13.

κρούω, ούσω, κέκρουκα, to *strike, clash, strike together*, A., iv. 5. 18 : vi. 1. 10 (v. l. κροτέω).

κρύπτω, * ὄψω, κέκρυφα, to *hide, conceal*, 2 A., i. 4. 12; 9. 19 : vi. 1. 18. Der. CRYPT.

κρωβύλος or κρώβυλος, ον, ὁ, a *tuft* of hair or leathern thongs, v. 4. 13.

κτάομαι, * κτήσομαι, κέκτημαι, to *acquire, procure, get, gain, win*: πολεμίους κ. to *gain as enemies, to make enemies*: pf. pret. to [have acquired] *possess, enjoy*: A.: i. 7. 3; 9. 19 : ii. 6. 17s, 26 : v. 5. 17.

κτείνω, κτενῶ, 2 pf. ἐκτονα, (usu. ἀπο-κτείνω) to *kill, slay*, A., ii. 5. 32.

† κτήμα, ατος, τό, a *possession*, vii. 7. 41.

† κτήνος, εος, τό, a *domestic animal*, as property once consisted chiefly of these (cf. *cattle*, orig. the same with *chatte*); pl. *cattle*; iii. 1. 19 : v. 2. 3.

κτήσασθαι, κτήσομαι, see κτάομαι.

† Κτησίας, ον, *Ctesias*, a celebrated physician and historian from Cnidus in Caria, who passed a number of years at the Persian court as the king's physician, and carefully availed himself of this peculiar opportunity of obtaining historic information. He was surgeon to Artaxerxes at the battle of Cunaxa. i. 8. 26s.

κυβερνήτης, ον, (κυβερνώ *gubernare*, to *steer*) a *steersman, helmsman, pilot*, v. 8. 20.

[κυβιστάω, ἥσω, (κύβος *CUBE*, *die*, or κύβη *head*) to *throw one's self down head foremost*, or as dice are thrown; while ἐκ-κυβιστάω is strictly to *recover* from this position.]

Κύδνος, ον, ὁ, the *Cydnius*, a river of Cilicia, rising in Mt. Taurus, and flowing through the capital Tarsus to the Mediterranean. It was noted for the coldness of its water, which nearly cost Alexander his life. The luxurious state in which Cleopatra sailed up the Cydnus to meet and conquer Antony is depicted in Plutarch and Shakspeare. i. 2. 23. || Mesarlyk-Chai.

† κυζικηνός, οὐ, ὁ, (sc. στατήρ), a *Cyzicene* [stater], a widely current gold coin from the famed mint of Cyzicus, = 28 Att. drachmæ, or about \$5½, v. 6. 23 : vi. 2. 4 : vii. 2. 36.

Κύζικος, ον, ἡ, *Cyzicus*, an old and important commercial city beautifully situated on an island, afterwards a peninsula, in the Propontis. It was colonized by the Milesians. vii. 2. 5. || Bal-Kiz (Παλαιά Κύζικος).

κύκλος, ον, ὁ, *circulus, a circle, ring, round, enclosure*; a *circle, group, or knot* of men; a *circular form* or disposition of troops, presenting shields on every side: κύκλῳ in a *circle* or *circuit*, all around, around, round about (strengthened by πάντῃ, as it is sometimes used where the circle is not complete, iii. 1. 2), περί: ἡ κύκλῳ χώρα the *surrounding country*: i. 5. 4 : iii. 1. 12; 4. 7 : v. 7. 2 : vii. 8. 18. Der. CYCLE.

† κυκλόω, ὥσω, κεκύκλωκα, to *surround, encircle, hem in*, A.: M. to *stand or gather around*, περί: i. 8. 13 : iv. 2. 15 : vi. 4. 20.

† κύκλωσις, εως, ἡ, a *surrounding, enclosing*, i. 8. 23.

κυλινδῶ or κυλινδέω, ἥσω l., (also κυλίω r. or l.) to *roll, roll down or off*, trans.; but M., intrans.; iv. 2. 3s, 20; 7. 6; 8. 28 ? Der. CYLINDER.

Κυνίσκος, ον, a *Spartan general*, who carried on war from the Chersonese against the Thracians, vii. 1. 13.

κυπαρίττινος, ἡ, ον, (κυπάρισσος or -ριττος, *cupressus*, *CYPRESS*), made of *cypress*, v. 3. 12.

κύπτω, κύψω, κέκυφα, (akin to *Lat. cubo*) to *stoop down, bend forward*, iv. 5. 32 ?

Κύριος or Κύριος, α, ον, (Κῦρος)

Cyræan, of *Cyrus*, belonging to *Cyrus*, i. 10. 1 : iii. 2. 17 (subst.) : vii. 2. 7.

κύριος, α, ον, (κύρος *authority*) *invested with authority, possessed of power*, i., v. 7. 27.

Κῦρος, οὐ, (Pers. *Khur, sun*) *Cyrus* the Great, or the Elder, son of Cambyses, a Persian noble, and Mandane, daughter of Astyages, king of the Medes. He founded the Persian monarchy by dethroning his tyrannical grandfather, B. C. 558; and enlarged it by conquering Croesus, king of Lydia, B. C. 554, and taking Babylon, B. C. 538. He was slain in battle with the Scythians, B. C. 529. Such, in general, is the account of Hdt., from which those of Ctesias and Xenophon vary. i. 9. 1. — 2. *Cyrus* the Younger, second son of Darius II. and Parysatis, born soon after his father's accession to the throne, while his elder brother Arsaces was born before this accession. As, therefore, the first-born of Darius the king, he was the heir to the throne, according to the peculiar principle of succession which gave the crown to Xerxes. Both the ambitious *Cyrus* and his fond mother seem to have hoped that this precedent would be regarded by Darius. *Cyrus* was so precocious in the qualities of command, that he was appointed by his father, when a mere youth of seventeen, B. C. 407, satrap of Lydia, Phrygia, and Cappadocia, and instructed to assist Sparta in her war against Athens. This he did so zealously and liberally, that the Spartans afterwards felt under obligation to render him aid in return. Desirous of making his government a model for order and security, and perhaps more jealous for his authority than an older ruler would have been, he was not only lavish in rewarding faithful service, but also rigorous in punishing the disobedient and criminal, — we should say, perhaps, too rigorous, but it was the Persian habit to be severe in punishment. The better to secure his dignity, he imprudently required in those who approached him an etiquette which had been regarded as due only to royalty; and when two of his cousins, sons of a sister of his father, refused to observe it, he enforced the rule by put-

ting them to death. On complaint of their parents, and apprehending the approach of death, Darius sent for the young prince, B. C. 405. *Cyrus* went to his father, taking with him, as if a friend, Tissaphernes, the wily and treacherous satrap of Caria, — in truth perhaps because he did not wish to leave him behind. Darius died soon after, and disappointed *Cyrus* by leaving the sceptre, "which had glittered before his young imaginings," to his elder brother. Hereupon Tissaphernes, who doubtless hoped thus to add the rich province of *Cyrus* to his own, and who was capable of any deceit and calumny, brought against him the monstrous charge of designing the assassination of the new king during the very rites of coronation. Unfortunately this crime, which was so remote from the open and manly, even if excessive, ambition of *Cyrus*, had precedents in Persian history; and Artaxerxes, either believing the charge or willing to make it a pretext, arrested his brother to put him to death. The young prince was only saved from speedy execution by the full power of his mother's prayers and tears, and was sent back to his distant satrapy, burning with the sense of injustice, disgrace, and danger. There was no real reconciliation between the two brothers; and *Cyrus* had reason to feel that his danger was only deferred, not past, especially with such a neighbor as Tissaphernes in the king's confidence, and that he must either at length fall a sacrifice to the jealousy of Artaxerxes or reign in his stead. He was thus stimulated, with the encouragement of his mother's favor, to attempt the ill-fated expedition of which Xenophon wrote the history, — an expedition which certainly cannot be justified on Christian or even Socratic principles, but which was almost in the regular line of oriental history. i. 1. 1s; 9. 1.

Κυτώνιον, ον, *Cytonium*, see Κερτωνός, vii. 8. 8 ?

κύων, κυνός, ὁ ἡ, *canis, dog, bitch*, iii. 2. 35 : v. 7. 26; 8. 24 : vi. 2. 2. Der. CYNIC.

κωλύω (ῥ), ὄσω, κεκώλυκα, to *hinder, prevent, forbid, oppose*: τὸ κωλύον the

hindrance, obstacle: A. G., I.: i. 2. 21s; 3. 16; 6. 2: iv. 5. 20. Cf. *κόλος* clipped.
†κωμ-άρχης, ου, (ἀρχω) *the ruler or head-man of a village, village-chief*, iv. 5. 10, 24; 6. 1s.

κώμη, ης, *a village*, comm. unfortified, i. 4. 9: iv. 4. 7. Der. COMEDY.

†κωμήτης, ου, *a villager*, iv. 5. 24.

κώπη, ης, (cf. Lat. *capio*) *the handle of an oar, &c.*; *an oar*, vi. 4. 2.

Λ.

λαβείν, -οιμι, -ών, see λαμβάνω.

λαγχάνω, * λήξομαι, εἴληχα, 2 a. *εἶλαχον*, *to draw or obtain by lot, to obtain perchance or by fate*, A., iii. 1. 11: iv. 5. 24.

λαγώς, ὦ, ὦν or ὠ, ὅ, *lepus, a hare*, iv. 5. 24: v. 1. λαγῶς, ὦ.

λαθεῖν, -ών, see λανθάνω, i. 3. 17.

†λάθρα or λάθρα *clandestinely, without the knowledge of, &c.*, i. 3. 8.

†Λακεδαιμόνιος, ου, ὅ, *a Lacedaemonian, a Spartan*, the most common term for the citizens of Sparta, i. 1. 9: ii. 6. 2: iii. 2. 37. See Σπαρτιάτης.

Λακεδαίμων, ονος, ἡ, *Lacedaemon, Sparta*, v. 3. 11. See Σπάρτη.

λάκκος, ου, ὅ, (cf. Lat. *lacus*) *an underground cistern or cellar*, such as are now frequent in Kurdistan and Armenia, iv. 2. 22.

λακτίζω, ἴσω ὠ, (λάξ *with the foot*) *to kick*, A., iii. 2. 18.

Λάκων, ωνος, ὅ, *a Laconian*, an inhabitant of Laconia; a term wider in extent than Λακεδαιμόνιος, but not unfrequently used in its place; ii. 1. 3, 5; 5. 31 (cf. i. 4. 3; 1. 9): v. 1. 15. See Σπάρτη, Σπαρτιάτης.

†Λακωνικός, ἡ, ὄν, *Laconian*: ὁ Λακωνικός *the Laconian*: iv. 1. 18; 7. 16: vii. 2. 29; 3. 8.

λαμβάνω, * λήξομαι, εἴληφα, 2 a. *εἶλαβον*, a. p. *εἰλήφθην*, *to take; to take captive or by force, as prisoners, prey, plunder, a military post, &c., to seize, catch, capture; to take by gift, bargain, or loan, to receive, obtain, procure; to take as instruments, arms, supplies, pledges, companions, military force, &c., to obtain, procure, enlist* (λαβών *having taken* = *with*, i. 2. 3); *to overtake, come upon, catch, find, detect*: A. a., G. partitive, ἀπό, ἐκ, εἰς, παρά,

&c.; i. 1. 2, 6, 9; 2. 1s; 5. 2s, 7, 10; 6. 6s, 10; 7. 13; 10. 18. See δίκη, δίκαιος, πείρα. Der. DI-LEMMMA.

†λαμπρός, ἄ, ὄν, c., *brilliant, illustrious, glorious*, vii. 7. 41.

†λαμπρότης, ητος, ἡ, *brilliance, splendor*, i. 2. 18.

λάμπω, * ψω, λέλαμπα, *to make shine, light up*: M. *to shine, blaze, be in a blaze*: iii. 1. 11s. Der. LAMP.

†Δαμψακηνός, οὔ, ὅ, *a Lampisacene*, vii. 8. 3; *a man of*

Δάμψακος, ου, ἡ, *Lampsacus*, a city of Mysia on the Hellespont, an Ionian colony. On account of its good wine, Artaxerxes I. assigned it to Themistocles as a means of his support. It was the reputed birthplace of Priapus, and the especial seat of his worship. vii. 8. 1. || Lamsaki.

λανθάνω &, ch. poet., λήθω, * λήσομαι, λέληθα, 2 a. *εἶλαθον*, *to escape the notice or knowledge or elude the observation of any one, lie hid or be concealed from him, be unobserved by him, elude*, A. W. a pt., it is often translated by an adv., adverbial phrase, or adj., and the pt. by a finite verb, 677f; as, *τρεφόμενον ἐλάνθανεν* *was [concealed in being maintained] secretly maintained*, i. 1. 9s; *λαθεῖν αὐτὸν ἀπελθὼν* *to [elude him departing] depart without his knowledge*, i. 3. 17; *εἶλαθον ἐγγὺς προσελθόντες* *they drew near unobserved*, iv. 2. 7; *ἐλάνθανον αὐτοὺς γενόμενοι* *[were not observed by themselves in having come] came unconsciously to themselves, unawares, or unexpectedly*, vi. 3. 22. See, also, iv. 6. 11: v. 2. 29: vi. 3. 14: vii. 3. 38, 43. Der. LETHÉ. Cf. lateo.

Λάρισσα, ης, *Larissa*, (anciently Calah, while some have traced the name to Resen, Gen. x. 11s) a part of the extensive ruins of "great Nineveh," and abounding in the most interesting remains, which lay buried more than 2000 years to be recently brought to light and surprise the world, iii. 4. 7. || Nimrud. See Μέσπιδα.

λάσιος, α, ὄν, (akin to *δασύς*) *bushy*: τὰ λάσια *the thickets*: v. 2. 29: vi. 4. 26.

λάφυρον, ου, (λαμβάνω) ch. pl., *spolia, the spoils of war, booty*, vi. 6. 38?

†λαφύρο-πώλης, ἡσω, *to sell booty*, vi. 6. 38? [*salesman of booty*, vii. 7. 56.

†λαφύρο-πώλης, ου, *a booty-seller*,

λαχεῖν, λαχών, see λαγχάνω.

†λάχος, εος, τό, ch. poet., *a portion*, esp. by lot, share, part, division, v. 3. 9: vi. 3. 2?

λέγω, * λέξω, λέλεχα I., (classic *εἰρηκα*), a. p. *εἰλέχθην*, *to say, speak, tell, express, relate, report, state; to speak of, mention, name, account; to bid, propose, advise*: A. D., CP., I. (A.), *περί, πρὸς, εἰς, ἐν*: i. 2. 12, 21; 3. 8, 13, 15, 19; 4. 11: ii. 5. 25. In the pass., the personal construction w. the inf., for the impers., is the more common, 573, i. 2. 8: ii. 2. 6: cf. i. 8. 6: iv. 1. 3. Der. LEXICON, DIA-LECT.

λεία, as, *booty, plunder, spoils*, v. 1. 8, 17: vii. 4. 2.

λειμών, ὠνος, ὅ, (λείβω *to pour*) *a moist place, meadow*, v. 3. 11.

λείος, α, ὄν, *lēvis, smooth, gently sloping, of easy ascent*, iv. 4. 1.

λείπω, * ψω, λέλοιπα, 2 a. *εἶλιπον*, a. p. *εἰλείφθην*, f. pf. *λελείψομαι*, *linquo, to leave, quit, forsake, abandon, desert; to leave behind, spare*; A.; i. 2. 21: vii. 4. 1:—P. *to be left*; hence, *to remain, survive; to be left behind, fall behind, be inferior*, G. 406b: *λελείψεται* *will [have been left] remain*: ii. 4. 5: iii. 1. 2: vii. 7. 31. Der. EL-LIPSIS.

λεκτέος, α, ὄν, (λέγω) *to be or that must be said or spoken*, v. 6. 5.

λελείψομαι, λελοιπώς, see λείπω.

λέξω, λέξον, λέξάτω, see λέγω, i. 3. 13.

Λεοντίνος, ου, ὅ, *a Leontine*, a man of Leontini (Λεοντῖνοι, now Lentini), a city of eastern Sicily, a Chalcidian colony, situated in a region of extraordinary fertility, and early prosperous, but overshadowed by its powerful Doric neighbor, Syracuse, ii. 6. 16.

†λευκο-θώραξ, ἄκος, ὅ ἡ, *with a white corselet*, doubtless of linen, i. 8. 9. See θώραξ.

λευκός, ἡ, ὄν, (akin to *λεύσσω* *to see, look*, and Lat. *luceo*) *bright, white*, i. 8. 8: v. 4. 32s.

λεχθεῖς, λεχθῆναι, see λέγω, iii. 1. 1.

λήγω, ξω, (λέγω *to lay*) *to allay*; comm. intrans., *to abate, cease, end, close, come to an end*, iii. 1. 9: iv. 5. 4.

ληῖσσομαι, ἴσσομαι, or Att. λήσσομαι, λήσσομαι, λέλησμαι, (λεία) *to plunder, ravage, pillage, rob; to seize as booty or spoil, take as prey or by force*; A., ἐκ: iv. 8. 23: v. 1. 9: vi. 1. 1: vii. 3. 31.

λήρος, ου, ὅ, *nonsense, trumpery, a trifle*, vii. 7. 41.

†ληστεία, as, *robbery, plunder, pillage*, vii. 7. 9.

ληστής, οὔ, (λήσσομαι) *a robber, plunderer, pillager*, vi. 1. 8; 6. 28.

λήσω, see λανθάνω, vii. 3. 43.

ληφθῆναι, λήψομαι, see λαμβάνω.

λίαν adv., *very, exceedingly*, vi. 1. 28.

†λίθινος, η, ὄν, *of stone*, iii. 4. 7, 9.

λίθος, ου, ὅ, *a stone*, often such as are used for an attack: *stone*, the material: i. 5. 12: iii. 3. 17; 4. 10; 5. 10: iv. 7. 4s. Der. LITHO-GRAPH.

λιμήν, ἐνος, ὅ, (akin to *λείβω* *to pour*) *a harbor, haven, port*, vi. 2. 13.

λίμος, οὔ, ὅ, (λείπω) *failure of food, hunger, famine*, i. 5. 5: ii. 2. 11; 5. 19.

λίνεος, α, ὄν, contr. *λινούς*, ἡ, οὔν, (*λινον* *flax*) *flaxen*, LINEN, iv. 7. 15.

†λογίζομαι, ἴσσομαι ἰοῦμαι, *λελόγισμαι*, *to consider, calculate, expect*, A., I., ii. 2. 13: iii. 1. 20.

λόγος, ου, ὅ, (λέγω) *a word; speech, discourse; conversation, discussion; a statement, narrative, report, rumor; an argument, plea*: pl. *words, conference, discussion*, πρὸς: εἰς λόγους *ἐρχεσθαι* *to enter into a conference or come to an interview with*, D.: i. 4. 7; 6. 5: ii. 1. 1; 5. 4, 16, 27; 6. 4: v. 8. 18: vi. 1. 18. Der. LOGIC, -LOGY, -LOGUE.

λόγχη, ης, (cf. Lat. *lancea*) *the point or spike of a spear, the spear-head*, early made by the Greeks of bronze, but afterwards of iron; comm. fr. 6 in. to a foot in length: hence often, by synecdoche, *a spear* or LANCE (esp., in the Anab., of those used by the barbarians): i. 8. 8: ii. 2. 9: iv. 7. 16; 8. 7.

λοιδορέω, ἡσω, *λελοιδόρηκα*, (*λοῖδορος* *a railer*) *to rail at, revile, abuse, reproach, reprove*, A., iii. 4. 49.

λοιπός, ἡ, ὄν, (λείπω) *re-liquous, left behind, remaining, the rest or remainder of*, D., iv. 2. 13s: *λοιπὸν* (ἐστίν) *it [is left] remains*, iii. 2. 29: *τὴν λοιπὴν* [sc. *ὁδόν*] *the rest of the way*, iii. 4. 46: *τὸ λοιπὸν* *the rest*, G. partitive, iii. 4. 6: *τοῦ λοιποῦ* [sc. *χρόνου*], oftener *τὸ λοιπὸν*, *in or during the rest of the time, in future, afterwards, henceforth, thenceforth*, 482e, ii. 2. 5: iii. 2. 8: v. 7. 34.

Λοκρός, οὔ, ὅ, *a Locrian*, a man of Locris, a central region of Greece in three separate parts (two north of Boeotia and Phocis, and the third, the

larger but ruder portion, west of Phocis). The eastern Locrians are credited with 40 ships sent to the Trojan War under the lesser Ajax. vii. 4. 18.

Λουσιάτης or **-ώτης**, ου, & **Λουσιεύς**, έως, ό, a *Lusian*, a man of Lusi (Λουσό), a town in the north of Arcadia, having a celebrated temple of Artemis (Diana), which was revered through the Peloponnese as an inviolable asylum, iv. 2. 21; 7. 11s: vii. 6. 40. || **Συδθενά**.

Λόφος, ου, ό, (λέπω to rub off, peel) the neck of a horse or ox, as rubbed by the yoke; hence, in general, an elevation or crest; an eminence or ridge of land, a hill, height, = γή-λοφος: i. 10. 13s (cf. 12): iii. 4. 39 (cf. 37).

† **λοχαγέω**, ήσω, to be a lochage or captain, vi. 1. 30.

† **λοχαγία**, as, the command of a λόχος, a captaincy, i. 4. 15: iii. 1. 30.

† **λοχ-αγός**, ου, ό, (αγω) the leader of a λόχος, a lochage, centurion, captain, who comm. received twice the pay of a private. The word has the Dor. form, as a term of war, in which the Doric race so excelled, 386 c. i. 7. 2: vi. 3. 6 (where the term is applied to the commander of a tenth of the Arcadian and Achæan force, also termed στρατηγός): vii. 2. 36.

† **λοχίτης**, ου, a soldier belonging to a λόχος, a member of a company, vi. 6. 7, 17.

Λόχος, ου, ό, (λέγω to collect) a company or division of soldiers, not fixed in number, but usu. of about 100 men. For the subdivision of the common λόχος, see iii. 4. 21s. i. 2. 25: iv. 8. 15: vi. 3. 2, 4s; 5. 9s.

† **Λυδία**, as, *Lydia*, a fertile province of Asia Minor, west of Phrygia, once a powerful kingdom. It was early distinguished for its industry, wealth, and progress in the arts; and exerted much influence in the development of Greek civilization. It reached its acme under Cræsus, whose defeat by Cyrus made it a part of the Persian Empire. Its people, before warlike, were then forbidden the use of arms, and naturally became both effeminate themselves and the teachers of effeminacy to their conquerors. i. 2. 5; 9. 7: vii. 8. 7? 25.

† **Λυδός**, α, ου, *Lydian*, i. 5. 6.

Λυδός, ου, ό, a *Lydian*, a man of Lydia, iii. 1. 31.

Λύκαιος or **Λυκαῖος**, α, ου, *Lycæan*, pertaining to Mt. Lycæus, a lofty height in southwestern Arcadia, presenting a view of a large part of the Peloponnese, and sacred to Zeus (hence surnamed Lycæan) and Pan: τὰ Λύκαια [sc. ιερά], the *Lycæan Rites* or *Festival*, in honor of Lycæan Jove, celebrated by the Arcadians with sacrifices and games, i. 2. 10. || **Διοφόρτι**, 4659 feet high.

† **Λυκαῖονία**, as, an elevated region of Asia Minor, north of Cilicia, occupied by a rude, warlike, independent, and predatory race. It was an early scene of the missionary labors of the apostle Paul, who here found Timothy. i. 2. 19: vii. 8. 25.

Λυκάων, ουος, ό, a *Lycaonian*, iii. 2. 23.

Λύκειον, ου, the *LYCÆUM*, the chief of the Athenian gymnasia, situated without the eastern wall, adorned with fine trees, covered walks, and other embellishments, and consecrated to Lycæan Apollo. Here Aristotle taught while walking, from which his philosophy was named Peripatetic (περιπατέω to walk around). vii. 8. 1.

Λύκιος, ου, *Lycius*, a Syracusan, sent by Clearchus for observation, i. 10. 14. — 2. An Athenian, appointed commander of cavalry, and so rendering good service, iii. 3. 20: iv. 3. 22.

Λύκος, ου, ό, *lupus*, a *wolf*, the largest beast of prey in Greece, ii. 2. 9 (prob. sacrificed on this occasion as sacred to Ahriman, the Persian god of evil). Der. *LYCO-PODIUM*.

† **Λύκος**, ου, ό, the *Lycus* or *Wolf-River*, a name given to several streams, seemingly from their destructive character. A small river so named entered the Euxine near Heraclæa, vi. 2. 3. || **Κιλί-Συ**, i. e. *Sword Water*.

Λύκων, ουος, *Lycon*, a factious Achæan, v. 6. 27: vi. 2. 4, 9.

Λυμαίνομαι, λυμανοῦμαι, λελύμασμαι, (λόμη outrage) to ruin, spoil, frustrate, A. D., i. 3. 16.

† **λύπew**, ήσω, λελύπηκα, to pain, grieve, trouble, distress, annoy, molest, A., i. 3. 8: ii. 3. 23; 5. 14: iii. 1. 11.

λύπη, ης, pain, grief, sorrow, distress, iii. 1. 3.

λύπηρός, ά, όν, c., painful, grievous, distressing, troublesome, annoying, D., ii. 5. 13: vii. 7. 28.

λύσι-τέλειw, ήσω, (λύω to pay, τέλος expense) to pay expenses, to be profitable, advantageous, or expedient, D. I., iii. 4. 36? [εγ, v. 7. 26.]

λύσσα or **λύττα**, ης, madness, frenzy, * **λύω**, * **λίσσω**, λελύκα, solvo, to LOOSE, let loose, release, set free; to undo, break, break down, destroy, remove, violate (a treaty or oath); A.; ii. 4. 17, 19s: iii. 1. 21; 4. 35: = v. l. λυσιτελέw, iii. 4. 36: λελυμένος unbound, free from bonds, iv. 6. 2: — *M. to ransom, redeem*, A., vii. 8. 6. Der. *ANA-LYSIS*.

λωτο-φάγος, ου, ό, (λωτός the lotus, φαγεῖν to eat) a *lotus-eater*. The Cyrenean lotus (now *jujube*) was a small sweet date-like fruit, so delicious that, according to the old fable (Hom. Od. ε. 94), all who ate of it forgot their homes, and wished only to remain and feed upon it; while in Arab poetry it is the fruit of paradise. The *Lotophagi* of Homer, upon whose shore Ulysses landed, have been located by most geographers upon the coast of Tripoli and Tunis in North Africa. iii. 2. 25.

λωφάw, ήσω, λελωφήκα, (λόφος, as if to withdraw the neck from the yoke?) to rest, cease, iv. 7. 6.

λφων, * contr. fr. c. λωτων referred to αγαθός, more desirable, better, D. I., iii. 1. 7: for emphasis, λφον και άμεινον more desirable and advantageous, preferable and better, vi. 2. 15: vii. 6. 44.

M.

μά * *by*, an adv. of swearing, comm. negative, unless preceded by *ναί*, A., i. 4. 8: v. 8. 6, 21.

μάγαδης, ιος, dat. (υ) ι, 218. 2, ή, (a foreign word) the *magadis*, a kind of harp with 20 strings arranged in octaves; or, acc. to some, a kind of flute; vii. 2. 32.

Μάγνης, ητος, ό, a *Magnesian*, a man of Magnesia, a narrow mountainous region occupying the east coast of Thessaly, vi. 1. 7. Cf. *MAGNET*.

μαθεῖν, -w, -οιμι, &c., see *μανθάνω*.

Μαίανδρος, ου, ό, the *Mæander*, the largest river entering the *Ægean* from

Asia, so remarkable for its winding course through its rich alluvial plain, that it has given a name to the winding of rivers. Its deposit has greatly extended and changed the coast at its mouth. i. 2. 5, 7s. || **Mendere-Chai**.

μαίνομαι, * **μανοῦμαι** r., 2 pf. μέμνη, 2 a. p. έμάνην, to be mad, insane, or frenzied, ii. 5. 10, 12. Der. *MANIAC*.

Μαισάδης, ου, *Mæsades*, a Thracian prince, father of Seuthes, vii. 2. 32.

μακαρίζw, ιw w, (μακάρι happy) to count or esteem happy or fortunate, A., iii. 1. 19.

† **μακαριστός**, ή, όν, esteemed happy, envied or enviable, being an object of envy, D., i. 9. 6.

Μακίστιος (or **Μακίστιος**), ου, ό, a *Macistian*, a man of Macistus (Μάκιστος), an old town of Triphylia in Elis, vii. 4. 16. || **Heights of Khaiaffa**.

μακρός, ά, όν, c., s., (μήκος length, cf. μέγας magnus) long, of both space and time: μακράν [sc. οδόν] a long way, a great distance, far (so c. & s.): μακρότερον adv., farther: μακρόν ήν it was a long distance, or too far: i. 5. 7: ii. 2. 11s: iii. 4. 16s, 42.

Μάκρων, ουος, ό, a *Macronian*. The *Macrones* were a warlike tribe dwelling not far from Trebizond. iv. 7. 27; 8. 5: v. 5. 17.

μάλα, by apostr. μάλ', c. μάλλον, s. μάλιστα, adv. (much used with adjectives and adverbs to express degree, 510), very, very much, greatly, exceedingly; very well, certainly; iii. 4. 15; 5. 3; ού μάλα not at all, by no means, ii. 6. 15; by exceptional arrangement, αὐτίκα μάλα very speedily, instantly, at once, iii. 5. 11, εἰ μάλα very easily, vi. 1. 1: — c. more, rather, more certainly, (sometimes joined w. another compar. for clearness or emphasis, iv. 6. 11) ή or c. (as c.), i. 1. 4s, 8; 9. 5, 24: — s. most, most of all, in the highest degree, best, especially; most or very nearly, about (w. numbers); i. 1. 6; 9. 22, 29: vi. 4. 3: vii. 2. 22.

μαλακίζομαι, f. p. ισθήσομαι l., (μαλακός soft) to be self-indulgent, yield to sloth, v. 8. 14.

μανείς, -έντες, see *μαίνομαι*, ii. 5. 10.

μανθάνw, * **μαθήσομαι**, μεμάθηκα, 2 a. εμαθον, to learn, ascertain, A., I., G. CP., παρά, i. 9. 4: ii. 5. 37: iii. 2. 25: iv. 8. 5: v. 2. 25. Der. *MATHEMATICS*.

†μαντεία, *as, prophecy, oracle*, iii. 1. 7. [μαντεύομαι, εὔσομαι, (μάντις) *to prophesy, declare by oracle*.]

†μαντευτός, ἡ, *bn, declared or pointed out by an oracle*, D. *ἐκ*, vi. 1. 22.

Μαντινεύς, *ἔως, ὁ, a Mantinean, a man of Mantinea (Μαντινεία), an ancient and, before the building of Megalopolis, the largest city of Arcadia, situated in the eastern part. It was noted for the excellence of its political institutions, and for five important battles fought near it. In one of these, B.C. 362, the Theban Epaminondas conquered the Spartans and Athenians at the expense of his own life, and the two sons of Xenophon fought; the elder, Gryllus, falling after signal feats of valor, among which some reckoned the slaying of the Theban general.* vi. 1. 11. || Paleópolis.

μάντις, *ἔως, ὁ ἡ, (μαίνομαι) one who speaks in a state of divine frenzy, a prophet, seer; a diviner, soothsayer, augur; i. 7. 18. Der. NECRO-MANCY.*

Μαρδόνιοι or Μάρδοι, *ων, the Mar-donii or Mardi, or -ians, a warlike people, prob. dwelling near the southern boundary of Armenia,* iv. 3. 4: v. 1. Μυγδόσιοι.

Μαριανδύνοι, *ων, the Mariandyni or -ians, a people of Bithynia, dwelling around Heraclea, and at length subjected by this city,* vi. 2. 1: v. 1. Μαριανδηνολ, Μαριανδηνολ.

μάρσιπος or μάροσιπος, *ον, ὁ, marsupium, a bag, pouch,* iv. 3. 11. Der. MARSUPIAL.

Μαρσύας, *ον, Marsyas, fabled as a Phrygian satyr or peasant who invented the flute, and was most cruelly punished for his presumption in contending with Apollo,* i. 2. 8. — 2. *The Marsyas, a small river of Phrygia, flowing into the Mæander, and fabled to have risen from the tears shed by the shepherds and rural divinities of Phrygia for the cruel fate of their favorite musician,* i. 2. 8.

†μαρτυρέω, ἡσω, μεμαρτύρηκα, *to bear witness for or in favor of, testify in behalf of,* D., iii. 3. 12: vii. 6. 39.

†μαρτύριον, *ον, testimony, witness, proof,* iii. 2. 13.

μάρτυς, *g. μάρτυρος, d. pl. μάρτυσι, ὁ ἡ, a witness,* vii. 7. 39. Der. MARTYR.

Μαρωνείτης, *ον, a Maronite, a man*

of Maronēa (Μαρωνεία), a town of the Cicones in Thrace on the Aegean, afterwards colonized from Chios. It was noted for its excellent wine, which even Homer mentions (*Od.* i. 196 s), and for the too free use of it by its inhabitants. vii. 3. 16. || Marogna.

μασθός, *ον, ὁ, v. l. for μαστός, i. 4. 17.*

Μάσκας, * *α, or Μασκάς, ἡ, the Mascas, a stream in Mesopotamia, prob. a short canal flowing from and re-entering the Euphrates,* i. 5. 4.

μαστεύω, *ἔσω, ch. poet., (μάσσω to seek) to seek, search out, eagerly desire,* A., i., iii. 1. 43: v. 6. 25: vii. 3. 11.

†μαστιγώω, *ώσω, to whip, lash, scourge,* iv. 6. 15.

μάστιξ, *ἡ, a whip, lash, scourge,* iii. 4. 25.

μαστός, *ον, ὁ, (μάσσω to squeeze) one of the breasts; hence, a round hill, knoll, hillock; i. 4. 17: iv. 2. 6, 14 s.*

μάταιος, *α, ον, (μάτην in vain) useless, vain, idle, without avail,* vii. 6. 17: 7. 24.

†μάχαιρα, *as, a sword, esp. a short or curved sword in distinction from ξίφος, the longer, straight sword (though the distinction is not always made,* vii. 4. 16); *a sabre; a dagger, large knife; i. 8. 7: iv. 6. 26: vii. 2. 30.*

†μαχαίριον, *ον, dim., a dagger, dirk, knife,* iv. 7. 16.

†μάχη, *ης, a battle, fight, encounter, combat: ἀπὸ τῆς μάχης from the (place of the) battle, from the battle-ground: i. 2. 9: ii. 2. 6. Der. LOGO-MACHY.*

†μάχιμος, *η, ον, fit for fighting, warlike,* vii. 8. 13.

μάχομαι, *μαχέσομαι μαχοῦμαι, μεμάχημαι, α. ἐμαχεσάμην, to fight, give battle; withstand, contend; D., περι, πρό, σύν: i. 5. 9: 7. 9, 17 s: ii. 1. 12: 5. 19.*

μέ (μ') *με, μοί, μοῦ, see ἐγώ, i. 3. 3.*

Μεγάβυτος, *ον, Megabyzus, a general name borne by the keeper of the temple of Diāna at Ephesus, according to custom a eunuch,* v. 3. 6 s.

μεγάλη, *-ου, &c., see μέγας, i. 2. 6.*

†μεγαλ-ηγόρεω, ἡσω, (ἀγορεύω) *to talk big, speak boastfully, boast, vaunt,* vi. 3. 18.

†μεγαλο-πρεπής, *ἑς, (πρέπω) befitting the great, magnificent, i. 4. 17: 7.*

†μεγαλο-πρεπώς, *c. ἑσπερον, s. ἑσπата, magnificently, on a magnificent scale, with great liberality, i. 4. 17: 7.*

†μεγάλως *adv., greatly, grossly,* iii. 2. 22.

Μεγαρεύς, *ἔως, ὁ, (Μέγαρα, capital of Megaris) a Megarian. Megara was early included in Attica; but was conquered by the Dorians, and for a time was subject to Corinth. After it won its independence, its advantages for commerce gave it great prosperity, so that it established several flourishing colonies (Byzantium, &c.), and even vied with Athens in naval power. As an ally of Sparta, it suffered greatly in the Peloponnesian War. Though not distinguished for letters, it claimed the invention of comedy, and gave its name to a school of philosophy founded by Euclides, a disciple of Socrates.* i. 2. 3: vi. 2. 1.

μέγας, * *μεγάλη, μέγα, g. μεγάλου, -ης, c. μείζων, s. μέγιστος, magnus, great, large, stately; mighty, powerful; of great moment or obligation, important; of a sound, loud; i. 2. 4, 7 s; 4. 9 s: ii. 5. 14: iii. 2. 25: iv. 7. 23. The neut., sing. and pl., is much used as the acc. of effect or adv. acc., or as an appositive to the sentence or to a part of it: τὰ μεγάλα εὖ ποιεῖν [to do well the great acts] to confer great favors, i. 9. 24: μέγα δνῆσαι or ὠφελεῖν, βλάψαι μεγάλα, to benefit or injure greatly, iii. 1. 38: 3. 14: τὸ μέγιστον as the chief reason, chiefly, i. 3. 10.*

Μεγαφέρνης, *ον, a Persian of high rank, put to death by Cyrus,* i. 2. 20.

μέγεθος, *εος, τό, (μέγας) greatness, magnitude, size; of a river, width: ii. 3. 15: iv. 1. 2.*

μέδιμνος, *ον, ὁ, the medimnus, the common Attic corn-measure, = very nearly a bushel and a half,* vi. 1. 15.

μεθ' *by apostroph. for μετά, before an aspirated vowel, ii. 2. 7.*

μεθ-ίημι, * *ἡσω, εἰκα, to let go with or after, let go, give up, resign, A., vii. 4. 10.*

μεθ-ίστημι, * *στήσω, ἔστηκα, 1 a. ἔστησα, 2 a. ἔστην, to place differently, remove: M., w. 2 a. and complete tenses act., to change one's own place, to withdraw; but 1 a. m. to place apart from one's self, set aside, A.; ii. 3. 8, 21.*

Μεθυδριεύς, *ἔως, ὁ, a Methydrian, a man of Methydrium (Μεθ-ύδριον), a city of central Arcadia, so called from its situation between two streams. Its*

inhabitants were removed to people Megalopolis. iv. 1. 27: 7. 12. || Ruins near Pyrgo.

μεθύω, * *ύσω 1., to be drunk or intoxicated, iv. 8. 20: v. 8. 4.*

μείζων, *ον, greater, see μέγας, i. 2. 4. μείλιχος, α, ον, (μειλίσσω to soothe) mild, gracious, vii. 8. 4: see Ζεύς.*

μείναι, μείνας, &c., *see μένω, i. 5. 13. μαράκιον, ον, τό, (in form dim. of μείραξ, ὁ ἡ, a youth) a youth, stripling, boy, in his teens, ii. 6. 16, 28.*

†μείωμα, *ατος, τό, (μειώω to lessen) a deficiency, v. 8. 1.*

μείων, *ον, c. referred to μικρός or ὀλίγος, less, in respect to size, power, number, &c.; smaller, weaker, fewer; i. 9. 10: iv. 5. 36: μείων ἔχειν to have [less success] the worst, be worsted, i. 10. 8: τοῦτο μείων ἔχειν to have this as a disadvantage or a disadvantage in this, iii. 2. 17. The neut. μείων is sometimes used as an indecl. subst. or adj.; and also (as an adv.) with ἡ omitted, though the gen. does not follow; 507 e, f, 511 c, v. 6. 9: vi. 4. 3, 24.*

Μελανδίται, *ων, the Melanditæ, a people of Thrace, vii. 2. 32: v. 1. Με-λανδέπται.*

†μελανία, *as, blackness, duskiness, i. 8. 8.*

μέλας, * *αινα, ἄν, g. ἄνος, αἰνης, black, dark, iv. 5. 13, 15. Der. MELAN-CHOLY.*

μελετάω, ἡσω, μεμελέτηκα, (μέλω) *to give attention to, practise, i., iii. 4. 17: iv. 6. 14.*

†μελετηρός, *ά, ὄν, s., diligent or assiduous in practising, g., i. 9. 5.*

μελίη, *ης, sing. and pl., panicum, panic, a kind of millet, cf. κέγχρος: ἐπὶ τὰς μελίης upon the panic (fields): i. 2. 22: 5. 10: ii. 4. 13: vi. 4. 6.*

†Μελινο-φάγοι, *ων, (φαγεῖν) the [pan-ic-eaters] Melinophagi, a Thracian people near Salmydessus on the Euxine, perhaps Strabo's Ἀστοί, vii. 5. 12.*

μέλλω, * *μελλήσω, α. ἐμέλλησα or ἡμέλλησα, to be about to or going to, be on the point of, intend; also translated by will, would, shall, should, must, am to, were to, &c., cf. 598 a; to be only about to, to delay: τὸ μέλλον the future: i.: i. 8. 1: 9. 28: ii. 6. 10: iii. 1. 2, 8, 46 s; 5. 17: vi. 1. 21.*

μέλω, μελήσω, μεμέληκα, *to concern, be a care to, D.: comm. impers., as ἐμοὶ μέλει it concerns or is a care to me, it*

is my care, I take care, I look or see to it, *δπως*: i. 4. 16; 8. 13: vi. 4. 20: τῇ θεῇ μελήσει the goddess will see to it, by euphemism for the goddess will punish his neglect, v. 3. 13.

μένημαι, -ήσομαι, see μυνήσκω.

μέμφομαι, ψομαι, to blame, reproach, find fault with, A. eis, ii. 6. 30.

μέν post-pos. adv. or secondary conj. (66 f), on the one hand, indeed, in the first place, first, but often omitted in translation. It is usu. a prospective particle of distinction, marking the words with which it is connected as distinguished fr. others which follow, and with which a retrospective particle, (comm. δέ, but sometimes ἀλλά, μέντοι, εἴτα, ἐπειτα, καί, &c.) is regularly joined. i. 1. 1 s; 3. 2, 10: ii. 1. 13: iii. 1. 19 s. The regular sequence is sometimes neglected, esp. after intervening clauses, i. 10. 16: iii. 2. 8. In some combinations of particles, μέν has a force like that of the confirmative μήν, indeed, truly: μέν δὴ now indeed, indeed, truly, so then, then, accordingly, i. 2. 3: iii. 1. 10: οὐ μέν δὴ nor [now] yet indeed, yet surely not, i. 9. 13: ii. 2. 3: ἐγὼ μὲν οὖν I [indeed] for my part then, ii. 4. 7 (μέν emphasizing ἐγώ, cf. i. 9. 1): ἀλλὰ . . . μέν (or μέντοι) but or well certainly, vii. 6. 11, 39. The words upon which μέν throws its emphasis regularly precede it, either wholly or in part. If, as has been supposed, μέν and δέ (of which μήν and δὴ are longer forms) are derived from the first and second numerals (cf. μία, δύο), then their original force would seem to have been, for one thing . . . for another thing; hence, on the one hand . . . on the other hand, in the first place . . . in the second place, first . . . secondly, indeed . . . but or and, &c. See δέ, δ.

†μέν-τοι indeed truly, assuredly, really, indeed, withal, to be sure; yet, still, however, but; i. 3. 10: ii. 3. 9 s, 22 s: καί . . . μέντοι and indeed, and certainly, and moreover, and yet, i. 9. 6, 29: iv. 6. 16. See μέν.

μένω, μενῶ, μεμένηκα, α. ἐμεινα, maneo, to REMAIN, wait, stay, tarry, continue; to wait for, A.; i. 2. 6, 9 s; 3. 11: ii. 3. 24: iv. 4. 19 s.

Μένων, υἱος, Menon, a general from Pharsalus in Thessaly, whose character

Xenophon depicts in dark colors. He was a favorite of Aristippus, who placed him, while yet a young man, in command of a mercenary force levied with money furnished by Cyrus. From this he brought 1500 men to the Cyrean army. When the other generals who had been seized through the treachery of Tissaphernes were put to death, Menon was spared, prob. because he claimed the merit of having aided that treachery, and through the intercession of his intimate Ariæus; but he afterwards perished by lingering torture, prob. from having fallen into the hands of the vengeful Parysatis, who thus punished him for his supposed treason. A dialogue of Plato bears his name. i. 2. 6: ii. 6. 28 s.

†μερίζω, ἰσω ἰῶ, to divide, distribute, A., v. 1. 9?

μέρος, εὖς, τό, (μείρομαι to share) a share, part, portion, division, quota, detachment; specimen: ἐν τῷ μέρει, κατὰ (τὸ) μέρος in or according to one's share, part, place, or turn: i. 5. 8; 6. 2: iii. 4. 23: v. 1. 9: vi. 4. 23: vii. 6. 36.

†μεσ-ημβρία, ας, (ἡμέρα, 146 b) midday, noon; the place of the sun at noon, the south; i. 7. 6: iii. 5. 15.

†μεσό-γαια or -γαια, ας, (γῆ) the inland, interior, vi. 2. 19; 3. 10; 4. 5.

μέσος, η, ον, (akin to μετά) medius, MIDDLE, of space or time; central; the middle or midst of (in this use as an adj., not immediately preceded by the article, 508 a, 523 b); i. 2. 7, 17; 8. 13: iv. 8. 8 (among or with): subst. μέσον, ον, the middle, midst, or centre; the interval or space between; α.; i. 2. 15; 4. 4; μέσον ἡμέρας midday, noon, i. 8. 8; μέσον τὸ ἐαυτοῦ his own centre, i. 8. 13? (cf. i. 8. 22, 23); διὰ μέσον, ἐν (τῷ) μέσῳ, εἰς τὸ μέσον, through, in, or into the midst or the interval between, sometimes = between, i. 4. 4; 5. 14; 7. 6: ii. 2. 3; ἐκ τοῦ μέσον out of [the space between] the way, i. 5. 14. Der. MES-ENTERY.

†μεσῶ, ὥσω, to form or be in the middle: μεσοῦσα ἡ ἡμέρα midday, vi. 5. 7.

Μέσπιλα, ης or ον, ἡ or τὰ, (referred by some to the oriental "mashpil," desolate, and perhaps the origin of the name Mosul) Mespila, the ruins of Nineveh in its stricter sense. These

lie upon the east bank of the Tigris, opposite Mosul; and include the great mounds of Koyunjik, containing the remains of the magnificent palaces of Sennacherib and his grandson, and Nebbi Yunas, sacred in Mohammedan tradition as the burial-place of the prophet Jonas. The name Nineveh, in its wider sense, seems to have applied to a vast aggregation of palaces and towns (some specially walled and having also other names, cf. modern London) situated north of the junction of the Tigris and Upper Zab, and together constituting the splendid capital of the mighty Assyrian Empire. It is represented as "an exceeding great city of three days' journey" (Jonah 3. 3.), having according to Diodorus (2. 3) a circuit of 480 stadia (the longer sides 150 stadia, and the shorter 90). Mespila was in the northwest part of its wide-spread ruins, and Larissa (now Nimrud, where the wonderful remains of the palaces of Esarhaddon and others have been disinterred, ch. through the efforts of Layard) in the southwest. The distance between them is set by Xen. at 6 parasangs, and is now estimated to be about 18 miles. The other two corners of the immense quadrangle (which, like the enclosure of Babylon, was doubtless occupied in part by pleasure grounds and land for culture) have been recognized at Khorsabad, where was the beautiful palace of Sargon, and at Keremles, giving an extent not greatly differing from the statement of Diodorus. Nineveh lost its glory in its capture and the overthrow of the Assyrian Empire by the Medes and Babylonians, B. C. 625; but it is represented by Xen. as not wholly destroyed till the Medes were overpowered by the Persians (B. C. 558). iii. 4. 10.

μεστός, ἡ, ον, full of, abounding in; filled, stored, or laden with; α.; i. 4. 19; 10. 18: ii. 5. 9.

μετά* prep., by apostroph. μετ' or μεθ', a-MID, among (akin to μέσος medius, and Germ. mit): (a) w. GEN., ch. of persons, among; hence, with; in the army or under the command of; i. 2. 20, 24; 7. 10: ii. 2. 7: μεθ' ὑμῶν εἶναι to be associated with you, adhere to you,

i. 3. 5? μετά ἀδικίας with, by means of, or through injustice, ii. 6. 18:—(b) w. ACC., after (orig., in order to be among or with), in respect to PLACE, RANK, or oftenest TIME; next after, next to; i. 3. 16; 7. 2; 8. 4: vii. 7. 22: μετά ταῦτα or τοῦτο after this, hereupon, thereupon, i. 4. 9: iv. 6. 4: μεθ' ἡμέραν after the coming of day, hence by day, iv. 6. 12:—(c) in compos., among, after, often denoting distribution or interchange among, and hence, in general, change.

μετα-βάλλω,* βαλῶ, βέβληκα, to throw to a different position: M. to throw or turn one's shield behind, as in retreat, A., vi. 5. 16.

μετα-γινώσκω,* γνώσομαι, ἐγνώκα, 2 a. ἐγνων, to think differently, change one's mind, ii. 6. 3.

μετα-δίδωμι,* δώσω, δέδωκα, α. ἔδωκα (δῶ, δοίην, &c.), to distribute, impart to, share with, D. A., G., iii. 3. 1: iv. 5. 5 s: vii. 8. 11.

μετα-μέλει, μελήσει, it repents one, or he repents, D. P., i. 6. 7: vii. 1. 34.

μεταξύ adv., (μετά) in the midst, in the mean while, between, α.: μεταξύ γίγνεσθαι to intervene, elapse: i. 7. 15: iii. 1. 27; 4. 37: v. 2. 17.

†μετά-πεμπτος, ον, sent for, having been sent for, i. 4. 3.

μετα-πέμπω,* πέμψω, πέπομφα, to send one after or for another: M. to send for to come to one's self, summon, A. ἀπό, πρὸς, εἰς, i. 1. 2; 2. 26; 3. 8; 4. 5, 11: vii. 1. 3.

μετα-στάς, -στησάμενος, see μεθίστημι, ii. 3. 8, 21.

μετα-στρέφω,* ἐψω, ἐστροφά l., to turn about or round, trans.; but M. intrans., vi. 1. 8.

μετά-σχοιμι, &c., see μετ-έχω.

μετα-χωρέω, ἦσω, κεχώρηκα, to remove to another place, change one's encampment, vii. 2. 18.

μετ-εἶμι,* ἔσομαι, to be with or shared among: οὐδενὸς ἡμῖν μέτεστι there is to us a share of none, we share in none, D. G. partitive, 421 a, iii. 1. 20.

μετ-έχω,* ἔξω, ἐσχηκα, ipf. εἶχον, 2 a. ἔσχον, to have a share of, partake of, share with another, participate in, α., v. 3. 9: vi. 2. 14: vii. 6. 28.

μετ-έωρος, ον, (ἀίρω) uplifted, raised from the ground, i. 5. 8 (raising them from the ground). Der. METEOR.

†μετρέω, ἡσω, metior, to MEASURE, iv. 5. 6. Der. GEO-METRY.

†μετρίως adv., in due measure, moderately, temperately, in a conciliatory way, ii. 3. 20.

μέτρον, ov, a measure, iii. 2. 21. Der. METRE, DIA-METER; Lat. metrum.

μέχρι* &, before a vowel, less Att. μέχρις, (akin to μακρός) adv. of place or time with a prep. or another adv., but oftener w. G. as a prep., as far as, even to, up or down to, until: μέχρι οὗ to the region where or time when, until, 557 a: i. 7. 6, 15: iv. 1. 1: v. 1. 1: 4. 16: 5. 4:—temporal conj., until, till, i. 4. 13: ii. 3. 7, 24: 6. 5?

μή* (a) the subjective neg. adv., used in expressing negation as desired, feared, or assumed, and esp. w. the subj., inv., and inf., not, 686 (cf. οὐ); but often redundant w. the inf. after words implying some negation (so even the strengthened μή οὐ), 713 d: i. 1. 10: 3. 2 s: iii. 1. 13, 24: δπου μή where not, except where, i. 5. 9: μή ποῖσας [not] without having supplied, ii. 3. 5: μή οὐ for μή with inf. after negative clauses, expressions of shame, &c., 713 f, ii. 3. 11:—(b) the neg. final conj., ch. w. subj. and opt., 624 s, that not, lest, that (after words of fearing, 625 a), i. 3. 17: 8. 13: iii. 4. 1.—(c) It has similar uses in compos.; where it is often repeated without doubling the negation, 713, i. 3. 14: vii. 1. 6. See εἰ, εἴ, οὐ.

†μηδ-αμή or -αμή adv., (ἀμή anywhere) nowhere, vii. 6. 29 (713 d).

†μηδ-αμῶς adv., (ἀμῶς in any way) in no way, vii. 7. 23.

μηδέ, by apostroph. μηδ', conj., and not, but not, nor, neither (cf. μήτε), ii. 4. 1: 5. 29: iii. 2. 17:—emphatic adv., ne . . quidem, not even, neither, i. 3. 14: iii. 2. 21: vii. 6. 18 s, 23. For its compounds μηδέλ, &c., the stronger forms μηδέ εἰς, &c., are also found.

†μηδ-εἰς, μηδε-μία, μηδ-έν, not even one, no one, no, none: μηδέν subst., nothing; as adv., as to nothing, not at all, by no means: i. 3. 15: 9. 7 s.

†μηδέ-ποτε not even at any time, never, iii. 2. 3: iv. 5. 13.

†μηδ-έτερος, a, ov, neither of two, vii. 4. 10.

Μηδία or Μήδεια, as, (Μήδος) Media (or Medea), the country of the

Medes, which Xen. extends to the river Tigris, making the region specially called Assyria a part of it. In a more limited sense, Media lay north-east of the valley of the Tigris, extending from the Araxes to Persis, with great variety of climate, soil, and products (now the northwest part of Persia). Τὸ Μηδίας τεῖχος the Median wall, a wall built at the head of the Babylonian plain, to prevent the incursions of the Medes (as "the Picts' Wall" in England means the wall against the Picts). i. 7. 15: ii. 4. 12, 27.—2. The wife of the last Median king (acc. to the common account, Astyages), iii. 4. 11.—In the first sense, Μήδεια is to be preferred, and perhaps Μήδεια in the second.

Μήδοκος, ov, δ, a Mede, iii. 2. 25: 4. 7. The Medes were early a brave people, esp. skilled in the use of the bow and horse, and holding the kindred Persians subject. But after the conquest of Assyria, they became more luxurious, and the sovereignty passed to the Persians, B. C. 558.

Μηδοσάδης, ov, Medosades, chief minister of the Thracian prince Seuthes, vii. 1. 5: v. l. Δημοσάδης, &c.

μήθ' for μήτε, before an aspirated vowel, iii. 2. 23.

μη-κέτι, 165 c, not henceforth or in future, not again, no longer, no more, i. 2. 27: 4. 16: 6. 9.

μήκος, εος, τό, (akin to μακρός) length, i. 5. 9 (pl.): ii. 4. 12: v. 4. 32.

μήν confirmative adv. post-pos., (μέν) vero, indeed, in truth, surely, certainly; yet, however; comm. attached to other particles: ἀλλὰ μήν (. . γε) but surely (at least), and certainly, yet further, i. 9. 18: iii. 2. 16: ἦ μήν (. . γε) indeed certainly (at least), most certainly, positively, assuredly, in swearing or strong asseveration, ii. 3. 26 s: vi. 1. 31: καὶ μήν and indeed, and yet, i. 7. 5: iii. 1. 17: οὐ μήν (. . γε) not indeed (at least), yet (certainly) not, i. 10. 3, 13. See γέ.

μήν, μηνός, ὁ, mensis, a MONTH: τοῦ μηνός (433 f) or κατὰ μῆνα, by the month, a month, monthly. The Attic months were lunar, beginning with the new moon, and consisting alternately of 29 and 30 days. i. 1. 10: 3. 21: 9. 17. Der. MENISCUS.

†μηνο-ειδής, εἰς, (εἶδος) crescent-shaped, in the form of a crescent, v. 2. 13?

μηνῶν, ὅσω, μεμήνυκα, to disclose, make known, expose, A., ii. 2. 20.

μή-ποτε n-unquam, n-ever, i. 1. 4.

μή-πω non-dum, not yet, iii. 2. 24.

μηρός, οὔ, ὁ, the thigh, vii. 4. 4.

μή-τε* conj., by apostroph. μήτ' or μήθ', ne-que, and not, nor: μήτε . . μήτε neither . . nor: μήτε . . τε ne-que . . et, both not . . and, not only not . . but also. Μήτε is comm. doubled in whole or in part as above, and is thus distinguished fr. the conj. μηδέ.

μήτηρ, *μητρός, ἡ, mater, a MOTHER, i. 1. 3 s: ii. 4. 27. Der. MATERNAL.

†μητρό-πολις, εως, ἡ, mother-city, chief city, METROPOLIS, v. 2. 3: 4. 15.

†μηχανάομαι, ἥσομαι, μεμηχάνημαι, machinor, to contrive, devise, scheme, seek or try by artifice, A.E., I., ἐκ, ii. 6. 27: iv. 7. 10. Der. MACHINATION.

μηχανή, ἡς, (μήχος an expedient) machina, a contrivance, device, means, iv. 5. 16. Der. MACHINE, MECHANISM.

μία, see εἰς, ii. 1. 19.

[μίγνυμι & μίσγω, μίξω, μέμχα I., misceo, to MIX, MINGLE.]

Μίδας, ov, Midas, a king of Phrygia, who had been a pupil of Orpheus, but became proverbial for his folly. Having caught the satyr Silēnus by the sure trap of a fountain mingled with wine, he treated him with such kindness that he was permitted by Bacchus to fix his own reward. He chose the power of changing all he touched to gold, a fatal gift, from which he was relieved by bathing in the Pactōlus, whose sands were thenceforth golden. Appointed judge between Apollo and Pan, he awarded the prize for musical skill to the latter; and the indignant god of the lyre punished him for his bad taste by changing his ears to those of an ass. i. 2. 13.

Μιθριδάτης, ov, Mithridātes, a partisan of Cyrus, but one who, after C.'s death, dealt treacherously with the

Greeks; according to vii. 8. 25, satrap of Lycaonia and Cappadocia. The name seems to mean a gift of or to Mithra (the Sun-God, — da, to give), and hence to have been common among his worshippers. ii. 5. 35: iii. 3. 1: 4. 2: v. l. Μιθραδάτης.

μικρός, * ἄ, ὅν, c. μείων or ἐλάττων, s. ἐλάχιστος, q. v., little, small; weak, insignificant; short (of time or distance), brief; ii. 4. 13: iii. 2. 10: μικρόν a little, a short distance, a short space only, (hence narrowly, i. 3. 2), ii. 1. 6: iii. 1. 11: κατὰ μικρόν or μικρά according to small measure, in or into small parts or portions, v. 6. 32: vii. 3. 22: μικρά ἀμαρτηθέντα small things done wrong, small mistakes, trifling errors, v. 8. 20. Der. MICRO-SCOPE.

†Μιλήσιος, a, ov, Milesian, belonging to Milētus: subst. Μιλήσιος a Milesian man, Μιλησία a Milesian woman, i. 1. 11: 9. 9: 10. 3.

Μίλητος, ov, ἡ, Milētus, an Ionian city with four harbors, situated on the northwestern coast of Caria, near the mouth of the Mæander. It was remarkable for the extent of its commerce, the number of its colonies, and the arts, wealth, and luxury of its inhabitants. It suffered greatly from its capture by the Persians, B. C. 494, after which it never regained its former importance. It is prominent in the early history of Greek philosophy as the birthplace of Thales, Anaximander, and Anaximenes. It was also the birthplace of the early historians Cadmus and Hecataeus, of Aspasia, &c. i. 1. 6 s: 4. 2. || Ruins buried by the deposits of the Mæander.

Μιλοκύθης, ov, Miltocythes, a Cyrean officer from Thrace, who deserted to the king, ii. 2. 7.

μιμέομαι, ἥσομαι, μεμίμημαι, (μῖμος a MIMIC) imitor, to imitate, mimic, act as in a play, iii. 1. 36: vi. 1. 9.

μιμνήσκω, * μνήσω, a. p. as m. ἐμνήσθην, to remind: M. to remind one's self, call to mind, make mention of, mention, suggest; pf. pret. μέμνημαι, f. pf. μεμνήσομαι, memini, I have been reminded, re-MEMBER, mention; G., I., CP.; i. 7. 5: iii. 2. 39: v. 8. 25 s.

μισέω, ἡσω, μεμίσκηκα, (μῖσος hatred) to hate, be angry or displeased with, A., vi. 2. 14. Der. MIS-ANTHROPE.

†μισθο-δοσία, ας, (δίδωμι) the payment of wages, ii. 5. 22.

†μισθο-δοτέω, ήσω, to pay wages, give pay, D., vii. 1. 13.

†μισθο-δότης, ου, (δίδωμι) a paymaster, employer, D., i. 3. 9.

μισθός, ου, ό, wages, pay, hire, reward, recompense, G.: μισθόν της ασφαλείας pay for the security or preservation: i. 1. 10: ii. 2. 20: iii. 5. 8: v. 6. 31.

†μισθο-φορά, άς, or μισθο-φορία, ας, (φέρω) the receipt of pay, service for pay, employment for wages, wages, v. 6. 23, 35 s: vi. 1. 16: 4. 8.

†μισθο-φόρος, ου, (φέρω) receiving pay, serving for hire, mercenary: subst. μισθοφόροι hired soldiers, mercenaries: i. 4. 3: iv. 3. 4: vii. 8. 15.

†μισθώω, ώσω, μεμισθώκα, to let for hire, A.: M. to hire, A.: P. to be hired, 588, έπί: i. 3. 1: vi. 4. 13: vii. 7. 34.

μνά, * άς, a MINA = 100 drachmæ, or 1/6 of a talent; as a weight, at Athens, = about 15.2 oz.; as a sum of money, = about \$20; i. 4. 13: v. 8. 1.

μνήμη, ης, (μνηήσκω) remembrance, memory, vi. 5. 24. [μνήμων mindful.]

†μνημονεύω, εύσω, έμνημόνευκα, to call to mind, recall, recount, reflect or dwell upon, G., iv. 3. 2.

†μνημονικός, ή, όν, s., having a good memory, vii. 6. 38. Der. MNEMONICS.

μνησθώ, see μμνήσκω, vi. 4. 11.

†μνησι-κακέω, ήσω, (κακός) to remember an injury, cherish resentment or bear ill-will towards a person for anything, D. G., ii. 4. 1.

μόλις & earlier μόγης, (μώλος & μόγος, toil, cf. Lat. mōles) with toil or difficulty, hardly, scarcely, iii. 4. 48.

†μολυβδός or μολιβδός, ίδος, ή, a leaden ball or bullet, iii. 3. 17.

μόλυβδος or μόλιβδος, ου, ό, plum-bum, lead, iii. 4. 17.

μόλω, see βλώσκω, vii. 1. 33.

μον-αρχία, ας, (μόνος, άρχω) sole command, MONARCHY, vi. 1. 31.

μοναχή or -χή adv., (μόνος) by one way only, singly, only: ήπερ μοναχή by which way only, iv. 4. 18.

μονή, ης, ή, (μένω) mansio, a stay, staying, remaining, v. 1. 5: 6. 22, 27.

†μονο-ετής, ές, (είδος) uni-form, regular, v. 2. 13?

†μονό-ξύλος, ου, (ξύλον) made of a single log, hollowed from a single trunk, v. 4. 11.

μόνος, η, ου, (μένω?) remaining or left alone, alone, only, sole: μόνον adv., only, solely, alone: i. 4. 15: ii. 5. 14, 20.

Der. MONO-, MON-, MONK, MONAD.

μόσσην or μόσσην, ύνος, d. pl. μωσσηνοίς, 225 f, ό, (a foreign word) a wooden tower, v. 4. 26.

†Μωσ[σ]ήνοικοι, ων, οί, (οικέω) the [Tower-dwellers] Μωσ[s]ynaeci, a rude, piratical people on the southern coast of the Euxine, with singular customs, v. 4. 2, 15, 27, 30.

μόσχειος, ου, (μόσχος calf) of a calf: κρέα μόσχεια veal, iv. 5. 31.

μοχθέω, ήσω, (μόχθος, akin to μόγος, toil) to toil, labor, undergo toil or hardship, AE., περί, vi. 6. 31.

μοχλός, ου, ό, a bar, bolt, for fastening gates, &c., vii. 1. 12, 15.

Μυγδόνιοι v. l. for Μαρδόνιοι, iv. 3. 4.

μύζω* or ά-μύζω, (356 p; μύω to close the mouth) to suck, iv. 5. 27.

Μυριάνδος or Μυρί-ανδρος, ου, ή, Myriandus or -drus, a commercial town, built by the Phœnicians on the Gulf of Issus. i. 4. 6. || Between Is-canderún and Arsús.

†μυριάς, άδος, ή, a MYRIAD, the number of 10,000, i. 4. 5: 7. 10 s.

μύριος, α, ου, 10,000, the greatest number expressed in Greek by one word (comm. pl., exc. w. a collective noun, i. 7. 10); sometimes less definitely for a very large number; i. 1. 9: 2. 9: ii. 1. 19: iii. 2. 31.

μύρον, ου, (μύρω to flow?) a fragrant oil or unguent, precious ointment, iv. 4. 13.

†Μύσια, ας, Mysia, a province in the northwest of Asia Minor, south of the Propontis. The name was applied in a narrower sense to the southern inland part of this province. vii. 8. 8.

†Μύσιος, α, ου, Mysian, i. 2. 10.

Μυσός, ου, ό, a Mysian. The Μύσι were a rude people in Mysia, supposed to have emigrated from Thrace, who maintained a species of independence in their mountain fastnesses, and were troublesome to their neighbors by their predatory habits. From their low repute, Μυσών έσχατος became proverbial as a term of reproach. i. 6. 7: 9. 14. — 2. Mysus, the proper name of a Mysian, who was both useful and entertaining to his comrades, v. 2. 29: vi. 1. 9.

μυχός, ου, ό, (μύω to close) a recess, nook, iv. 1. 7.

μῶρος, α, ου, later μαρός, ά, όν, s., mōrus, foolish, silly, stupid, iii. 2. 22.

†μῶρως or μαρῶς foolishly, stupidly, vii. 6. 21.

N.

ναί* confirmative adv., nae, certainly: ναί & ναί μά w. A., certainly by, yes by, by, v. 8. 6: vi. 6. 34: vii. 6. 21.

ναός, * ου, contr. νεός, νεώ, ό, (ναίω to dwell) the dwelling of a god (cf. sedes), a temple, v. 3. 8 s, 12 s.

νάπη, ης, ή, & νάπος, εος, τό, (νάω to flow?) a woody vale, dell, glen, hollow, ravine, iv. 5. 15, 18: vi. 5. 12 s.

†ναυ-αρχέω, ήσω, to be admiral, command the fleet, v. 1. 4: vii. 2. 7.

†ναύ-αρχος, ου, ό, (άρχω) a naval commander, admiral, esp. a Spartan high-admiral, i. 4. 2: vi. 1. 16: vii. 2. 5.

†ναύ-κληρος, ου, ό, (κληρος allotment) a ship-owner, ship-master, vii. 2. 12.

†ναύλος, ου, ό, or ναύλον, ου, nautum, passage-money, fare, v. 1. 12.

†ναυ-πηγήσιμος, ου, (πήγνυμι) fit for ship-building, vi. 4. 4.

ναῦς, * νεός, νητ, ναῦν, ή, (akin to νέω to swim) navis, a ship, esp. a war-vessel, with banks of rowers, i. 4. 2 s: v. 4. 10: vii. 5. 12. Der. NAUTILUS, NAVY. Cf. πλοῖον, τριήρης.

†Ναυσι-κλείδης, ου, Nausiclides, a Spartan envoy who brought money to the army, vii. 8. 6: v. l. Άμευσικλείδης, άμα Εύκλείδης.

†ναυσί-πορος, ου, traversed by ships, navigable, ii. 2. 3.

†ναυτικός, ή, όν, NAVAL, NAUTICAL, i. 3. 12.

νεάνισκος, ου, ό, (dim. in form, νέος) a young man, sometimes applied even up to the age of 40, ii. 1. 13: iv. 3. 10.

νείμαι, see νέμω, vi. 6. 33.

νεκρός, ου, ό, a dead body, corpse: οί νεκροί the dead: άνεν πολλών νεκρών without the loss of many lives: iv. 2. 18, 23: v. 2. 9. Der. NEGRO-MANCY.

νέμω, * νεμῶ, νεμέμηκα, a. ένεμα, to divide, distribute, portion out, award, assign, regulate; to carve; to assign or occupy for pasture; A. D.: νέμεται αἰεὶ it is pastured with goats: M. of animals, to be at pasture, to graze: ii. 2. 15: iv. 6. 17: vi. 6. 33: vii. 3. 21.

†νέο-δαρτος, ου, (δέρω to skin) newly skinned or stripped: iv. 5. 14.

νέος, α, ου, c., s., novus, NEW, fresh, young, i. 1. 1: iv. 1. 27: 2. 16: v. 4. 27. See τεῖχος. Der. NEO-PHYTE.

νεῦμα, ατος, τό, (νεύω to nod) a nod, v. 8. 20 (where we should rather say wink).

†νευρά, άς, a string, esp. of a bow, bowstring, iv. 2. 28: v. 2. 12.

νεῦρον, ου, nervus, a string, cord, sineu, NERVE, iii. 4. 17.

νεφέλη, ης, (νέφος nubes, cloud) nebula, a cloud, mist, i. 8. 8: iii. 4. 8. Der. NEBULAR.

νέω, * νευσοῦμαι or νέυσομαι, νένευκα, no, nato, to swim, iv. 3. 12? v. 7. 25.

νέω, * νήσω, to pile up, heap together, A., v. 4. 27.

νεω-κόρος, ου, ό, (νεώς, κορέω to sweep) a temple-sweeper, sexton, sacristan, keeper of a temple, v. 3. 6.

Νέων, ωνος, Neon, from Asine in Laconia, lieutenant and successor to Chrisophus, an ambitious and contentious man, v. 3. 4: 6. 36: vi. 4. 11.

†νέωριον, ου, (ώρα care) a place for the care of ships, dock-yard, dock, vii. 1. 27.

νεός, νεόν, see ναῦς, i. 4. 3.

νεός, * ώ, see ναός, v. 3. 8.

νεωστί adv., (νέος) newly, recently, lately, iv. 1. 12.

νή* affirmative adv. of swearing, truly by, yes by, by, A. (oftenest Δία), i. 7. 9: v. 7. 22.

νητ, νηες, see ναῦς, i. 4. 2.

νήσος, ου, ή, (νέω to swim, as if floating land?) insula, an island, isle, ii. 4. 22. Der. POLY-NESIA.

†Νίκ-ανδρος, ου, Nicander, a Laco-nian, who slew the faithless and intriguing Dexippus, v. 1. 15.

†Νίκ-αρχος, ου, Nicarchus, an Arcadian, who was severely wounded, ii. 5. 33. — 2. An Arcadian lochage, who deserted (doubtless a different person from the preceding, who could not have recovered so quickly), iii. 3. 5.

†νικάω, ήσω, νενίκηκα, to conquer, prevail over, overcome, defeat, surpass, excel, outdo; to be victor or victorious over, hence in pres., to have conquered, 612: τὰ πάντα ν. to have [conquered the whole] gained a complete victory: έκ της νικώσης [sc. γνώμης or ψήφου] according to the [prevailing vote] vote

of the majority: A., AE.: i.2.8; 9.11; 10.4: ii.1.1, 4, 8 s: vi.1.18; 5.23.

Der. NICO-LAS.

νίκη, ης, victory, i.5.8; 8.16.

† Νικό-μαχος, ου, Nicomachus, an Œtæan, a commander of light-armed troops, iv.6.20.

νόεω, ἤσω, νενόηκα, (νός) to perceive, observe; to think, devise; A.; iii.4.44: v.6.28. Der. NOETIC.

νόθος, η, ου, illegitimate, natural, bastard, ii.4.25.

νομή, ης, (νέμω) pasture-ground, pasturage; a herd (at pasture): iii.5.2: v.3.9.

† νομίζω, ἴσω ἰώ, νενόμικα, to observe or regard as a custom (P. to be observed as a custom, to be customary, iv.2.23): hence, in general, to regard, esteem, consider, believe, suppose, think, be assured, 2 A., I. (A.), P., i.1.8; 2.27; 3.6, 10; 4.9, 16: vi.6.24.

† νόμιμος, η, ου, customary, according to law, appointed by law, D. I., iv.6.15.

νόμος, ου, ὁ, (νέμω) an assignment or regulation, custom, rule, law; a law for song, tune, strain; i.2.15: iv.6.14: v.4.17, 33. Der. ECO-NOMY.

νόος,* ου, contr. νοῦς, νοῦ, ὁ, mind, intellect, NOUS (sportive): ἔχων ἐν νῷ to have in mind, to purpose, intend: i.5.9: ii.4.2: iii.3.2. See προσέχω.

† νοσέω, ἤσω, νενόσηκα, to be sick or diseased, to be in a disordered state, vii.2.32.

νόσος, ου, ἡ, sickness, disease, v.3.3: vii.2.32. Der. NOSO-LOGY.

νότος, ου, ὁ, notus, auster, the south wind, v.7.7.

νου-μηνία, ας, contr. fr. νεο-μηνία, (νεός, μήν) the new moon, beginning of the month, v.6.23, 31.

νοῦς, νοῦ, νῷ, see νόος, i.5.9.

† νυκτερεύω, εἶσω, to pass the night, to bivouac, iv.4.11; 5.11: vi.4.27.

νυκτός, -ί, -α, &c., see νύξ, i.7.1.

† νυκτο-φύλαξ, ακος, ὁ, a night-guard or sentinel, watchman; vii.2.18; 3.34.

† νύκτωρ adv., noctu, in or during the night, by night, iii.4.35: iv.4.9; 6.12.

νῦν, (νέον, neut. of νέος!) nunc, Germ. nun, NOW, at present, often including the near past or future: ὁ νῦν χρόνος (βασιλεύς) the present time (king): τὸ νῦν εἶναι for the present, 665 b: i.4.14; 7.5: iii.1.40, 46; 2.12, 36 s; 4.46: vi.6.13. — Softened it becomes

† νῦν encl., now, then, of inference, or sequence in discourse, vii.2.26?

† νῦν-ί (Att. emphatic -ι, 252 d) just now, even now, now certainly, v.6.32: vii.3.3.

νύξ, νυκτός, ἡ, nox, Germ. Nacht, NIGHT: (τῆς) νυκτός in the night, by night, ii.2.1; 6.7: (τῇν) νύκτα through or during the night, 482 c, iv.2.1: vi.1.14: διὰ νυκτός throughout the night, iv.6.22: μέσαι νύκτες the middle hours of the night, midnight, i.7.1: iii.1.33.

νῶτον, ου, the back, v.4.32.

Ξ.

Ξανθί-κλῆς, έους, Xanthicles, an Achæan chosen general to succeed Socrates, iii.1.47: v.8.1: vii.2.1.

† ξενία, ας, a bond of hospitality: ἐπὶ ξενίᾳ on terms of hospitality or as guests: vi.1.3? 6.35: vii.6.3?

† Ξενίας, ου, Xenias, from Parrhasia in Arcadia, the general (in the service of Cyrus) of whom mention is earliest made, i.1.2; 2.1; 4.7: v.1. Ξενίας.

† ξενίζω, ἴσω ἰώ, to receive or entertain as a guest, A., v.5.25: vii.3.8; 6.3.

† ξενικός, ἡ, ὅν, of or relating to foreigners: ξενικόν [sc. στράτευμα or πλῆθος] a foreign force, i.2.1: ii.5.22.

† ξένιος, α, ου, of or pertaining to hospitality: Ζεὺς ξένιος Zeus the god of hospitality or protector of guests: τὰ ξένια the gifts or rites of hospitality, hospitable or friendly gifts or presents: ἐπὶ ξένια to a friendly entertainment, as guests: iii.2.4: iv.8.23 s: vii.6.3?

† ξενόδομαι, ὥσομαι, to become a guest, D., παρὰ, vii.8.6, 8.

ξένος, ου, ὁ, hospes, a person related by the ties of hospitality, a guest-friend, a guest or host, G. or D.: a foreigner, foreign soldier, mercenary (ξένου foreign or hired troops, &c.): i.1.10 s; 3.3: ii.4.15: iii.1.4.

† Ξενο-φών, ὦντος, (contr. fr. Ξενο-φάων giving light to guest-friends, φάω to give light) Xenophon, son of Gryllus, an Athenian of the tribe Ἐγεῖς, the demus Erchēa, and the order of Knights. There is strong evidence that he was not born till about 430 B. C., though some prefer an earlier date. He became early a pupil of

Socrates through the invitation of the sage, who was won by the attractive appearance of the youth; and also received instruction in oratory from Isocrates. He joined the Cyrean expedition, which was then professedly against the Pisidians, not as one of the army, but simply as the friend of Proxenus, and by the special request of Cyrus. After the treacherous seizure of the generals, he roused the Greeks from their dejection; and having been chosen successor to Proxenus, was the leading spirit of the famous retreat, though the nominal precedence belonged to Chirisophus as a Spartan, and an older man and general. When the Cyreans enlisted under the standard of Thibron, Xenophon appears to have returned to Athens; but not long after to have rejoined his old comrades in aiding the Spartans against the Persians. As a friend of Sparta and enemy of Persia, Xenophon was sentenced to exile from Athens, probably about the time when Athens took a position friendly to Persia and hostile to Sparta, B. C. 395.

On the recall of the Spartan king Agesilæus, the next year, to defend his native city, Xenophon returned with him; and thus was present at the battle of Coronæa, though it is not probable that he took part in it. He now withdrew from military and political life, making no attempt to obtain revenge for his banishment, but settling for a quiet, rural, literary, and, through his charge of a temple, sacred life, under Lacedæmonian protection, at Scillus in Triphylian Elis.

At the same time, his vicinity to Olympia gave him signal advantages for renewing or forming acquaintance with persons from the whole Greek world. He was followed from Asia Minor by a wife, Philesia (perhaps a second wife, the first having died before the Cyrean expedition), and two sons, Gryllus and Diodorus. The latter received a military training at Sparta, and when Sparta and Athens were united against Thebes, so that there could be no conflict between regard for his native and for his patron city, were sent by Xenophon to

serve in the Athenian army. In the battle of Mantinæa, B. C. 362, Gryllus fell fighting most bravely, and according to some having slain the Theban commander Epaminondas. Xenophon resided at Scillus more than 20 years; but was forced to leave this delightful retreat, when the Eleans took possession of it, after the battle of Leuctra (B. C. 371). He retired to Lepreum and afterwards to Corinth, which seems from this time to have been his chief residence, and where he is stated to have died, well advanced in age (probably a few years after 357 B. C.). As his sentence of banishment was repealed, upon the motion, it is said, of its very proposer, Eubulus, he may have spent a part of his old age in his native Athens.

Besides his longer works, the Anabasis, Cyropædia, Hellenica, and Memoirs of Socrates, he wrote several shorter essays, or sketches. The Anabasis appears to have been based upon a journal kept by him during the Expedition, and to have been mainly completed for his own use and that of his friends soon after his return; but not to have received its last touches till after his establishment at Scillus. Its publication seems, however, to have been preceded by an abstract of it, or a work based upon it, put forth, doubtless with Xenophon's consent, by Themistogenes, a Syracusan. The character of Xenophon was marked by energy, courage, sagacity, a keen sense of honor, attachment to friends, uprightness, and piety. i.8.15: ii.5.37: iii.1.4 s, 47.

Ξέρξης, ου, (Pers. kshérshé, king; Hdt. translates by ἀρῆιος warrior, 6.98) Xerxes I., king of Persia B. C. 486 – 465, the son of Darius I. and Atossa, a daughter of Cyrus. Darius had older sons born before his accession to the throne; but, through the influence of Atossa, appointed Xerxes his successor, as the first-born of Darius the king. The reign of Xerxes was most noted for his invasion of Greece in pursuance of his father's plans, with a countless host, for his bridging the Hellespont and cutting off Mt. Athos, for the checks at Thermopylæ and Artemisium, and the signal defeats

of Salamis, Plataea, and Mycale. The disasters, follies, and vices of his reign terminated in his assassination by two of his chief officers, the crown descending to his son Artaxerxes I. i. 2. 9: iii. 2. 13. See Δαρείος.

†ξεστός, ἡ, ὄν, smoothed, polished, wrought, iii. 4. 10.

[ξέω or ξύω to scrape, shave, polish.]

†ξηραίνω, ἀνῶ, to dry, A., ii. 3. 15.

ξηρός, ἄ, ὄν, dry, SERE, iv. 5. 33.

ξίφος, εὐς, τό, (ξέω?) a sword, esp. a large, straight, pointed, and double-edged sword. This was comm. carried by the Greeks in a sheath on the left side, by a belt from the right shoulder. ii. 2. 9. Cf. μάχαιρα.

ξόανον, οὐ, (ξέω) an image or statue, esp. one carved of wood, v. 3. 12.

ξυγ- older for συγ-, see ξύν.

ξυγήλη, ης, (ξύω, see ξέω) a curved Spartan dagger, iv. 7. 16: 8. 25.

†ξυλίζομαι, ἰσομαι I., to gather or collect wood, ii. 4. 11.

†ξύλιος, η, οὐ, of wood, wooden, i. 8. 9.

ξύλον, οὐ, (ξύω, see ξέω) a stick or log of wood, pole, i. 10. 12: comm. pl., wood, fuel, trees, i. 5. 12: ii. 1. 6; 2. 16: iv. 5. 5: vi. 4. 4s. Der. XYLO-GRAPHY.

ξύν* (in compos. also ξυ-, ξυγ-, ξυλ-, ξυμ-, ξυρ-, ξυσ-) an older form for σύν cum, with, ii. 3. 19; 5. 2. For all words in which it is found, see σύν and its compounds. Some editors now exclude it from the Anab., even in passages where it appears in the best mss.

Ο.

ὅ which, ὅ τι whatever, see ὅς, ὅστις, i. 3. 17, 19. — ὁ- prefixed to an indefinite or interrogative beginning with π, makes an indefinite relative.

ὁ, ἡ, τό,* the definite or prepositive article, the (often not translated, 520a); also as a demonstrative or personal pron. (after καί, taking the orthotone forms ὅς, ἡ, οἷ, αἷ, 18 f), that, this, he, she, it; 249s, 518s: i. 1. 1s; 8. 16s: ὁ μὲν . . ὁ δέ this (on the one hand, indeed) . . (on the other hand, but, and) that, the one . . the other, one . . another, &c., οἱ μὲν . . οἱ δέ these . . those, some . . others, the one party . . the other party, &c., i. 1. 7; 10. 4: iii. 4. 16: vii. 2. 2 (so w. τῖς, 530 b, iv. 3. 33):

cf. i. 9. 6: ὁ μὲν . . οἱ δέ he (indeed) . . and the rest, ii. 2. 5; cf. 3. 10, 23s: ὁ (ἡ, οἱ, αἱ) δέ but or and he (she, they), comm. w. a change of subject, 518e, i. 1. 3s, 9; 2. 2, 16s: iv. 5. 10: τὰ μὲν . . τὰ δέ, [as to some things . . as to others] partly . . partly, now . . now, iv. 1. 14: τῇ μὲν [sc. χώρα or δδῶ] . . τῇ δέ in this place . . in that place, here . . there, in one view or respect . . in another view or respect, iii. 1. 12? iv. 8. 10. The art. is sometimes doubled, and sometimes omitted where it would be regularly used, 523a, j, 533s, i. 4. 4. It is often used w. an ellipsis of its subject (which also explains its pronominal use), 527s: οἱ παρὰ (σύν, ἐξ, μετά, &c.), the men or those from (with, &c.), οἱ ἐκείνου his men, i. 1. 5; 2. 15, 18: οἱ τότε [the then men] those then living, οἱ ἐνδον (ἐξω) those within (with-out), 526, ii. 5. 11, 32: τὰ Κόρου the [affairs] relation of Cyrus, τὰ παρὰ βασιλέως the messages or communications from the king, τὰ περὶ Προξένου the fate of Proxenus, i. 3. 9: ii. 3. 4; 5. 37: εἰς τὸ πρόσθεν [to the region before] forward, i. 10. 5: τὸ ἐπὶ τούτῳ [as to that depending upon him] so far as depended upon him, vi. 6. 23. It is thus used in forming many adverbial phrases, 529: τὸ πρῶτον at first, τὸ πρόσθεν before, i. 10. 10. A noun, or a relative and verb, are often used in translating an art. and part., 678a: οἱ φεύγοντες (ἐκπεπτωκότες) the exiles, ὁ ἡγησόμενος who will guide, i. 1. 7: ii. 4. 5: τὸν βουλόμενον [him that] any one that wished, i. 3. 9. It often implies a possessive, genitive, or distributive pronoun, 530e, 522b: πρὸς τὸν ἀδελφόν to [the] his brother, τῷ στρατιώτῃ to each soldier, i. 1. 3; 3. 21; cf. 8. 3.

[ὀβελός] & dim. ὀβελίσκος, οὐ, ὁ, (βέλος) a spit, vii. 8. 14. Der. OBELISK. †ὀβολός, οὐ, ὁ, (supposed to have been so named from its shape or stamp) obolus, an obol, = 1/2 drachma, or about 3 1/2 cents, i. 5. 6.

†ὀγδοήκοντα indecl., octoginta, eighty, iv. 8. 15.

ὀγδοός, η, οὐ, (ὀκτώ) octāvus, eighth, iv. 6. 1.

ὁ-δε, ἡ-δε, τό-δε,* demonstr. pron., (ὁ, -δε) hic, hic-ce, this, this one, the following; more deictic than οὗτος,

and often referring to that which follows, as οὗτος to that which precedes, while both are nearer in reference than ἐκεῖνος: τῇδε [sc. χώρα or δδῶ] in this place or way, here, thus: i. 1. 9; 5. 15s; 9. 29: ii. 3. 19; 5. 41: vii. 2. 13.

†οδεύω, εὐσω, to pursue one's way, travel, journey, vii. 8. 8?

†ὁδοι-πορέω,* ἦσω, ὁδοι-πεπόρηκα or ὠδοι-πόρηκα, (πόρος) to journey, travel, esp. to proceed by land, v. 1. 14?

†ὁδο-ποιέω,* ἦσω, ὠδο-ποίηκα or -πεποίηκα, ipf. ὠδο-ποιοῦν, to make, prepare, or repair a road, D., AE., iii. 2. 24: iv. 8. 8: v. 1. 13s; 3. 1.

ὁδός, οὐ, ἡ, via, iter, a way, path, road, highway, route; a way, method, means; length of the way, distance; a journey, march, expedition; i. 2. 13; 4. 11: ii. 6. 22: iv. 3. 16: often understood w. an adj. or art., iii. 5. 15: iv. 2. 9. Der. METH-OD, METH-ODIST.

†Ὀδρύσης, οὐ, an Odrysian. The Odryse were a numerous and powerful people of Thrace, whose special seat was about the Hebrus, but who long bore sway from the Aegean to the Euxine. Their earlier known kings reigned as follows: 1. Teres, about 500 B. C.; 2. his son Sitalcas, who invaded Macedonia with an army of 150,000; and 3., who succeeded, B. C. 424, by his nephew, Seuthes I., whose yearly revenue reached 400 talents, besides a larger amount in presents; 4. Medocus (already reigning, B. C. 405) and Mæsadæ, prob. sons of Seuthes. With this division of the sovereignty was connected a decline of the power of the Odryse. Mæsadæ was soon driven from his kingdom, and died, leaving to his son, Seuthes II. (the prince whom the Cyreans assisted), only an empty title. vii. 2. 32; 7. 11. As adj., Odrysian, vii. 7. 2. — 2. Acc. to some, Odryses, from whom the Odryse took their name, father of Teres, vii. 5. 1.

†Ὀδυσσεύς, εὐς, Ulysses, king of Ithaca, one of the most famous of the besiegers of Troy, especially renowned for prudence, skill, firmness, eloquence, and cunning, and for his ten years' wanderings in returning home, v. 1. 2.

ὀθεν adv., (ὅς) unde, from which or what place, whence, from which or whence, from what source or quarter,

i. 2. 8; 3. 17 (sc. ἐκεῖσε): ii. 3. 14, 16; 5. 26.

†ὀθεν-περ from which very place, whence indeed, whence, ii. 1. 3.

οἱ the, see ὁ. — οἷ who, see ὅς. — οἷ they, see ὁ, vii. 6. 4. — οἷ enclit., to him, see οὐ, i. 1. 8. — οἷ adv., (ὅς) quo, whither, i. 6. 10?

οἶδα (οἶδ') novi, οἶσθα, see ὁράω.

οἶ 2 sing. of οἶομαι, i. 7. 9.

†οἶκα-δε (-δε, 225i) to one's home, for home, home-ward, home: ἡ οἶκαδε ὁδός the way home: i. 2. 2; 7. 4: iii. 2. 24s.

†οἰκέος, α, οὐ, s., familiaris, belonging to the house or family, domestic, akin, familiar, intimate: οἱ οἰκεῖοι the members of a family, household, kindred, friends, relatives: D., G.: ii. 6. 28: iii. 2. 26, 39; 3. 4.

†οἰκέως in a familiar or friendly way, familiarly, kindly, vii. 5. 16.

†οἰκέτης, οὐ, a member of a family; a domestic, servant; ii. 3. 15: iv. 5. 35.

†οἰκέω, ἦσω, ὦκηκα, to inhabit, occupy, dwell or live (in), A., ὑπέρ, ἀνά, ἐν, ἐπὶ, παρά, &c., i. 1. 9; 2. 6; 4. 6, 11: iii. 2. 23; 5. 16: v. 1. 13.

†οἰκημα, ατος, τό, a dwelling, vii. 4. 15.

†οἰκησις, εὐς, ἡ, a residence, vii. 2. 38.

†οἰκία, ας, a house, dwelling, ii. 2. 16.

†οἰκίζω, ἰσω ἰῶ, ὦκηκα I., to build a house or city; to colonize or people a place; to settle or establish in a residence; A.; v. 3. 7; 6. 17: vi. 4. 14; 6. 3.

†οἰκο-δομέω, ἦσω, ὦκοδόμηκα, (δέμω to build) to build, construct, erect, a house, wall, tower, &c., A., i. 2. 9.

†οἰκοθεν adv., from home, iii. 1. 4.

†οἰκοι adv., at home, in one's own country: οἱ οἰκοι those at home, one's family or countrymen: τὰ οἰκοι things at home: i. 1. 10; 2. 1; 7. 4: v. 6. 20.

†οἰκο-νόμος, οὐ, ὁ, (νέμω) a steward, manager, ECONOMIST, i. 9. 19.

οἶκος, οὐ, ὁ, (akin to Lat. vicus, Eng. -wick, -wich, 139) a house, home, ii. 4. 8.

οἰκτεῖρω,* ἐρῶ, (οἶκτος pity, fr. οἷ oh!) to pity, commiserate, A., i. 4. 7: iii. 1. 19.

οἶμαι methinks, see οἶομαι, i. 3. 6.

οἶνος, οὐ, ὁ, vinum, WINE, 141, i. 2. 13; 5. 10: iv. 4. 9; 5. 26.

†οἶνο-χόος, οὐ, ὁ, (χέω to pour) a wine-pourer, cup-bearer, iv. 4. 21.

οἶομαι* (nude 1 sing. οἶμαι, ipf. ὦμην, more comm., esp. when the verb

is parenthetic; 2 s. οἶει), οἶήσομαι, ᾤημαι, a. p. ᾤθην, to think, suppose, believe, expect; sometimes used not from doubt, but for modesty or irony; I. (A.); i. 3. 6; 7. 4, 9, 14: iii. 1. 15, 17, 29 (parenthetic, methinks), 35.

οἶος, * a. on, rel. pron. of quality, sometimes complem., (ὅς) qualis, of which or what kind, sort, or nature; such as, what kind of, what (in quality), how great; = ὅτι τοιοῦτος that such, 558: i. 3. 13; 7. 4: ii. 3. 15; 6. 8: [such as to] suitable, proper, I., 556 c, ii. 3. 13: οἶον χαλεπώτατον such as is most difficult, of the most difficult kind, 556 a, iv. 8. 2: οἶον adv., as, as for instance, as if, iv. 1. 14: vii. 3. 32: οἶός τε [such as to] competent, able, possible, (w. ἐστὶ often understood) I., i. 3. 17: ii. 4. 6, 24: v. 4. 9; ὡς οἶον τε μάλιστα πεφυλαγμένως [so as is possible, most guardedly] as guardedly as possible, ii. 4. 24.

† οἶος-περ, ἄπερ, ὀπερ, also written separately, = οἶος strengthened, just such as, such indeed as, just such a one as, just as, &c.; i. 3. 18; 8. 18.

οἶ-περ, see ὅσ-περ, iii. 2. 10.

οἶς, * οἶός, ἡ ὀ, οἶς, a sheep, iv. 5. 25.

οἶσθα, see ὁράω, ii. 3. 21.

† οἶστός, contr. οἶστός, οὐ, ὁ, an arrow, ii. 1. 6.

οἶσω, f. of φέρω, ii. 1. 17.

Οἶταιος, ον, an Oetaean, a man from the region of Mt. Oeta (now Katavóthra, 7071 feet high), in the south of Thessaly, iv. 6. 20.

οἶ-πνες, see ὅστις, i. 3. 18.

οἶχομαι, * οἶχέσθαι, ᾤχημαι? pf. a. οἶχωκα or ᾤχωκα, to go, depart; hence, to disappear, perish: pres. as pf., I have gone or departed, I am gone or absent, opposed to ἤκω I am come, 612; and ipf. as both plp. and aor.: i. 4. 8; 10. 16: iv. 5. 24, 35: ὅπθεν οἶχοιτο [whencesoever he was gone] where he was missing, iii. 1. 32. The part. of a verb of motion is often used with οἶχομαι as a stronger form of expression for the simple verb, 679 d: as ᾤχετο ἀπελαύνων he [departed riding off] rode off, ᾤχετο πλέων he sailed away, ii. 4. 24; 6. 3: cf. iii. 3. 5.

οἶωνός, οὐ, ὁ, (οἶος alone) a bird that flies alone, as an eagle, vulture, &c., esp. observed for auguries; hence, an augury, omen, presage, token, &c., iii. 2. 9.

δκέλλω, * a. ὠκέιλα, (κέλλω to impel) of a vessel, to run aground, strike, vii. 5. 12.

δκλάζω, ἄσω, (κλάω to break, bend) to bend the knee, sink on bended knee, kneel or crouch down, vi. 1. 10.

† δκνέω, ἤσω, to hesitate, be reluctant or apprehensive, fear, I., μῆ, i. 3. 17: ii. 3. 9; 4. 22.

† δκνηρῶς adv., (δκνηρός reluctant) reluctantly, vii. 1. 7.

δκνος, ον, ὁ, reluctance, hesitation, backwardness, iv. 4. 11.

† δκτακισ-χίλιοι, αι, α, eight thousand, v. 3. 3; 5. 4.

† δκτακόσιοι, αι, α, (ἐκατόν) octingenti, eight hundred, i. 2. 9.

δκτώ indecl., octo, Germ. acht, EIGHT, i. 2. 6; 8. 27. Der. OCTAVE.

† δκτω-καί-δεκα (or δκτώ καί δέκα) indecl., octō-decim, eighteen, iii. 4. 5.

δλεθρος, ον, ὁ, (δλλῦμι to destroy) destruction, loss, i. 2. 26.

δλίγος, η, ον, c. ἐλάσσων & μέλων, s. δλίγιστος, small, little; of time or distance, short; pl. few, a few: δλίγον adv., little, a little: ἐπ' δλίγων few deep, κατ' δλίγους [by few] in small parties: see ἐπί, κατά, παρά: i. 5. 2? 14: iii. 3. 9: iv. 8. 11: v. 8. 12 (δλίγας, sc. πλῆγας, too few blows): vii. 2. 20; 6. 29. Der. OLIG-ARCHY.

δλισθάνω, * δλισθήσω I., ὠλισθηκα I., 2 a. ὠλισθον, to slip, slide, iii. 5. 11.

† δλισθηρός, ἄ, ὄν, slippery, iv. 3. 6.

δλκάς, ἄδος, ἡ, (ἐλκω) a vessel which is towed; hence, a ship of burden, merchantman, i. 4. 6. Der. HULK.

† δλόλ-τροχος, ον, ὁ, (τροχός wheel, fr. τρέχω) a stone making an entire wheel, a round stone, iv. 2. 3.

† δλο-καυτέω, ἤσω, (καίω) to burn whole, offer a HOLOCAUST, A., vii. 8. 4 s.

δλος, η, ον, tōtus, WHOLE, entire, all, i. 2. 17: ii. 3. 16: iii. 3. 11: iv. 8. 11. Der. CATH-OLIC.

Ὀλυμπία, ας, Olympia, a consecrated spot on the north bank of the river Alphēus, near Pisa in Elis, noted for its temple of Jupiter Olympius, and the quadrennial celebration (about midsummer) of the great Olympic games, on which the Greek system of chronology was based. v. 8. 7, 11. || The vale of Andilalo.

Ὀλύνθιος, ον, an Olynthian, a man of Olynthus (Ολυνθος), a flourishing

and powerful city on the northern coast of the Aegean, at the head of the Toronaic Gulf, a Chalcidian colony. Some of the most familiar orations of Demosthenes were delivered for the preservation of this city from the machinations of Philip of Macedon, but in vain. It was destroyed B. C. 347. i. 2. 6. || Aio Mamás.

ὁμαλής, ἔς, & ὁμαλός, ἡ, ὄν, (ὁμός) even, level, smooth; sometimes w. χῶριον ground, or ὁδός way, understood; i. 5. 1: iv. 6. 12. Der. AN-OMALOUS.

† ὁμαλῶς evenly, in an even line, uniformly, i. 8. 14.

δμ-ηρος, ον, ὁ, (ὁμοῦ, ἀρ-) one who joins together, a surety, hostage, I. fut. as gen., iii. 2. 24: vii. 4. 12 s, 24.

ὁμίλῳ, ἤσω, ὠμίληκα, (δμίλος a crowd, assembly) to associate or be intimate with, D., iii. 2. 25. Der. HOMILY.

ὁμίχλη, ης, a mist, fog, iv. 2. 7.

δμμα, ατος, τό, (ὁπ-, see ὁράω) a look, eye, vii. 7. 46.

δμνῦμι * & δμνύω, δμοῦμαι, δμώμοκα, a. ὠμοσα, to swear, take an oath; to swear by, 472 f; A. D., I. (A.), A.E., ἐπὶ: ii. 2. 8 s: iii. 2. 4: vi. 1. 31; 6. 17.

† δμοιος, α, ον, like, alike, similar, the same kind of; in like condition or on an equality with; D. G. (iv. 1. 17?): at Sparta, οἱ δμοιοι the peers, those who had the full rights of citizenship, iv. 6. 14: ἐν τῷ ὁμοίῳ in a like position, on equal ground, iv. 6. 18: δμοιοι ἦσαν θαυμάζειν or θαυμάζοντες (or -ουσι) they seemed to be wondering, 657 j, iii. 5. 13: ὁμοίους καὶ 705 c, v. 4. 21: δμοια ἄπερ [things like to those which] the same kind of things which, or just as, v. 4. 34. Der. HOMEO-PATHY.

† δμοίως in like or the same manner, alike, i. 3. 12: vi. 5. 31 (ὁ ὥσπερ): vii. 6. 10.

† δμο-λογέω, ἤσω, ὠμολόγηκα, (λέγω) to speak in agreement with another, to agree, agree upon, acknowledge, confess; to consent, promise; A., I. (A.); i. 6. 7 s; 9. 1, 14: ii. 6. 7: vii. 4. 13.

† δμο-λογουμένως adv., (fr. pt. of preceding) confessedly: ὁ ἐκ πάντων [confessedly by all] by the acknowledgment, admission, or consent of all, ii. 6. 1.

† δμο-μήτριος, α, ον, (μήτηρ) born of the same mother, iii. 1. 17.

† δμο-πάτριος, α, ον, (πατήρ) by the same father, iii. 1. 17.

[ὁμός, ἡ, ὄν, Ep., one and the same. Der. HOMO- in compounds.]

ὁμόσαι, -σας, see δμνῦμι, ii. 3. 27.

ὁμόσει (ὁμός) to the same place with the enemy, or to meet them; to the charge, to close quarters; iii. 4. 4: v. 4. 26.

ὁμο-τράπεζος, ον, (ὁμός, τράπεζα) sitting at the same table: masc. subst., a table-companion, partaker at the same table; among the Persians, a courtier who was specially honored by admission to the prince's table: D.: i. 8. 25: iii. 2. 4. So συν-τράπεζος, i. 9. 31.

δμοῦ adv., (ὁμός) in the same place; together, in union or combination; at the meeting of arms, in collision; at the same time; i. 10. 8: iv. 2. 22; 6. 24 (D. or G. 450, 445 c): v. 2. 14: vii. 1. 28.

δμφαλός, οὔ, ὁ, umbilicus, the navel, iv. 5. 2.

δμως adv., (ὁμός) at the same time, however, nevertheless, notwithstanding, yet, still; often w. a conj., as δέ, ἀλλά, &c.; i. 3. 21; 8. 13, 23: ii. 2. 17; 4. 23.

δν, see εἰμί. — δν whom, see ὅς.

δναρ, * τό, δνειρος, ὁ, or δνειρον, τό, g. δνειρον or δνειρατος, pl. δνειρατα or δνειρα, a dream, night-vision, iii. 1. 11 s: iv. 3. 8, 13. Der. ONEIRO-MANCY.

δνίνημι, * δνήσω, a. ὠνησα, a. p. ὠνήθην, to benefit, do one a service, 2 A., iii. 1. 38? v. 5. 2; 6. 20.

δνομα, ατος, τό, (γνο- in γινώσκω) Lat. nōmen (fr. nosco), what one is known by; a NAME; re-NOWN, reputation; i. 2. 23; 4. 11; 5. 4: ii. 6. 17. Der. AN-ONYMOUS. [vii. 4. 15.]

† δνομαστί adv., by name, vi. 5. 24:

δνος, ον, ὁ ἡ, asinus, an ass: δνος ἄγριος onager, the wild ass: δ. ἀλέτης a grinding-jack, a mill-stone, esp. the upper one: i. 5. 2, 5: ii. 1. 6; 2. 20.

δντος, -ι, -α, -ες, &c., see εἰμί, i. 1. 11. Der. ONTO-LOGY.

† δξος, εος, τό, Fr. vin-aigre, sour wine, vinegar, ii. 3. 14.

δξύς, εἶα, ὅ, sharp, acid, sour, v. 4. 29. Der. OXY-GEN.

δ-περ, see ὅσ-περ, iii. 2. 29.

δ-πη or δ-πη adv., wherever, where; by or in whatever or what way, how, as; in whatever or what direction, whither (soever); i. 3. 6; 4. 8: ii. 1. 19: iv. 2. 12, 24: vi. 1. 21.

δ-πηνίκα adv., (πηνίκα; at what point of time?), at whatever point of time, &c., iii. 5. 18?

δπισθεν adv., (akin to επομαι) from behind, behind, in the rear: εκ του δπισθεν from behind, εις τοδπισθεν backwards: ολ δπισθεν those behind or in the rear, the rear: τα δπισθεν the rear: G.: i. 7. 9; 10. 6, 9; iii. 3. 10; 4. 40: iv. 1. 6; 2. 25 s.

†δπισθο-φυλακείω, ήσω, to form the rear-guard; to guard, cover, bring up, or command the rear; ii. 3. 10.

†δπισθο-φυλακία, αι, the charge of the rear, iv. 6. 19.

†δπισθο-φύλαξ, ακος, ο ή, guarding the rear, of the rear-guard: ολ δπισθο-φύλακες subst., the rear-guard: iii. 3. 7: iv. 1. 6, 17; 3. 27; 5. 16; 7. 8.

δπίσω adv., (akin to επομαι) behind, vi. 1. 8.

†δπλίξω, ίσω ω, ωπλικα l., to arm, equip, A.: M. to arm one's self: i. 8. 6: ii. 2. 14; 6. 25: iv. 3. 31.

†δπλισις, εως, ή, warlike equipment, ii. 5. 17.

†δπλιτεύω, εύσω, ωπλιτευκα, to serve as a hoplite, v. 8. 5.

†δπλίτης, ου, a heavy-armed foot-soldier, man-at-arms, hoplite. The δπλίται, encased in metal and well trained in the use of arms, were the chief dependence of a Greek army, and were among the best soldiers the world has ever known. They carried a helmet, cuirass, shield, greaves, spear, and sword. i. 1. 2; 2. 3, 9.

†δπλιτικός, ή, ον, relating to or consisting of hoplites: δπλιτικόν, sc. στρατευμα, heavy-armed force, heavy infantry, hoplites, iv. 8. 18: vii. 6. 26.

†δπλο-μαχία, αι, (μάχομαι) the use of heavy arms, the art of fighting with them; infantry-practice; ii. 1. 7.

δπλον, ου, an implement, esp. of war: pl. arms, esp. heavy arms; armor; the arms as stacked or deposited in an encampment (comm. in front of the men's quarters), the place of arms, or, in general, the camp: τα δπλα by metonymy for ολ δπλται the men at arms: εν(τοις) δπλοις in or under arms, armed: i. 2. 2: ii. 2. 4, 20; 4. 15: iii. 1. 3, 33; 2. 28, 36; 3. 7. Der. PAN-OPLY.

†δ-πόθεν whence, whence; (elliptically, 551 f) anywhere whence, any place or source from which; iii. 1. 32; 5. 3: v. 2. 2.

†δ-ποι whithersoever, whither, wherever, where; (elliptically, 551 f) any

place to which; i. 9. 13! ii. 4. 19 s: iii. 5. 13, 17.

†δ-ποιος, α, ον, of whatever or what kind or nature, whatsoever, whatever or what (in quality); what kind or sort of; such as; ii. 2. 2; 6. 4: iii. 1. 13: v. 2. 3; 5. 15; 6. 28 (550 d).

[δ-πος an old rel. indef. pron., remaining in δπου, δπη, &c.]

†δ-πόσος, η, ον, how much or great (soever), as much or large as: δπόσον, sc. χωρον, as far as: iii. 2. 21; 3. 10: iv. 4. 17: pl. how many (soever), whatever (in number), as many as, often preceded by the pl. of πᾶς, 550 f, i. 1. 6; 2. 1; 8. 27; v. 8. 10.

†δπότ-αν or δπότ' αν, = δποτε αν, w. the subj., 619 b, ii. 3. 27: v. 7. 7 s.

†δ-πότε whenever, when; at whatever time, as soon as; at a time when, 550 b; since: ην δποτε [there was when] sometimes: δποτε γε at least when, if indeed, since: i. 2. 7; 6. 7: iii. 2. 2, 15 s, 36: iv. 2. 27: vii. 6. 11.

†δ-πότερος, α, ον, whichever or which, of two persons, parties, courses, &c., iii. 1. 21, 42; 4. 42; vii. 7. 18.

†δ-που wherever, where, to or in a place where: δπου μή [where not] except where: ούκ ην δπου there was no place where: i. 3. 6; 5. 8 s: iii. 2. 9, 34: iv. 5. 30 s; 8. 26: vi. 3. 23.

δπτᾶω, ήσω, ωπτηκα, (akin to εψω) to bake, roast, A., v. 4. 29.

†δπτός, ή, ον, (shortened for δπτηγός) baked, burnt, as brick, ii. 4. 12.

δ-πως* adv., in whatever or what way, how, as; conj., in order that, so that, that; i. 1. 4, 6; 6. 11; 8. 13: vi. 5. 30: ούκ εστιν δπως [there is not how] it cannot be that, ii. 4. 3: δπως εσεσθε [sc. δπατε] see that you be, 626, i. 7. 3: ούχ δπως not only not, 717 g, vii. 7. 8.

δράω,* δφωμαι, έώρακα or έδρακα, ipf. έώρων, 2 a. ειδον (ιδω, -οιμι, -έ-ειν, -ών), a. p. ωφθην, to see (including both sensation and perception, real or imaginary, and even mere mental discernment, while βλέπω is rather to look, of the outward sense, θεδομαι to gaze upon a spectacle, and σκοπέω to look as a watchman or searcher), to behold, discern, perceive, A. (often by attraction from a dependent clause, 474 b) P., CP., i. 2. 18: iii. 1. 11 s, 15; 2. 8, 23 s, 29: δρώμενος seen, visible, iv. 3. 5:—2 pf. οίδα* (οίδαμεν or ισμεν,

ειδῶ, εἰδείην, ισθι, εἰδέναι, εἰδώς), 2 plp. ηἶδew, f. εἶσομαι, [to have seen, hence] to know (in general presenting this result more simply than its synonyms, γινώσκω, ἐπίσταμαι, &c.), to understand, be acquainted with, be assured, A. (sometimes by attraction from a dependent clause, 474 b) P., CP., i. 3. 5, 15; 8. 21: ii. 1. 13; 5. 13: iii. 5. 11: iv. 1. 22: χάρw εἰδέναι to [know] recognize or feel an obligation, D. G., i. 4. 15: vii. 6. 32: εἰδώς knowing, from certain knowledge, with certainty, i. 7. 4: ἐκασταχόσε εἰδέναι [to be acquainted] to know the country in every direction, iii. 5. 17: οἷδ' εἶ parentetic, I know, 717 b, v. 7. 33. Der. PAN-ORAMA.

δργή, ης, anger, i. 5. 8: ii. 6. 9.

†δργίζω, ίσω ω, to make angry, enrage; M. w. a. p., to be angry, wroth, or enraged, D., i. 2. 26; 5. 11: vi. 1. 30.

†δργυιά, αι, the extent of the outstretched arms, a fathom, about 6 feet (= 4 πήχεις), i. 7. 14: iv. 5. 4.

δρέγω,* έξω, (akin to Lat. rego) to stretch or reach out, present, vii. 3. 29.

δρανός, ή, ον, or δραιος, α, ον, (δρος) mountainous; of the mountains, mountain: ολ δραιολ the mountaineers: v. 2. 2: vii. 4. 11, 21.

†δρθιος, α, ον, s., straight up, steep (cf. πρηνής); το δρθιον [sc. χωρον] the steep ground; δρθιον λέναι to go up a steep ascent: of a military company, [straight up towards the enemy] in a column, i. e. with narrow front, and much greater depth (cf. φάλαγξ): i. 2. 21: iv. 2. 3, 11; 6. 12; 8. 12 s.

δρθός, ή, ον, (akin to δρνύμι and Lat. orior) erect, upright, straight; right; ii. 5. 23: vi. 6. 38. Der. ORTHO-DOX.

†δρθρος, ου, δ, the rising of the morning light, dawn, daybreak, ii. 2. 21.

†δρθώς rightly, right, properly, correctly, justly: δ. έχω (q. v.) to be proper: i. 9. 30: iii. 2. 7; 3. 12.

δρίζω, ίσω ω, ωρικα, (δρος a bound) to bound, separate; to define, determine; A.: M. to set up for one's bound, A.: iv. 3. 1: vii. 5. 13; 7. 36. Der. HORIZON.

δριων, ου, (δρος a bound) a boundary, bound: ch. pl., borders, confines, frontier, iv. 8. 8: v. 4. 2: vi. 2. 19.

δρκος, ου, δ, (akin to έργω to restrain) an oath: ολ θεων δρκοι the oaths [of the gods as their keepers] by the gods: ii. 5. 3, 7 s: iii. 1. 20, 22. Der. EX-ORCISM.

δρμαω, ήσω, ώρμηκα, (δρμή) to start quickly, rush, hurry, hasten, i., εκ, εις, &c.: δρμᾶν οδόν to start on or commence an expedition: M. to start, set forth, make incursions, από, έξ: i. 1. 9; 2. 5; 8. 25; 10. 1: iii. 1. 8; 4. 33, 44.

δρμέω, ήσω, (δρμος) to be moored, lie at anchor, i. 4. 3, 6.

δρμή, ης, (akin to δρνύμι) the start or point of starting; motion, movement, impulse; ii. 1. 3: iii. 1. 10; 2. 9.

†δρμίζω, ίσω ω, to moor or anchor (trans.), A.: M. to anchor (intrans.), come to anchor, moor one's vessel, εις, παρά: iii. 5. 10: vi. 1. 15; 2. 1 s.

[δρμος, ου, δ, (έρω to tie) a place where vessels are fastened, anchorage, haven.]

†δρνεον, ου, a bird, vi. 1. 23.

†δρνίθειος, α, ον, of a bird, bird's: κρέα δρνίθεια fowl, iv. 5. 31.

δρνις,* ιθος, acc. δρνυ & δρνιθα, δ ή, (akin to δρνύμι) a bird, fowl, esp. domestic; cock or hen; iv. 5. 25. Der. ORNITHO-LOGY.

[δρνύμι, δρσω, δρωρα, to rouse, raise: M. orior, to rise.]

Ὀρόντας or Ὀρόντης, ου or α, Oron-tas or -es, a Persian nobleman of the royal family, condemned to death for treason against Cyrus, i. 6. 1, 3 s.—2. Satrap of Armenia, married to Rhodogūne, daughter of the king, but afterwards disgraced for misconduct in the war against Evagoras of Cyprus, ii. 4. 8 s: iii. 5. 17.

δρος, εος (g. pl. όρέων & όρών both found), τό, (akin to δρνύμι) a mountain, i. 2. 21 s, 24 s. Der. OREAD.

δροφος, ου, δ, (έρέφω to cover) a roof, vii. 4. 16.

†δρυκτός, ή, ον, dug, dug out, excavated; of a ditch, artificial; i. 7. 14: iv. 5. 25.

δρύττω,* όξω, δρώρυχα, to dig, quarry, A., i. 5. 5: v. 8. 9.

δρφανός, ή, ον, orbus, bereft of parents, as an ORPHAN, vii. 2. 32.

δρχέομαι, ήσομαι, (δρχος row) to dance, v. 4. 34. Der. ORCHESTRA.

†δρχησις, εως, ή, a dance, dancing, vi. 1. 8, 11.

†δρχηστρίς, ίδος, ή, a female dancer, vi. 1. 12.

Ὀρχομένιος, ου, an Orchomenian, a man of Orchomenus (Ὀρχομενός), an ancient city in eastern Arcadia, of

early importance (πολύμηλος *rich in flocks*, Il. B. 605), ii. 5. 37. || Kalpaki.

8ς, η, οί, αί, as forms of the art., see 6: i. 8. 16: iii. 4. 47: vii. 6. 4.

8ς, η, 8, * rel. pron., *qui, who, which, what, that*; often referring to an antecedent understood or expressed in the same clause, often attracted in case to its antecedent, and sometimes used as complem., 551, 554, 563; i. 1. 2; 2. 1s, 20; 3. 16s; 9. 25, 28. Forms of 8ς are often used adverbially; or an adv. or conj. may be used in translating them: οὗ [sc. τόπου or χωρίου] *in which place, where, to the place where* [sc. ἐκεῖσε], i. 2. 22: ii. 1. 6: η̄ [sc. ὁδῷ or χώρῳ] *in what way, direction, or place, as, where, on the route by which*; iii. 4. 37: iv. 5. 34: η̄ ἐδύνατο τάχιστα [what way he could most quickly] *as rapidly as possible, with all possible speed* (some translate, *by the quickest route*), η̄ δυνατὸν μάλιστα *as strictly as possible*, 553c, i. 2. 4; 3. 15; so η̄ τάχιστα vi. 5. 13: δι' 8 *on which account, wherefore*, i. 2. 21: οὗ ἐνεκα *on what account, why*, vii. 4. 4. See ἀπὸ, ἐν, ἐξ, ἐπὶ, μέχρι. εἰμὶ.

8σιος, α, ον, *pious, religious, conscientious*, ii. 6. 25: v. 8. 26.

8σος, * η, ον, rel. pron. of quantity, also used as complem., 563, (8ς) *quantus, as much, great, or large as, how much or great*; pl. comm. = quot., *as many as, how many*: often translated by the simpler *who, which, that, what*, esp. when preceded by πᾶς or a numeral, 550d, f; sometimes by *whoever* or *whatever*, *such as, so great that* (& pers. pron.), &c.: i. 1. 2; 2. 1: ii. 1. 1, 11, 16: iii. 1. 19: 8σον χρόνον *whatever time, as long as*, ii. 4. 26: 8σῶ w. compar., *by how much, the, according as*, 468, i. 5. 9: iv. 7. 23. The neut. 8σον is greatly and variously used, often as an indecl. adj. or subst., or as an adv., 507e, 556, *as much as, as large as, as far as, as many as*; hence, *about* (w. numerals and words of measure, i. 8. 6: iv. 5. 10); *enough* (esp. w. inf., iv. 1. 5: vii. 3. 22, cf. 20); *so far that, as this that, as that, that*; iii. 1. 45; 3. 15: iv. 8. 12: vi. 3. 14: vii. 3. 9: w. superl., *as . . . as*, e. g. 8σον ἐδύναντο μέγιστον *as loud as they could*, 553c, iv. 5. 18: ἐφ' 8σον *over as much ground as*, vi. 3. 19: 8σον οὐ tantum

non, as much only as not, *only not, almost*, vii. 2. 5.

† 8σοσ-περ, ηπερ, ονπερ, strengthened fr. 8σος, *just or even as much or many as, &c.*, i. 7. 9: iv. 3. 2: vii. 4. 19; 7. 28.

8σ-περ, ηπερ, 8περ, strengthened fr. 8ς, *who or which indeed, which very, just who or which*; οὐπερ *just where, η̄περ just as or where*; &c.; i. 4. 5: ii. 3. 21: iii. 1. 34; 2. 10, 29: iv. 8. 26.

8σπριον, ον, ch. pl. *legumes, pulse*, esp. *beans*, iv. 4. 9; 5. 26: vi. 4. 6; 6. 1.

8σ-τις, * η̄τις, 8τι, (g. οὐτινος or 8του, d. 8τινι or 8τω, g. pl. 8ντινων or 8των, the shorter forms much prevailing in the Anab.) rel. indef. pron., also complem., *whosoever, whoever, which-(so)ever, what(so)ever*; *one or any one who, a man who, anything which*; *who, which, what, that*; sometimes referring to a definite antecedent, and often in the sing. referring to the pl., 501, 550b, f; i. 1. 5; 3. 5, 11s, 18; 6. 7: ii. 5. 39: iii. 2. 4: 8στις = *that he*, 558, ii. 5. 12, 21: w. fut., denoting purpose, 558a, i. 3. 14: 8του δὴ παρ-εγγυήσαντος *some one indeed* [whoever it might have been] *having suggested it*, iv. 7. 25; cf. v. 2. 24: 8τι ἐδύναντο [whatever] *as far as he could*, vi. 1. 32. See εἰμὶ, ἐξ.

† 8σ-τις-οὖν, η̄τισοὖν, 8τισοὖν, *whoever then, whatever then, &c.*: μηδ' ὀντινα-οὖν μισθὸν *not any pay whatever* [then it might be], vii. 6. 27.

8σφραλνόμεναι, * 8σφρήσομαι, *to perceive by smell, smell of*, a., v. 8. 3.

† 8ταν = 8τ' ἄν or 8τε ἄν, w. subj., *when, whenever*, iii. 3. 15; 4. 20.

8τε, by apostroph. 8τ' or 8θ', adv. of time, (8ς) *quum, quando, when, while*, i. 2. 9: iii. 1. 37: w. opt., *when, whenever, as soon or often as*, ii. 6. 12: iv. 1. 16. See εἰμὶ.

8τι * conj., (fr. neut. of 8στις, cf. quod) complem., *that*; more positive, direct, or actual than 8ς, 702a (sometimes even used before direct quotation or the inf., 644, 659e, i. 6. 8: ii. 4. 16: iii. 1. 9?); causal, *because*: i. 2. 21; 3. 7, 9s: ii. 3. 19: v. 6. 19 (repeated): — as an intensive adv., w. superl., = *quam*, 553c, as 8τι ἀπαρασκευαστότατον (πλείστον) *as unprepared (many) as possible*, i. 1. 6: cf. iii. 4. 5. Words logically following 8τι sometimes precede it for greater emphasis,

or through some attraction, 719 η, i. 6. 2: ii. 2. 20: vi. 3. 11.

8τι, 8του, 8τω, 8των, see 8στις.

οὐ* (before a smooth vowel οὐκ, before an aspirated vowel οὐχ, and sometimes prolonged to οὐχί), *not*, the objective neg. adv., esp. denying fact, and ch. used with the ind., opt., and pt., 686 (sometimes by litotes, 686i), i. 2. 11: ii. 1. 13; 5. 21: iii. 1. 13: πλοῖα οὐκ ἔχομεν *we have* [not] *no boats*, ii. 2. 23: οὐκ ἔφασαν ἔναι *they said that they would not go, they refused to go*, 662b, 686i, i. 3. 1, cf. 8: οὐ μὴ in strong denial of the future, 627, vi. 2. 4. In introducing a question, οὐ, or ἀρ' οὐ, implies that an affirmative answer is expected, 687, iii. 1. 18, 29. Οὐ has similar uses in compos.; where it is often repeated without doubling the negation, i. 3. 5; 8. 20; 9. 13: iii. 1. 38. See μὴ.

οὐ whose; as adv., *where*; see 8ς.

οὐ, οί, ξ, * encl., *sui, sibi, se, pl. sphaeis, &c., of him or himself, of her or herself, &c.*; 3d pers. pron., comm. reflexive, but ch. yielding its place to other pronouns, 539a, b, f. Of the sing., only the dat. occurs in the Anab. i. 1. 8; 2. 8: iii. 5. 16: v. 7. 18, 25.

[† οὐδ-αμός, ἡ, 8ν, (old ἀμός = εἰς), = οὐδ-εἰς.] Hence the adverbs, οὐδαμοῦ *nowhere*, i. 10. 16: οὐδαμόθεν *from no place or quarter*, ii. 4. 23: οὐδαμῇ or -μῇ *nowhere, in no wise*, iv. 6. 11? v. 5. 3: οὐδαμοί *to no place*, vi. 3. 16?

οὐδέ, by apostroph. οὐδ', conj., *and not, but not, nor, neither, nor yet* (cf. οὐτε); used after a neg. clause, as καὶ οὐ after an affirmative one; i. 2. 25; 6. 11: cf. i. 4. 7: v. 8. 25: — emphatic adv., *ne . . . quidem, not even or also, certainly not, by no means, neither*, i. 3. 12, 21; 6. 8: οὐ . . . οὐδέ *not by any means*, ii. 2. 16. For its compounds οὐδέλς, &c., the stronger forms οὐδέ εἰς, &c., are also found, iii. 1. 2? vii. 6. 35.

† οὐδ-εἰς, * οὐδε-μία, οὐδ-έν (εἰς) *not even one, no one, no, none*: οὐδέν subst., *nothing*; as adv., *as to nothing, by no means, not at all*: i. 1. 8; 2. 22; 3. 11; 6. 7s; 8. 20: ii. 5. 1: vi. 2. 10.

† οὐδέποτε *not even at any time, never*, ii. 6. 13.

† οὐδέπω *not yet indeed, not as yet*, vii. 3. 24, cf. 6. 35.

οὐθ' by apostroph. before an aspirated vowel, for οὐτε *neither, nor*, ii. 5. 7.

οὐκ, οὐχ, οὐχί, *not*, see οὐ, i. 4. 8.

† οὐκ-ἐτι *no longer, no farther, no more, not now*, i. 8. 17; 10. 1, 12, cf. 13: ii. 2. 12 (w. μὴ, see οὐ): vii. 5. 1.

† οὐκ-οὖν declarative, and οὐκ-οὖν interrog., *not therefore, not then, certainly not*. This distinction of accent is not observed by all. In οὐκοῦν, neg. interrogation sometimes passes into assertion, *therefore, then*, 687c. i. 6. 7: ii. 5. 24: iii. 2. 19; 5. 6: vi. 6. 14.

οὖν* (post-pos. adv.), as contr. fr. the impers. pt. ἐόν *it being* (fr. εἰμὶ), may signify *this being so, or this being as it may*; hence comm., *therefore, then, now, accordingly, in this state of things*; but sometimes, *yet, however, be this as it may, however that might be, at any rate, certainly*, esp. in δ' οὖν: i. 1. 2; 2. 12, 15s, 22, 25; 3. 5s; 5. 14.

οὐ-περ as adv., *just where, the very place where*, iv. 8. 26; see 8σπερ.

οὐ-ποτε n-unquam, *n-ever*, i. 8. 5.

οὐ-πω non-dum, *not yet, not as yet*, i. 5. 12; 8. 8; 9. 25: cf. vii. 3. 35.

οὐ-πώ-ποτε (also written οὐ πάποτε) *not yet at any time, never before*, i. 4. 18.

οὐρά, 8ς, *the tail*: of an army, *the rear*, iii. 4. 38, 42? vi. 5. 5s.

† οὐρ-ἀγία, as, *the rear-command, rear-guard*, iii. 4. 42: v. l. οὐρά.

† οὐρ-ἀγός, οὐ, 8, (ἀγω) *a rear-leader, the rearmost or last man in a file, who of course became the first when the direction of the file was reversed*, iv. 3. 26, 29.

οὐρανός, οὐ, 8, *heaven, the heavens, sky*, iv. 2. 2. Der. URANUS.

οὐς, * ὠτός, τό, *auris, an ear*, iii. 1. 31: vii. 4. 3s. Der. PAR-OTID.

οὐς *whom, which*, see 8ς, i. 4. 9.

οὐσα, οὐσι(v), see εἰμὶ, i. 4. 15; 5. 9.

οὐ-τε conj., by apostroph. οὐτ' or οὐθ', *ne-que, and not, nor*: οὐτε . . . οὐτε *neither . . . nor*: οὐτε . . . τε *neque . . . et, both not . . . and*. Οὐτε is commonly thus doubled in whole or part, as both primary and secondary connective, and is thus distinguished from the conj. οὐδέ (yet μὲν οὐτε . . . δέ, vi. 3. 16). i. 2. 26; 3. 11: ii. 5. 4, 7. Cf. μὴ-τε.

οὐ-τινος, see 8στις, i. 4. 15.

οὐ-τοι *certainly not, not by any means*, vii. 6. 11: v. l. οὐτι *not at all*.

οὗτος, * αὐτή, τοῦτο, *demonst. pron.*,

(ὁ αὐτός) hic, *this*, pl. *these*; sometimes *that*, *those*; comm. referring to that which precedes or is contained in a subordinate clause (so οὕτως, τοιοῦτος, &c., cf. δδε, &c., 543 s): as a pers. pron., *he*, *she*, *it*, *they*: i. 1. 7 s, 9, 11; 3. 7 s: καὶ οὗτοι *these also*, and *these* or *those too*, καὶ ταῦτα *and that too*, 544 a, i. 1. 11; 4. 12: ii. 5. 21: τοὺς *those well known*, 542 b, i. 5. 8: ταῦτα *here*, 509 b, iii. 5. 9! *therefore*, 483 b, iv. 1. 21: τοῦτο ἔστω *so be it*! i. 8. 17. †οὕτως-τ' αὐτῇ, τουτὶ, (paragoric -τ', Att. & deictic, 252 c) hic-ce, Fr. celui-ci, *this here, this . . . here present*, i. 6. 6: vii. 2. 24.

†οὕτως, *comm. οὕτω before a consonant, 164, *thus, so, in this way* or *manner, to such a degree, so much* or *very, on this condition* or *supposition*, i. 1. 5, 9 s: ii. 6. 6: iv. 7. 4: οὕτως . . . *so . . . that he*, 558, ii. 5. 12: vii. 1. 28. See οὗτος, ἔχω.

†οὕτως-τ(ν), *in just this way, as follows*, vii. 6. 39: v. 1. οὐ τὼ Σιῶ.

οὐχ, οὐχί, *not*, see οὐ, iii. 1. 13.

ὀφείλω, *λήσω, ὠφείληκα, 2 a. ὀφείλον, *to owe*: P. *to be owed, be due*: ὀφελον **ought, O that! would that!* i., 638 g: i. 2. 11: ii. 1. 4: vii. 7. 34.

ὀφελος, *τό, in nom. & acc., (ὀφέλλω *to further*) *advantage, profit, good, use*, a., i. 3. 11: ii. 6. 9.

ὀφθαλμός, οὐ, ὁ, (ὀφ- in ὀφθαλμοί) *an eye*: ἔχειν ἐν ὀφθαλμοῖς *to have in or under eye, keep in sight*: i. 8. 27: iv. 5. 12 s, 29. Der. OPHTHALMIC.

ὀφλισκάνω, *ὀφλήσω, ὠφληκα, 2 a. ὠφλον, (ὀφείλω) *to incur, be adjudged to pay*, v. 8. 1.

Ὀφρύνιον, ου, Ophrygium, a small town of Troas, near the southern end of the Hellespont, with a grove sacred to Hector, vii. 8. 5. || Fren-Keni.

†ὀχετός, οὐ, ὁ, a conduit of water, duct, ditch, channel, ii. 4. 13.

ὀχέω, ἦσω, (ὀχος carriage, fr. ἔχω) *to carry, bear*: P. *to be borne, ride*, ἐπὶ, iii. 4. 47.

†ὀχημα, ατος, τό, a vehicle, conveyance, support, iii. 2. 19.

ὀχθη, ης, (ἔχω) a high bank, esp. of a river, iv. 3. 5, 17, 23.

ὄχλος, ου, ὁ, (akin to vulgus, Germ. Volk, Eng. folk) a crowd, throng, multitude, rabble, esp. the crowd or retinue of camp-followers; hence, annoyance,

trouble: ii. 5. 9: iii. 2. 27, 36; 3. 6; 4. 26. Der. OCHLO-CRACY.

ὀχυρός, ἄ, ὄν, (ἔχω) fit for holding, tenable, strong, fortified, secure: pl. ὀχυρά strong-holds: i. 2. 22, 24: iv. 7. 17: cf. ἔχυρός.

ὀψέ adv., (akin to ἔπομαι contr. fr. δπισθε!) *late*: ὀψέ ἦν (ἐγίγνετο) *it was (became) late*: ii. 2. 16: iii. 4. 36.

†ὀψία, ας, a late hour, evening, vi. 5. 31?

†ὀψίζω, ἴσω ἰῶ, *to be or come late*, iv. 5. 5.

†ὀψις, εως, ἡ, sight, appearance, spectacle, ii. 3. 15: vi. 1. 9.

ὀψομαι, see ὀράω. Der. OPTIC.

Π.

παγ-κράτιον, ου, (πᾶν κράτος) a contest demanding the entire strength; the pancratium, a severe "rough and tumble" exercise, in which wrestling and boxing were combined, iv. 8. 27.

παγ-χάλεπος, ου, (πᾶν) *very hard* or *difficult*, v. 2. 20?

†παγ-χάλεπος *very hardly*: π. εἶχον *were very hard in their feelings*, πρὸς, vii. 5. 16.

παθεῖν, see πάσχω, i. 8. 20; 9. 8.

†πάθημα, ατος, τό, calamity, suffering, misery, vii. 6. 30.

†πάθος, εος, τό, affliction, ill-treatment, affection, disease, i. 5. 14: iv. 5. 7. Der. PATHOS, PATHETIC.

παιάνίζω, ἴσω ἰῶ, (παιάν a PÆAN, war-song) *to sing or chant the pæan or war-song*, i. 8. 17; 10. 10: iii. 2. 9?

†παιδεία, ας, education, training, discipline, iv. 6. 15 s. Der. CYCLO-PÆDIA.

†παιδ-εραστής, οὐ, (ἐραμαι) a lover of boys, vii. 4. 7.

†παιδεύω, εύσω, πεπαίδευκα, *to bring up a child, train, educate*, a., i. 9. 2 s.

†παιδικά, ὦν, τὰ, deliciæ; as sing., a darling, favorite, object of love; ch. of a boy; ii. 6. 6, 28: v. 8. 4.

†παιδίον, ου, τό, dim., a little or young child, iv. 7. 13.

†παιδίσκη, ης, dim., a young girl, maiden, iv. 3. 11.

παῖς, παῖδος, ὁ ἡ, a child, whether son or daughter, boy or girl; a youth, boy, lad; hence, a page, waiter, servant (cf. puer); i. 1. 1; 9. 2 s: ii. 6. 12: iv. 5. 33: see ἐξ. Der. PED-AGOGUE.

παῖω, *παῖσω, πέπαικα, *to strike*, as w. the hand or anything in it, *to smite, beat, wound*; often joined w. βάλλω, in a sense clearly distinct; A. A.E.; i. 8. 26 s; 10. 7: iii. 1. 29; 4. 49: v. 7. 21; 8. 12 s, 16.

παιωνίζω, ἴσω ἰῶ, = παιανίζω, iii. 2. 9?

πάλαι adv., *long ago, long since, long before; formerly, previously*; i. 4. 12: iv. 5. 5; 8. 14: vii. 6, 9, 37.

†παλαιός, ἄ, ὄν, c. παλαιερος or παλαιότερος, *old, ancient*: τὸ παλαιὸν *anciently*: iii. 4. 7: iv. 4. 9; 5. 35. Der. PALÆ-ONTO-LOGY.

†παλαίω, αἴσω, πεπάλακα l., *to wrestle*, iv. 8. 26. Der. PALÆSTRA.

πάλη, ης, (πάλλω *to shake*) *wrestling*, common in the Greek games, iv. 8. 27.

πάλιν adv., *again, back again, back*, i. 1. 3; 6. 7 s. Der. PALIN-ODE.

παλλακίς, ἴδος, ἡ, (πάλλαξ a youth) a concubine, mistress, i. 10. 2.

παλτόν, οὐ, (πάλλω *to brandish*) a dart, javelin, or light spear, used by the Asiatics for both throwing and striking (like the modern jereed); whence two were often carried; i. 5. 15; 8. 3, 27: v. 4. 12, 25.

†παμ-πληθής, ἐς, (πλήθος) *very numerous, vast, countless*, iii. 2. 11.

†πάμ-πολυς, -πόλλη, -πολυ, *very much* or *great, very numerous, vast*: pl. *very many, a great many*: ii. 4. 26: iii. 4. 13: iv. 1. 8; 6. 26: vii. 5. 12 (see ἐπὶ).

†παμ-πόνηρος, ου, *all-depraved*: of a man, a perfect villain, the worst of men, vi. 6. 25.

πᾶν neut. of πᾶς; in compos., παγ- before a palatal, and παμ- before a labial; iv. 2. 22. Der. PAN-ACEA.

†πᾶν-ουργία, ας, (ἐργον) *knavery, villainy*, vii. 5. 11.

†πᾶν-οὔργος, ου, s., (contr. fr. παν-εργος, fr. ἐργον) *ready for all work, unprincipled, knavish, crafty, perfidious, treacherous*, ii. 5. 39; 6. 26.

†πάντ', before a rough breathing πάνθ', by apostroph. for πάντα, see πᾶς.

†παντά-πᾶσι(ν) adv., *all to all, all in all, altogether, wholly, entirely, absolutely, at all*, i. 2. 1: ii. 5. 18, 21.

†πανταχῇ or -χῆ, or πανταχοῦ, *everywhere, in any or all places, anywhere*, ii. 5. 7; 6. 7: iv. 5. 30.

†παν-τελῶς (τέλος) *quite to the end, completely, entirely, wholly*, ii. 2. 11.

†πάντη or -τη *everywhere, on all*

sides, throughout, i. 2. 22: ii. 3. 3; 5. 7: iii. 1. 2.

†παντο-δαπός, ἡ, ὄν, (δάπεδον ground?) *of every region or kind, all kinds of, various*, i. 2. 22: iv. 4. 9: vi. 4. 5.

†πάντοθεν *from every quarter, on all sides*, iii. 1. 12: vi. 6. 3.

†παντοῖος, α, ου, *of all or various kinds, all or various kinds of, various*, i. 5. 2: ii. 4. 14.

†πάντοσε *in all directions, everywhere* (= -whither), vii. 2. 23.

†πάντως *by all means; at all, once*; vi. 5. 21? vii. 7. 43?

†πάνυ adv., *wholly, altogether, very, very much; at all*; i. 5. 7; 8. 14: ii. 5. 19, 27: vii. 6. 4.

πάσμαι * (ch. poet., pres. not in use), πάσσομαι, πέπᾶμαι, *potior, to acquire*: pf. pret. [to have acquired] *to possess, have in possession*, A., i. 9. 19: iii. 3. 18: vi. 1. 12: vii. 6. 41.

παρά * prep., by apostroph. παρ', *beside*: (a) w. GEN., comm. of person, from beside, from the side or sphere of, *from*, often implying some action or influence; hence sometimes w. pass. verb, *by*, 694. 9; i. 1. 5; 3. 16; 7. 2; 9. 1: ii. 6. 14: v. 2. 25:—(b) w. DAT., comm. of person, at or by the side of, *beside, near, about, with; at the court of; in the house, service, care, or esteem of*; i. 1. 5; 2. 27; 3. 7; 9. 29: ii. 6. 26: vi. 2. 2: τὰ παρ' ἐμοὶ *the advantages in my service*, i. 7. 4:—(c) w. ACC. of person, to the side of, *to, towards*, i. 2. 12; 3. 7; 6. 3:—of place (sometimes of person, &c.) *through the space beside, along side of, along, beside, by, past, near, about*, i. 2. 13, 24; 8. 5: iii. 1. 32: iv. 7. 16: παρ' ὀλίγον [along-side of a little] *of little account*, vi. 6. 11: παρὰ πότον *with drink*, ii. 3. 15:—of words expressing obligation, opinion, &c., [along by or beside] *beyond, contrary to, against, in violation of*, i. 9. 8: ii. 1. 18; 5. 41: v. 8. 17: vii. 6. 36. Its uses in compos. are similar.

παρα-βαίνω, * βήσομαι, βέβηκα, 2 a. ἔβην, *to go beyond, transgress, violate, break*, A., iv. 1. 1.

παρα-βοηθέω, ἦσω, βεβοήθηκα, *to hasten [by other troops] forward to give aid*, iv. 7. 24.

παρ-αγγέλλω, ελῶ, ἡγγέλκα, a. ἡγγείλα, *to send word to or along, pass the word, and thus to direct, command*,

order, bid; to summon; to give out or issue a password; D. I. (A.), CP., A., eis: κατὰ τὰ παρηγγελμένα according to the instructions given: i. 1. 6; 2. 1; 5. 13; 8. 3, 15 s: ii. 2. 8, 21: iii. 4. 3. †παρ-άγγελσις, εως, ἡ, a word of command, summons, iv. 1. 5.

παρ-α-γίνομαι, * γενήσομαι, γεγένημαι & 2 pf. γέγονα, 2 a. ἐγενόμην, to come to or near, come, arrive, to present one's self or be present, join, D., eis, εν, i. 1. 11; 2. 3; 7. 12: v. 6. 8.

παρ-άγω, * ἀξω, ἤχα, 2 a. ἤγαγον, to lead or conduct by or along, bring up or forward, A. eis, &c., iii. 4. 14, 21: iv. 6. 6; 8. 8: vii. 6. 3.

†παρ-αγωγῇ, ἡς, conveyance along the coast, transport, v. 1. 16. Der. PARAGOGIC.

παράδεισος, ου, ὁ, (fr. the Pers., first found in Xen.) a park, i. 2. 7; 4. 10: ii. 4. 14. Der. PARADISE.

παρ-α-δίδωμι, * δώσω, δέδωκα, α. ἔδωκα (δῶ, δοίην, δός, δοῦναι, δούς), tra-do, to give or deliver up or over, give, grant, A. D. I., ii. 1. 8 s, 12: iv. 5. 22.

παρ-α-δραμεῖν, see παρ-α-τρέχω.

παρ-α-θαρρύνω or -θαρσύνω, ὕνω, to cheer [along] on, encourage, A., ii. 4. 1: iii. 1. 39.

παρ-α-θεῖναι, see παρ-α-τίθημι.

παρ-α-θέω, * θεύσομαι, to run by or past, A., iv. 7. 12.

παρ-α-αινέω, * ἔσω, ἤνεκα, (αινέω to commend) to recommend, advise, exhort, AE., i. 7. 2: v. 7. 35: vii. 3. 20.

παρ-α-αἰτίομαι, ἡσομαι, ἦτημαι, to beg from, intercede with, περί, vi. 6. 29.

παρ-α-καλέω, * καλέσω, καλῶ, κέκληκα, α. ἐκάλεσα, α. p. ἐκλήθη, to call [along] forward, summon, invite, exhort, urge, encourage, call to, call in, A. I., ἐπί, i. 6. 5 s: iii. 1. 24: v. 6. 19.

παρ-α-κατα-θήκη, ἡς, (τίθημι) a deposit with another, v. 3. 7.

παρ-α-κειμαι, * κείσομαι, to lie beside or near, D., vii. 3. 22.

παρ-α-κελεύομαι, εύσομαι, κεκέλευμαι, to urge along or forward, exhort, encourage, D. I., i. 7. 9; 8. 11.

†παρ-α-κίλευσις, εως, ἡ, encouragement, cheering on, α. i. iv. 8. 28.

παρ-α-κολουθεῖν, ἡσω, ἡκολούθηκα, to follow beside or near, accompany, attend, iii. 3. 4: iv. 4. 7.

παρ-α-λαμβάνω, * λήψομαι, ἐληφα, 2 a. ἔλαβον, to take or receive from an-

other, succeed to; to take to or with one's self; A., παρὰ: v. 6. 36: vi. 4. 11: vii. 2. 17; 7. 7.

παρ-α-λείπω, * ψω, 2 pf. ἔλοιπα, 2 a. ἔλιπον, to leave on one side, leave, omit, A., vi. 3. 19; 6. 18.

παρ-α-λῦπέω, ἡσω, λελύπηκα, to annoy [along side] by competition or interference: οἱ παραλυποῦντες troublesome rivals, ii. 5. 29.

παρ-α-λύω, * λύσω, λελύκα, to loose from beside, take off, unship (M. for one's own benefit), A., v. 1. 11. Der. PARALYSIS, PALSY.

παρ-α-μείβω, ψω, to interchange: M. to change one's self or one's own (army, line of battle, &c.), eis, i. 10. 10 (acc. to some, to pass by).

παρ-α-μελείω, ἡσω, ἡμέληκα, to pass by in neglect, to neglect, treat with neglect, disregard, violate, G., ii. 5. 7: vii. 8. 12.

παρ-α-μένω, * μενῶ, μεμένηκα, to stay beside, stand by, remain steadfast, ii. 6. 2: vi. 2. 15.

παρ-α-μηρίδιος, ου, (μηρός) along the thigh: neut. subst., a thigh-piece, cuisse, i. 8. 6.

παρ-α-πέμπω, * ψω, πέπομφα, to send by or along, despatch, A. eis, iv. 5. 20?

παρ-α-πλέω, * πλεύσομαι, πέπλευκα, α. ἐπλευσα, to sail by or along, A., eis, ἐξ, v. 1. 11; 6. 10: vi. 2. 1; 6. 3.

παρ-α-πλήσιος, α, ου, or os, ου, near by, similar, like, D., i. 3. 18; 5. 2.

παρ-α-προ-πέμπω, * ψω, πέπομφα, to send by to the front, iv. 5. 20?

παρ-α-ῤ-ρέω, * ρεύσομαι, ἐρρύηκα, 2 a. p. or α. ἐρρύην, to flow by, to (melt and) run down beside, D., παρὰ, iv. 4. 11: v. 3. 8.

παρασάγγη, ου, a parasang (Pers. farsang), the comm. Persian road-measure, equal, acc. to Hdt. (2. 6) and Xen. (ii. 2. 6), to 30 stadia, = about a league or 3 geographical miles, or nearly 3½ statute miles. It was usu. estimated, and of course variously acc. to the difficulty of the route and the time occupied. i. 2. 5 s, 10 s.

παρ-α-σκευάζω, ἄσω, pf. p. ἐσκεύασμαι, to put things side by side, to arrange, prepare, procure, A., ii. 6. 8: — ch. M., to prepare one's self or one's own; to prepare, provide, or procure for one's self or one's own; to make preparation, make ready; A., I., P.

(w. ὡς), ὅπως, ὥστε, ἀπό, ἐπί, ὡς eis: i. 8. 1; 10. 6, 18: iii. 1. 14, 36; 2. 24: vii. 3. 35: παρασκευάζεσθαι τὴν γνώμην to make up one's mind, vi. 3. 17: οἰκάδε π. to prepare for home (to go home), vii. 7. 57.

παρ-α-σκευή, ἡς, preparation, i. 2. 4. παρ-α-σκηνέω, ἡσω, to encamp by or near, D., iii. 1. 28.

παρ-α-σχεῖν, -σχῆσω, see παρ-έχω. †παρὰ-ταξίς, εως, ἡ, arrangement, line of battle, v. 2. 13?

παρ-α-τάττω, τάξω, τέταχα, to arrange side by side, draw up in order of battle or in battle-array, A.: pf. p. pt. παρ-α-τεταγμένος so drawn up, i. 10. 10: iv. 3. 3, 5; 6. 25.

παρ-α-τείνω, * τενῶ, τέτακα, to stretch along, extend, A. ἐπί, παρὰ, &c., i. 7. 15: vii. 3. 48.

παρ-α-τίθημι, * θῆσω, τέθεικα, α. ἔθηκα (θῶ, &c.), to place beside or near, set before, A. D., iv. 5. 30 s: M. to place by one's side, lay aside, A., vi. 1. 8.

παρ-α-τρέχω, * δραμοῦμαι, δεδράμηκα, 2 a. ἔδραμον, to run by, past, or along, A., eis, ἐπί, παρὰ, iv. 5. 8; 7. 6 s, 11.

παρ-α-χρήμα adv., with the affair, on the spot, forthwith, vii. 7. 24.

†παρ-εγγνάω, * ἡσω, ἡγγύηκα, to pass from hand to hand, pass along, as a word of command or request; hence, to give or pass the word of command, to command, order, charge, exhort, request, propose, cheer on, I. (A.), AE., iv. 1. 17: 7. 24 s: vi. 5. 12: vii. 1. 22.

παρ-εγγυή, ἡς, (see ἐγγνάω) a command, charge, request, vi. 5. 13.

παρ-εγενόμην, see παρ-α-γίνομαι.

παρ-εδοσαν, see παρ-α-δίδωμι.

παρ-ε-μι, * ἔσομαι, (εἰμι, εἶην, εἶναι, ὦν, &c.) to be by, near, at or on hand, with, or present (esp. as a friend or assistant); hence, to have come, to come, arrive, attend, be ready, D.; eis, ἐπί, or πρὸς w. A., ᾧα; i. 1. 1 s; 2. 2 s: iii. 1. 46: vi. 4. 15; 6. 26: τὰ παρόντα (πράγματα) the present state of affairs, present occurrences or circumstances, i. 3. 3: iii. 1. 34; [sc. χρήματα] possessions, property, estate, vii. 7. 36: ἐν τῷ παρόντι at the present time, in the present crisis, ii. 5. 8: παρ-εστι(ν) impers., it is present to one, i. e. in his power, possible, feasible, iv. 5. 6 (abs. παρόν, v. 8. 3). Have may be sometimes used in translating παρ-

εἰμι as well as εἰμι, 459, ii. 3. 9: iii. 2. 18.

παρ-ε-μι, * ipf. ᾔειν, (εἰμι) to go or come by or along, pass by, in, or through, to pass; to pass by to the front, come forward; A., ἐπί, παρὰ: iii. 2. 35: iv. 5. 30: vi. 5. 12, 23, 25.

παρ-εἶχον, -έξω, see παρ-έχω.

παρ-εκλήθη, see παρα-καλέω.

παρ-ελαύνω, * ἐλάσω ἐλῶ, ἐλήλακα, α. ἤλασα, to ride or march by, past, or along, A., ἐπί, &c., i. 2. 16 s; 8. 12, 14.

παρ-έρχομαι, * ἐλεύσομαι, ἐλήλυθα, 2 a. ἤλθον, to come or go by, past, along, or through; to pass by, over, through, &c.; to pass in, enter; to pass by to the front or place of speaking, come forward; of time, to pass, elapse; A., eis: i. 4. 4 s; 7. 16, 18: v. 5. 11, 24.

παρ-έσομαι, -έστω, see παρ-ε-μι.

παρ-έστηκα, -έστην, see παρ-ίστημι.

παρ-ετέτατο, see παρα-τείνω, i. 7. 15.

παρ-έχω, * ἔξω & σχῆσω, ἔσχηκα, 2 a. ἔσχον, to have or hold by or near another; hence, to hand to, offer, afford, supply, furnish, provide, present, give, render; to cause or make for a person, and hence, to produce, excite, or inspire in him; to give up, deliver up, surrender, yield; A. D. I., eis: i. 1. 11: ii. 1. 11; 3. 22, 26 s; 4. 10 s: vi. 6. 16, 20: M. to render or make for one's self; to contribute or exhibit of one's own; A.; ii. 6. 27: vi. 2. 10.

παρ-ηγγύων, see παρ-εγγνάω.

παρ-ῆεν, see παρ-ε-μι (εἰμι), iv. 2. 19.

παρ-ῆλασα, see παρ-ελαύνω, i. 2. 17.

παρ-ῆλθον, see παρ-έρχομαι, i. 7. 16.

παρ-ῆν, -ῆ, -ῆσθα, see παρ-ε-μι.

†Παρθένιον, ου, Parthenium, a small town in the southwest part of Mysia, not far from Pergamum, vii. 8. 15, 21.

†Παρθένιος, ου, ὁ, the Parthenius, a river on the usual boundary between Bithynia and Paphlagonia, said to have been named from the virgin Diana's bathing in it, v. 6. 9: vi. 2. 1.

|| The Bartan-Su.

παρθένος, ου, ἡ, a virgin, maiden, iii. 2. 25. Der. PARTHENON.

Παριῶνός, οὔ, (Πάριον) a Parian, a man of Parium, vii. 3. 16.

παρ-ί-ναι, -ί-ων, see παρ-ε-μι (εἰμι).

παρ-ί-ημι, * ἡσω, εἶκα, α. ἤκα (ῶ, εἶην, &c.) to send by, let pass, yield, allow, D. I., v. 7. 10: vii. 2. 15?

Πάριον, ου, Parium, a commercial

city near the southwest end of the Propontis, an Ionian colony, vii. 2. 7; 3. 20. || Kamares, or Kemer.

παρ-ίστημι, *στήσω, ἔστηκα, 2 a. ἔστην, to station near; pf. and 2 a. to stand near or by, v. 8. 10, 21: 1 a. m. to place or station by one's side, bring forward, produce, A., vi. 1. 22: vii. 8. 3.

παρ-οδος, ου, ἡ, a way by, passage, pass, i. 4. 4 s; 7. 15 s: iv. 2. 24.

παρ-οινέω, *ήσω, πεπαρώηκα, a. ἐπαρώησα, (οἶνος) to act the drunkard, be abusive, v. 8. 4.

παρ-οίχομαι, *οἰχέσομαι, ὤχημαι?, to pass or have passed by: pt. past, ii. 4. 1.

Παρράσιος, ου, α, Parrhasian, a man of Parrhasia (Παράσια), a district of southwest Arcadia, about Mt. Lyceus, i. 1. 2: vi. 2. 9; 5. 2.

Παρύσατις, ἰδος, ἰδε, ω or ἰδα, ι, Parysatis (= a Peri's daughter?), half-sister and wife of Darius II., and mother of Artaxerxes II. and Cyrus, an ambitious, daring, imperious, intriguing, and cruel woman, of great influence over her husband and sons. Of the latter, Cyrus was her favorite, and she avenged his death cruelly. She even poisoned her daughter-in-law, the queen Statira. i. 1. 1, 4; 4. 9.

παρ-ών, -οῦσα, -όν, see παρ-εἶμι.

πᾶς, *πάσα, πᾶν, g. παντός, πάσης, all, every, the whole; all kinds of, every kind of: sing. comm., without the art., every; but w. the art., whole or all: pl. comm. all (also translated by every w. the sing.): i. 1. 2, 5: ii. 5. 9: vi. 4. 6: ὑμεῖς οἱ πάντες you, the whole body, v. 7. 27, cf. 6. 7: subst. πᾶν everything, all, τὸ πᾶν the whole, πάντα all things (or everything), i. 9. 2, 16: vi. 2. 12; ἐπὶ πᾶν ἔρχεσθαι to [come to everything] resort to every means, iii. 1. 18. See διὰ, διαπαντός, νικάω. Der. PAN-THEISM. Cf. omnis.

Πασίων, ωνος, Pasion, a Megarian general in the service of Cyrus, who took offence and deserted, i. 2. 3; 4. 7 s.

πάσχω, *πέλομαι, 2 pf. πέπονθα, 2 a. ἔπαθον, patior, to receive any effect, whether good or evil (comm. the latter, unless otherwise stated), to be treated or affected, suffer: εὖ or κακῶς (ἀγαθὸν or κακὸν) π. to receive for good or evil, to receive good (benefit, favor,

pleasure) or suffer ill (harm, injury, pain), to be well or ill treated, benefited or harmed: A. ὑπό: i. 3. 4 s; 8. 20: iii. 3. 7: iv. 3. 2: τὰ μὲν ἔπαθεν he received some wounds, i. 9. 6: ἦν τι πάθῃ if anything should befall him, by euphemism for if he should lose his life, v. 3. 6. Der. PASSIVE, PASSION.

πατάσσω, ἀξω (ch. poet. exc. aor. ἐπάταξα, see 50 τύπτω) to strike, smite, pierce, iv. 8. 25: vii. 8. 14.

Πατηγύας, ου or α, Pategyas, a Persian attendant of Cyrus, i. 8. 1: v. 1. Παταγύας.

πατήρ, *πατρός, ὁ, Sans. pitar, Zend patar, Lat. pater, Germ. Vater, a FATHER, i. 4. 12. Der. PATERNAL.

†πατριος, α, ου, patrius, of or from one's father or ancestors, paternal, ancestral; according to ancestral usage; iii. 2. 16? v. 4. 27: vii. 8. 5?

†πατρίς, ἰδος, ἡ, patria, one's fatherland, native land or city, country, i. 3. 3, 6: iii. 1. 3 s: iv. 8. 4.

†πατρῷος, α, ου, descending from one's father, paternal, hereditary, i. 7. 6: iii. 1. 11; 2. 16? vii. 3. 31.

†παῦλα, ης, means of stopping, stop, stoppage, prevention, G., v. 7. 32.

παύω, *παύσω, πέπαυκα, to stop (trans.), make or cause to cease, put an end to, remove, relinquish, A. P., ii. 5. 2, 13: iv. 8. 10: M. to stop (intrans.), cease, desist, PAUSE, rest, leave off, give up, end, finish, G., P., i. 2. 2; 3. 12; 6. 6: iii. 1. 19: iv. 6. 6: v. 1. 2.

†Παφλαγονία, ας, Paphlagonia, a country on the north coast of Asia Minor, between the Halys and Parthenius, famed for its good horses and horsemen, vi. 1. 1 s, 14.

†Παφλαγονικός, ἡ, ὄν, Paphlagonian: ἡ Παφλαγονική [sc. γῆ] the Paphlagonian country: v. 2. 22: vi. 1. 15.

Παφλαγών, ὄνος, α Paphlagonian, a man of the Paphlagonians, described by the Greeks as a rude, ignorant, credulous, and superstitious people, i. 8. 5 (as adj.): v. 6. 3 (the king).

†πάχος, εος, τό, thickness, v. 4. 13.

παχύς, εἶα, ὅ, thick, large, stout, iv. 8. 2: v. 4. 25. Der. PACHY-DERM.

πέδη, ης, (πούς) pedica, a FETTER, iv. 3. 8.

†πεδινός, ἡ, ὄν, c., flat, level, v. 5. 2.

πέδιον, ου, (πέδον ground, akin to πούς) a plain, a flat or level region;

sometimes used in naming cities (cf. Lich-field); i. 1. 2; 2. 11, 21 s; 5. 1. **†πεζεύω**, εὔσω, to march on foot, proceed by land, v. 5. 4.

πεζός, ἡ, ὄν, (πούς) on foot, of infantry, i. 3. 12: vii. 3. 45: subst. πεζός a foot-soldier, οἱ πεζοὶ the infantry, foot, i. 10. 12: iii. 3. 15: adv. πεζῇ on foot, by land, i. 4. 18: v. 6. 1. **†παθ-αρχέω**, ἡσω, (ἀρχή) to yield to authority, obey, D., i. 9. 17.

πείθω, *πέλω, πέπεικα, (2 pf. pret. πέποιθα to trust), a. ἐπεισα, to persuade, induce, prevail upon; in pr. and ipf., to try to persuade, use persuasion, advise, urge, 594; A. I., CP.; i. 2. 26: ii. 6. 2: vi. 1. 19: P. & M. to be persuaded, believe, obey, submit, yield or listen to, comply, follow one's direction or advice, D. I. (A.), i. 1. 3; 2. 2; 3. 6, 15; 4. 14 s: vii. 8. 3: πειθόμενος as adj., obedient, ii. 6. 27.

πεινάω, *ἀείς ἡς, &c.), ἡσω, πεπεινήκα, (πεινα hunger, akin to πένωμαι) to hunger, be hungry, i. 9. 27.

πείρα, ας, trial, proof, experience, acquaintance, G. 87, iii. 2. 16: ἐν πείρα γενέσθαι to have been well acquainted with, i. 9. 1 (cf. ἐμπείρως): πείραν λαμβάνειν to take or have experience, make trial, v. 8. 15. Der. EM-PIRIC.

†πειράω, ἄσω, πεπειράκα 1., comm. M., to try, endeavor, attempt; to make trial or proof of, test; I., G., 87 s: i. 1. 7; 2. 21: iii. 2. 3, 38 s; 5. 7. Der. PIRATE, EM-PIRICAL.

πείσας, πεισθείς, -θῶ, see πείθω.

Πεισίδης, see Πισίδης, i. 1. 11?

πέισσομαι, f. m. of πάσχω & πείθω, i. 3. 5 s, 15.

πειστέον ἐστίν, (πειθομαι) one (we, they, &c.) must obey, 682, D.: ὡς π. εἰη Κλεάρχῳ that C. must be obeyed: ii. 6. 8: vi. 6. 14.

πελάζω, *πελάσω, πελώ, ch. poet., (πέλας near) to come near, approach, D., i. 8. 15? iv. 2. 3.

Πελληνεύς, ἑως, α Pellenian, a man of Pellene (Πελλήνη), an ancient town of Achaia and the most easterly of its twelve cities, v. 2. 15. || Tzerkoví near Zugrá.

†Πελοποννήσιος, α, ου, Peloponnesian: οἱ Πελοποννήσιοι subst., the Peloponnesians, who were in general accounted the best soldiers in Greece, and who often, especially from the more moun-

tainous parts, carried their vigor and bravery to a foreign market: i. 1. 6: vi. 2. 10.

Πελοπόννησος, ου, ἡ, (Πέλοπος νήσος, the island of Pelops), the Peloponnese or -esus, so named from its being so nearly surrounded by water, and from the sovereignty exercised over it by Pelops, an ancient king of Pisa in Elis, who, with his family, formed the subject of many myths and tragedies. i. 4. 2. || Moréa.

πελτάζω, ἄσω, (πέλτη) to carry a target, serve as a targeteer, v. 8. 5.

Πέλται, ὦν, αἱ, Peltæ, a city in the western part of Phrygia, i. 2. 10. || On or near the plain Baklan-Ovâh.

†πελταστής, οὔ, a targeteer, peltast. The πελτασταὶ not only carried a lighter shield (πέλτη), but were in other respects more lightly armed than the σπῆῖται; and were therefore less adapted to the shock of arms, but better fitted for rapid movements. i. 2. 6, 9; 7. 10; 10. 7.

†πελταστικός, ἡ, ὄν, relating to or consisting of peltasts: πελταστικόν, sc. στράτευμα, light-armed force, light infantry, targeteers, i. 8. 5: vii. 3. 37.

πέλτη, ης, a target, targe, or pelta, a small, light shield, often of crescent shape, more used by the Thracians and other barbarians than by the Greeks. It had comm. a wooden (often wicker) frame, covered with leather, and sometimes strengthened by a thin metallic front. i. 10. 12 (acc. to some, here = παλτόν, which Rehdantz substitutes): v. 2. 29.

†πεμπταῖος, α, ου, on the fifth day, five days dead, vi. 4. 9.

πέμπτος, η, ου, (πέντε) fifth, iii. 4. 24: iv. 7. 21.

πέμπω, *ψω, πέπομφα, to send, D. A. P. (esp. fut. 598 b), εἰς, παρά, πρὸς, &c., i. 1. 8; 3. 8, 14: ii. 1. 2, 17. Der. pompa, POMP, POMPOUS.

†πένης, ητος, ὁ, adj., poor: subst., a poor man: vii. 7. 28.

†πενία, ας, poverty, vii. 6. 20. Cogn. penūria, penury.

πένωμαι, in pr. and ipf., to toil for daily bread, be poor, live in poverty, iii. 2. 26. [hundred, i. 2. 3 s, 6.

†πεντακόσιοι, αἱ, α, (ἐκατόν) five-pέντε indecl., quinque, five, i. 2. 8, 11. Der. PENTA-GON.

†πεντε-καί-δεκα (or πέντε καὶ δέκα) indecl., *fif-teen*, i. 4. 1: iv. 7. 16.

†πεντήκοντα indecl., *fifty*, i. 4. 19; 7. 12: ii. 2. 6. Der. PENTECOST.

†πεντηκοντήρ, ἦρος, ὁ, a commander of fifty, or of half a lochus, iii. 4. 21.

†πεντηκόντ-ορος, ου, ἡ, (ἐρέτω to row) a fifty-oared vessel [sc. ναῦς], v. 1. 15: vi. 6. 5, 22s.

†πεντηκοστής, ὅς, ἡ, a body of fifty, or half a lochus: κατά π. by fifties, iii. 4. 22.

πέπαμαι, see πάομαι, iii. 3. 18.

πέπονθα, see πάσχω, iii. 2. 8: vi. 1. 6.

πέπρακα, -άσομαι, see πιπράσκω.

πέπτωκα, see πίπτω, i. 8. 28.

πέρ* encl., (root or shorter form of περί, cf. Lat. per) orig. *through, throughout*; hence, *altogether, just, very, even, indeed, particularly, in particular*; often added to a relative or particle for strength or emphasis (comm. written as part of the same word, but sometimes separately); i. 3. 18; 7. 9; 8. 18: see εἰπερ, ὅπερ, &c.

†πέρᾱ adv., *across, beyond*; of time, *beyond, past, after, after this*; G., vi. 1. 28; 5. 7.

†περαίνω, ανῶ, (πέρας an end) to finish, complete, accomplish, execute, A., iii. 1. 47; 2. 32: vi. 1. 18.

†περαιῶω, ὥσω, to carry across: M. to go across, pass over, eis, vii. 2. 12.

†πέρᾱν adv., *across, on the other side*, G.: τὸ πέραν the other side: i. 5. 10: iii. 5. 2, 12: iv. 3. 29, 33.

†περάω, ἄσω, πετέρακα, to cross, A., iv. 3. 21: v. l. διαπεράω.

Πέργαμον or -ος, ου, τό or ἡ, Pergamum or -us, the chief city of Teuthrania in southwest Mysia, situated in the beautiful valley of the Caicus. It later became the capital of a kingdom, and renowned for its great library, giving its name to a material which was here brought into use, parchment (charta Pergamēna). This was also the seat of one of the Apocalyptic churches. vii. 3. 8, 23. || Bergama, still a place of some consequence.

πέρδιξ, ἴκος, ὁ ἡ, perdix, a PARTRIDGE, i. 5. 3.

περί* prep., (πέρ per) through the circuit, around, about: (a) w. GEN. of theme (that which discourse, thought, or action is concerned about), about, concerning, respecting, in respect

to, for, i. 2. 8; 5. 8; 6. 6: ii. 1. 12, 21s: expressing valuation, as, w. ποιῆσθαι, περί παντός [concerning every interest] of all or the utmost concern or moment, all-important, περί πλείονος or πλείστου of more or the most account, value, or consequence, of greater (higher) or the greatest (highest) importance, i. 9. 7, 16: v. 6. 22:—(b) w. DAT. of a part of the body, around, about, i. 5. 8: vii. 4. 4:—(c) w. ACC., around, about; sometimes translated with, among, towards, against, on the banks of, in respect to, in behalf of, &c.: of place, i. 6. 4: iv. 4. 3; 5. 8, 36: of person, i. 2. 12; 4. 8; 5. 7s; οἱ περί Ἀριαῖον A. and those with him, ii. 4. 2, cf. ἀμφί, 527a, and iv. 5. 21: of time, i. 7. 1: of object of concern, relation, &c., iii. 2. 20: v. 7. 33: vi. 6. 31; εἶναι περί to be busy about, iii. 5. 7:—(d) in compos. as above, and also denoting superiority (the greater surrounding the less). Cf. ἀμφί.

περι-βάλλω,* βαλῶ, βέβληκα, 2 a. ἔβαλον, to throw one's arms around, embrace, A., iv. 7. 25: M. to throw round one's self or one's self around, to surround, A., vi. 3. 3: vii. 4. 17.

περι-γίγνομαι,* γενήσομαι, γεγένημαι, 2 pf. γέγονα, 2 a. ἐγενόμην, to become superior to, prevail over, overcome, conquer, G.; to come round, turn out, result, ὥστε: i. 1. 10: v. 8. 26.

περι-δέω,* δέσω, δέδεκα, to tie round, iv. 5. 36: v. l. —

περι-εἰλέω,* ἦσω, or περι-ἄλλω, (εἰλέω or εἰλέω to roll, wrap) to wrap or tie around, iv. 5. 36: v. l. περιδέω.

περι-εἰμι,* ἔσομαι, (εἰμί) to be superior, excel, surpass, exceed, prevail, G., i. 8. 13; 9. 24: iii. 4. 33.

περι-εἰμι,* ipf. ἦεν, (εἰμι) to go round or about, A., iv. 1. 3: vii. 1. 33.

περι-ἄλλω,* ἔλξω, ipf. εἰλκον, to drag round or about, 2 A., vii. 6. 10 (περιεῖλε has robbed, Ed. C. H. Weise).

περι-έρχομαι,* ἐλεύσομαι, ἐλήλυθα, 2 a. ἦλθον, to go around, vi. 3. 14?

περι-έχω,* ἔξω or σχήσω, ἐσχηκα, 2 a. ἔσχον, to surround, encompass, protect, A., i. 2. 22.

περι-ἦν, -ἦσαν, see περι-εἰμι (εἰμί).

περι-ἰάσι, -ιόντες, see περι-εἰμι (εἰμί).

περι-ιδεῖν, see περι-οράω, vii. 7. 40.

περι-ίστημι,* στήσω, ἐστηκα (2 pf. pt. ἐστώς), 2 a. ἔστην, to station round:

pf. and 2 a. to stand round, iv. 7. 2: vi. 6. 6.

περι-κυκλόω, ὥσω, κεκύκλωκα, to encircle: M. to gather in a circle round, surround, A., vi. 3. 11.

περι-λαμβάνω,* λήψομαι, ἐληφα, 2 a. ἔλαβον, to throw one's arms around, embrace, A., vii. 4. 10.

περι-μένω,* μενῶ, μεμένηκα, a. ἐμεινα, to stay about, remain, wait; to wait for, await, A.; ii. 1. 3, 6; 4. 1.

†Περίνθος, ου, ὁ, a Perinthian, vii. 2. 8; a man of

Πέρινθος, ου, ἡ, Perinthus, a flourishing city of Thrace on the north shore of the Propontis, a Samian colony, later renowned for its obstinate defence against Philip of Macedon, ii. 6. 2: vii. 2. 8. || Eregli, from a later name Ἡράκλεια.

περίξ adv., (περί) round about, around, G., ii. 5. 14: vii. 8. 12.

περί-οδος, ου, ἡ, a way round, circuit, iii. 4. 7, 11. Der. PERIOD.

περι-οικέω, ἦσω, ὤκηκα, to dwell around, A., v. 6. 16.

περί-οικος, ου, ὁ, a provincial, one of the Perioeci, v. 1. 15: see Σπάρτη.

περι-οράω,* ὀψομαι, ἐώρακα or ἐόρακα, 2 a. εἶδον, to look about, see with indifference, overlook, neglect, allow, A. P., vii. 3. 3; 7. 40, 46, 49.

περί-πατος, ου, ὁ, (πατέω to walk) a walk round, walk (both the act and the place), ii. 4. 15. Cogn. PERIPATETIC.

περι-πεσεῖν, see περι-πίπτω, i. 8. 28.

περι-πέτομαι,* πτήσομαι, to fly about, vi. 1. 23: v. l. πέτομαι.

περι-πήγνυμι,* πήξω, πέπηχα l., to freeze about, trans.: P. to be frozen about or on the feet, iv. 5. 14.

περι-πίπτω,* πεσοῦμαι, πέπτωκα, 2 a. ἔπεσον, to fall or throw one's self about or upon, to fall on and embrace; to fall foul of; D.; i. 8. 28: vii. 3. 38.

περι-πλέω,* πλεύσομαι, πέπλευκα, to sail round, i. 2. 21: vii. 1. 20.

περι-ποιέω, ἦσω, πεποίηκα, A. & M. (as for one's self), to work round, manage to procure, acquire, gain, A. D., v. 6. 17.

περι-πτύσσω, ὕξω, to fold round, enclose, i. 10. 9.

περι-ῥέω,* ρεύσομαι & ρύησομαι, ἔρρύηκα, to flow round, encompass, A., i. 5. 4: 2 a. p. or a. περι-ἔρρύην to

drop off, as water flowing about an object, D., iv. 3. 8; v. l. —

περι-ῥήγνυμι, ῥήξω, ἔρρηχα l., 2 a. p. ἔρράγην, to break around, trans.: M., w. 2 a. p., to break around, intrans., iv. 3. 8: v. l. περιῥρέω.

περι-σταυρόω, ὥσω, to fence or palisade about, A., vii. 4. 14.

περιστερά, ἄς, a dove, pigeon, held sacred by the Syrians from the tradition that the great queen Semiramis was nourished as an infant by doves, and at death changed into a dove, i. 4. 9.

†περιττεύω or περισσεύω, εὔσω, to reach beyond, outflank, G., iv. 8. 11.

περιττός or περισσός, ἡ, ὅν, (περί) over and above, superfluous, spare, iii. 2. 38: vii. 6. 31: οἱ περιττοὶ the men or forces beyond, iv. 8. 11: τὸ περιττὸν the surplus, residue, v. 3. 13.

περι-τυγχάνω,* τεύξομαι, τετύχηκα, 2 a. ἐτυχον, to happen about, happen to be near, meet, vi. 6. 7.

περι-φανώς (περι-φανής seen around, fr. φαίνω) conspicuously, evidently, manifestly, iv. 5. 4.

περι-φέρω,* ὀσώ, ἐνήνοχα, to carry round, A., vii. 3. 24. Der. PERIPHERY.

περί-φοβος, ου, greatly alarmed, much terrified, in great alarm or terror, iii. 1. 12.

Πέρσης, ου, a Persian, one of a people early restricted to the country of Persis (Περσίς, in its native form Parsa, whence the modern Fars) north-east of the Persian Gulf and south of Media, but by successive conquests extending their power "from India even unto Ethiopia, over an hundred and seven and twenty provinces" (Esther, 1. 1), an empire far greater than any before presented in history. In the time of Xen., the Persians had lost their early simplicity and vigor, and soon after fell an easy prey to the arms of Alexander. After their unsuccessful attempts to conquer Greece in the reigns of Darius and Xerxes, they interfered in Greek affairs chiefly by their money, which they employed in subsidizing states and corrupting public men. i. 2. 20 (as adj.); 5. 8.

†Περσίξω, ἴσω ὡ, to speak Persian, iv. 5. 34.

†Περσικός, ἡ, ὅν, Persian: τὸ Περσικόν [sc. ὄρχημα] ὀρχεῖσθαι to dance

the Persian [dance], also called *σκλασμα* from the dancer's often sinking upon the knee: i. 2. 27; 8. 21: iii. 3. 16; 4. 17: vi. 1. 10.

†Περσιστί adv., in the Persian language, in Persian, iv. 5. 10.

περυσινός, ἡ, ὅν, (πέρυσι a year ago) of the last year, last year's, v. 4. 27?

πεσεῖν, -ών, see πίπτω, iii. 1. 11.

πέταλον, ον, (πετάννυμι to expand) a leaf, v. 4. 12. Der. PETAL.

πέτομαι, * πετήσομαι, usu. πτήσομαι, 2 a. ἐπτόμην & ἐπτάμην, to fly, i. 5. 3: vi. 1. 23 (v. l. περιπέτομαι).

†πέτρα, ας, a rock; a mass of rock, large stone; i. 4. 4: iv. 2. 3, 20; 7. 4, 10; 14. Der. PETRI-FY, PETR-OLEUM.

†πετροβολία, ας, (βάλλω) the throwing of stones, stoning, vi. 6. 15.

πέτρος, ον, ὁ, a stone, iv. 2. 20; 7. 12: vii. 7. 54. Der. PETER.

πεφ- in redupl. for φεφ-, 159 a.

πεφυλαγμένως (fr. pf. p. pt. of φυλάττω) guardedly, cautiously, ii. 4. 24.

πῆ, πῆ, πῆ, or πῆ, also encl., (πός) in some or any way, by any means; πῆ μὲν . . πῆ δέ, in one view or respect . . in another, on some accounts . . on others, partly . . partly: iii. 1. 12; iv. 8. 11: vi. 1. 20 (δ' ad for πῆ δέ)?

πηγή, ἡς, a fountain, spring, source, comm. in pl., i. 2. 7s; 4. 10: iv. 1. 3.

πήγνυμι, * πήξω, πέπηγα l., (2 pf. πέπηγα am fixed), to make fast or solid, stiffen, freeze, benumb with cold, A., iv. 5. 3: P. & M. to be frozen, freeze (intrans.), vii. 4. 3.

πηδάλιον, ον, (πηδόν an oar) a broad steering-oar or rudder (the Greek vessel comm. having two, one on each side of the stern, but often connected by a cross-bar), v. 1. 11.

πηλός, οὔ, ὁ, mud, mire, i. 5. 7s: ii. 3. 11.

πήχυς, εως, ὁ, a cubit, = 1½ Greek feet, iv. 7. 16.

Πίγρης, ἦτος, ὁ, Pigres, an interpreter to Cyrus, prob. a Carian, i. 2. 17; 5. 7; 8. 12.

πίεω, έσω, to press, oppress, A.: P. to be hard pressed, pressed or crowded together, oppressed or weighed down, i. 1. 10: iii. 4. 19, 27, 48: iv. 8. 13.

πικρός, ὁ, ὅν, bitter, iv. 4. 13.

πίμπλημι, * πλήσω, πέπληκα, (πλέω full) to fill, A. G., i. 5. 10.

πίνω, * πίομαι (ἔ), πέπωκα, 2 a. έπιών,

poto, to drink, A., iv. 5. 32: vi. 1. 4; 4. 11. Der. POTATION, SYM-POSIUM.

πιπράσκω, * πέπρᾱκα, f. pf. πεπράσσομαι, (pr. a. comm. supplied by πωλέω, and f. and aor. by ἀποδώσομαι, ἀπεδόμην) to sell, A. G. of price, vii. 1. 36; 2. 6; 7. 26; 8. 6.

πίπτω, * πεσοῦμαι, πέπτωκα, 2 a. έπεσον, to fall, eis: to fall in battle, be slain: i. 8. 28: ii. 3. 18: iii. 1. 11: iv. 5. 7. Der. A-PTOTE, DI-PTOTE.

Πισίδης or Πεισίδης, ον, a Pisidian. The Pisidae were a race of bold, tameless robbers, occupying the western range of Mt. Taurus, where, in their mountain fastnesses, they long maintained their independence, and annoyed their neighbors by their ravages. The important but difficult work of their subjugation seemed a proper object for an expedition by Cyrus. The present occupants of this region have a marked resemblance to them. i. 1. 11; 2. 1; 9. 14.

†πιστεύω, εύσω, πεπίστευκα, to trust, believe, confide in, rely upon, D. I. (A.), i. 2. 2; 3. 16; 9. 8: vii. 7. 25.

πίστις, εως, ἡ, (πειθω) faith, confidence, trust; good faith, fidelity; a ground of confidence, an assurance, pledge; i. 2. 26; 6. 3: iii. 2. 8; 3. 4.

πιστός, ἡ, ὅν, c., s., (πειθω) that may be trusted, trusty, trustworthy, faithful, devoted; trusted, confidential, in one's confidence; D.: ol πιστοί, a special term for the trusty or confidential attendants or officers of a Persian prince: i. 4. 15; 5. 15; 6. 3: ii. 5. 22: πιστά subst., trustworthy things, tokens of good faith, pledges, assurances, solemn sanctions, i. (A.), i. 6. 7: ii. 3. 26; 4. 7; iv. 8. 7s.

†πιστότης, ἦτος, ἡ, faithfulness, fidelity, i. 8. 29.

πίτυς, υος, ἡ, pīnus, a pine-tree, pine, iv. 7. 6.

πλάγιος, α, ον, (πλάγος side) in a side direction, slanting, oblique: eis πλάγιον obliquely: eis τὰ πλάγια to or against the sides or flanks, to the right and left: i. 8. 10: iii. 4. 14.

πλαίσιον, ον, (akin to πλατός) a rectangle; of troops, a square. This square, which could present a front to the enemy on each side, might be either hollow, or filled with troops, or, as was common on a harassed

march, occupied in the centre by the camp-followers and baggage. i. 8. 9: iii. 2. 36; 4. 19, 43.

πλανόμαι, ἡσομαι, πεπλάνημαι, (πλάνη a wandering) to wander about, i. 2. 25: v. 1. 7. Der. PLANET.

πλάτος, εος, τό, (πλατός) width, breadth, v. 4. 32. Cog. PLAT, PLATE.

πλάττω, πλάσω, πέπλακα l., to mould, shape: M. to fabricate, frame, invent, e. g. falsehoods, 582 γ, A., ii. 6. 26. Der. PLASTIC, PLASTER.

πλατύς, εῖα, ὅ, c. ύτερος, wide, broad, iii. 4. 22. Der. PLATY-PUS.

†πλεθριαίος, α, ον, extending a hundred feet, i. 5. 4; 7. 15: iv. 6. 4.

πλέθρον, ον, a plethron or plethrum, a hundred feet (in our measure, about 101 ft., 1½ in.), i. 2. 5, 23: iii. 4. 9.

πλείων or πλέων more, πλείστος most, see πολύς, i. 1. 6; 3. 7.

πλέκω, * έξω, plecto, plico, to plait, braid, A., iii. 3. 18. Der. COM-PLEX.

πλεον-εκτέω, ἡσω, πεπλεονέκτηκα, (πλέον έχω) to have or get more, have the advantage, gain the ascendancy, G. D. of respect, iii. 1. 37: v. 4. 15.

πλευρά, ας, a rib (pl. side or sides); a side or flank of an army: iii. 2. 36s: iv. 1. 18; 7. 4. Der. PLEURISY.

πλέω, * πλεύσομαι or -σοῦμαι, πέπλευκα, a. έπλευσα, to sail, go by sea, έν, πρὸς, &c., i. 7. 15; 9. 17: v. 1. 10.

πλέων, πλίων, see πολύς, i. 2. 11.

πληγή, ἡς, (πλήττω) plāga, a blow, i. 5. 11: ii. 4. 11. Der. PLAGUE.

†πλήθος, εος, τό, fulness, abundance, multitude; great quantity, extent, or number; amount, total, number or numbers; the multitude, mass, main or common body: i. 5. 9; 7. 4; 8. 13: iii. 1. 37: iv. 4. 8: v. 5. 4.

πλήθω in pr. and ipf., (πλέω full) to be full, i. 8. 1: ii. 1. 7: see άγορά, πίμπλημι. Der. PLETHORIC.

πλήν* (πλέον more than) adv. as prep., except, save, G., i. 1. 6; 8. 6: —conj., except, but; except that, save that: i. 2. 24: 8. 20, 25; 9. 29.

πλήρης, ες, (πλέω full) plēnus, full, complete, filled with, abounding in, G., i. 2. 7; 4. 9; 5. 1; 8. 9: ii. 3. 10: vii. 5. 5. Cog. PLENARY, PLENTY.

†πλησιάζω, άσω, πεπλησίακα, to come or draw near, approach, D., i. 5. 2: iv. 6. 6: vi. 5. 26.

[πλησίος, α, ον, poet., near:] hence

adv. πλησίον, near, nigh, close by, G., i. 8. 1: v. 2. 11: also used w. the art. as an adj. (c. πλησιαιτερος, s. -αίτατος), near, neighboring, nearest, D., i. 10. 5: ii. 4. 16: iv. 8. 13: —fr. πέλας near.

πλήττω, * πλήξω, 2 pf. πέπληγα, 2 a. p. έπλήγην, to strike, smite, wound, A., v. 8. 2, 4, 12: vi. 1. 5 (stronger than παίω). Der. APO-PLEXY.

†πλίνθινος, η, ον, made or built of brick, iii. 4. 11.

πλίνθος, ον, ἡ, a brick, whether baked by fire or dried in the sun, ii. 4. 12: iii. 4. 7. Der. PLINTH.

πλοῖον, ον, (πλέω) a vessel, esp. a merchant or transport vessel, more oval in form than the ship of war (ναῦς or τριήρης) and chiefly propelled by sails; a ship of burden, transport; a boat, (as for fishing, crossing or bridging a river, &c.), canoe; i. 2. 5; 4. 7s, 18; 7. 15: v. 4. 11: μακρόν π. a long vessel, i. e. ship of war, in distinction from the rounder ship of burden, v. 1. 11.

πλόος, ον, contr. πλοῦς, οὔ, ὁ, (πλέω) a voyage, sailing; hence, sing. and pl., weather for sailing: G., eis, έξ: v. 7. 7: vi. 1. 33; 4. 2.

[-πλοος -fold, akin to πλέω, 240. 4.]

†πλούσιος, α, ον, c., rich, wealthy, i. 9. 16: vii. 3. 18; 7. 28.

†πλουσίως adv., in wealth, iii. 2. 26?

†πλουτέω, ἡσω, πεπλούτηκα, to be or become rich, to possess or acquire wealth, G., i. 9. 19: ii. 6. 21: vii. 7. 9, 28, 42.

†πλουτίζω, ίσω ιώ, πεπλούτικα, to make rich, enrich, A., vii. 6. 9.

[πλούτος, ον, ὁ, (πλέω full) wealth, riches. Der. PLUTUS.]

†πνεῦμα, ατος, τό, wind, breath, iv. 5. 4: vi. 1. 14; 2. 1. Der. PNEUMATICS.

πνέω, * πνεύσομαι, πέπνευκα, to blow, breathe, iv. 5. 3. Der. DYS-PNEA.

πνίγω, * ξω, to choke, drown, A., v. 7. 25.

πο-δαπός, ἡ, ὅν, (πός: & δάπεδον ground, or από) cujas? of what country? iv. 4. 17.

†ποδ-ήρης, ες, (άρ-) reaching to the feet, i. 8. 9.

†ποδίζω, ίσω ιώ, to fasten by the feet, fetter, iii. 4. 35.

ποδός, ποδών, &c., see ποῦς, i. 2. 8.

πόθεν; (πός;) unde, whence? v. 4. 7.

ποθεν encl., (πός) from any place or quarter, vi. 3. 15.

†ποθέω, ήσω, πεπόθηκα l., to long, earnestly desire, be anxious, I., vi. 4. 8. πόθος, ου, ό, fond desire, longing for, α., iii. 1. 3.

ποιό encl., (πός) to some or any place, in any direction, some- or any-where (= -whither), v. 1. 8: vi. 3. 10.

ποιέω, ήσω, πεποίηκα, to MAKE or DO, but translated variously acc. to the connection: thus, to MAKE, form, construct, erect, appoint, render, institute, organize; to cause, produce, secure, give, induce, influence, enable (π. μή to prevent); to make in fancy, suppose; A. D., 2 A. (or A. & adj.), 1. (A.), ώστε: i. 1. 2; 6. 2, 6; 7. 4, 7: iv. 1. 22: v. 7. 9: vi. 4. 9; π. έκκλησίαν to call an assembly, i. 4. 12; φόβον π. to strike terror, i. 8. 18: — to DO, perform, accomplish, effect, execute; to do (good, evil, &c.), bestow, inflict; to act, proceed; AE. (esp. neut. adj.) A., D.; i. 1. 11; 5. 2, 7; 9. 11: iv. 2. 23; w. εδ, κακώς, &c., to treat, serve, do well or ill by, do good or evil to, benefit, injure, &c., A., i. 4. 8; 6. 9: — M. to MAKE or DO for one's self, make one's own; in general like the act., but more subjective, and oftener used with an acc. as = a verb cognate w. the acc. (ἐξέτασιν ποιείσθαι or ποιείν to make a review, to review, i. 2. 9, 14); A., 2 A.; i. 1. 6; 7. 2, 20; 9. 20: iv. 5. 28: σπονδὰς ποιείν to offer a libation, but σπονδὰς ποιείσθαι to offer a libation together, to make a treaty or truce, ii. 3. 8: iv. 3. 14: — to cause to be made, have or procure made, A., 581, v. 3. 5: — to put, place, bring, set, station, form, ch. in expressing military position or arrangement, A., i. 6. 9; 10. 9: vi. 5. 5 s, 18, 25; όρθλους ποιείσθαι or ποιείν to form in columns, iv. 8. 10, 12, 14 s; τριχῇ ποιείσθαι to form in three divisions, iv. 8. 15 (cf. δίχα); εν απορήτῳ ποιείσθαι to put under seal of secrecy, vii. 6. 43: — in expressing value, to make to one's self, make of account, esteem, regard, account, A., i. περί, παρά, i. 9. 7, 16: ii. 3. 18: vi. 1. 11; 6. 11. Der. POEM, POET.

†ποιητός, α, ου, to be or that must be made or done (one must make or do), D. A., i. 3. 15: iii. 1. 18, 35: vi. 4. 12. ποικίλος, η, ου, variegated, many-colored, embroidered, tattooed, i. 5. 8.

ποιός, α, ου, interrog., (πός;) quālis? of what kind? what kind or state of? what? ii. 5. 7, 13: iii. 1. 14.

†πολεμέω, ήσω, πεπολέμηκα, to war, make or carry on war, be at war, perform in war, D. AE., πρὸς or ἐπὶ, i. 1. 5, 8 s; 3. 4; 6. 1, 6: iv. 1. 1.

†πολεμικός, ή, ου, s., warlike, skilled or able in war, fitted for war, ii. 6. 1, 7: τὰ π. warlike affairs, iii. 1. 38: σημαίνειν τὸ π. to give the signal for attack, sound the charge, iv. 3. 29: ἀνέκραγε πολεμικὸν gave a war-shout, vii. 3. 33. Der. POLEMICS.

†πολεμικώς, s. ώτατα, hostility: π. έχειν to be hostile or on terms of hostility, vi. 1. 1.

†πολέμιος, α, ου, c., s., relating to war; hostile, at war with; belonging to an enemy, of enemies, the enemy's: subst. πολέμιος an enemy, οὐ π. the enemy, ή πολεμία [sc. χώρα] the enemy's country, τὰ π. the affairs of war or military affairs: D., G.: i. 2. 19; 4. 5; 5. 16; 6. 1: iii. 3. 5: iv. 7. 19 s.

πόλεμος, ου, ό, (πολέω to haunt) bellum, war, warfare, πρὸς: τὰ εἰς τὸν π. έργα warlike exercises: ό θεῶν π. the hostility of the gods: i. 6. 6; 9. 5, 14: ii. 5. 7: iii. 2. 8: iv. 4. 1.

†πολίω, ίσω, ω, to build up into a city, colonize, A., vi. 6. 4.

†πολι-ορκέω, ήσω, (εργω) to hem in a city, besiege, invest, beleaguer, blockade, A., i. 1. 7; 4. 2: iii. 4. 8: iv. 2. 15.

πόλις, εως, ή, (akin to πολύς) a city, town, comm. fortified, and often distinguished in the Anab. as inhabited or deserted (several cities on the route being in the latter condition from war or political changes); a body of citizens, state; a citadel (the Acropolis at Athens being sp. so called); i. 1. 6, 8 s; ii. 6. 13: vii. 1. 27. Der. NA-PLES.

†πόλισμα, ατος, τό, (πολίω) that which is built up like a city, a city, town, usu. of the smaller size, iv. 7. 17.

†πολιτεύω, εύσω, to be a citizen, live or dwell as a citizen, iii. 2. 26.

†πολίτης, ου, a citizen, v. 3. 9 s. Der. POLITICS.

†πολλάκις many times, often, frequently, repeatedly, i. 2. 11: vii. 3. 41.

†πολλα-πλάσιος, α, ου, (πλάττω to form) manifold, manifold more; many times as much, many, or numerous:

πολλαπλάσιοι υμῶν many times your

ουη number: i. 7. 3: iii. 2. 14, 16: vii. 7. 25, 27.

†πολλαχῇ or χῇ in many places or cases, often, vii. 3. 12.

†πολλαχού in many places, on many occasions, often, iv. 1. 28.

†πολυ-άνθρωπος, ου, populous, ii. 4. 13.

†πολυ-αρχία, ας, (ἀρχω) a command vested in many, multiplicity of command, many commanders, vi. 1. 18.

†Πολυ-κράτης, εος, Polycrates, a trusted and useful lochage from Athens, iv. 5. 24: v. 1. Πολυβώτης or -βάτης.

†Πολύ-νίκος, ου, Polyneicus, an envoy to the Cyreans from the Spartan commander Thibron, vii. 6. 1, 39.

†πολυ-πραγμασμένω, ήσω, (πράγμα) to be busy about many things, meddle, intrigue, AE.: π. τι to engage in some intrigue, v. 1. 15.

πολύς, * πολλή, πολύ, c. πλείων or πλέων, s. πλείστος, (akin to πλέω full) much; many or numerous, ch. in pl.; also, acc. to the subject, large, great, in great quantity or numbers, in abundance, abundant, plentiful, extensive, long, deep, loud, &c.; i. 1. 6; 2. 18; 3. 2, 7, 14; 7. 4: sometimes pleonastically used or followed by καὶ q. v., 702 c, ii. 5. 9; 3. 18: iv. 6. 27 (cf. iii. 5. 1): πολλοί many, οὐ πολλοί the many, the most, the majority, iii. 1. 3, 10: πολλή, sc. ὁδός, a long way or journey, vi. 3. 16: οὐ πλείστοι or πλείστοι (533 e) plurimi, the most (also π. very many), i. 5. 2, 13: — πολύ subst. or adv., much, a great part, greatly, very, a great distance, far, long; so πολύ or πολλῶ often w. the compar.; ἐκ πολλοῦ, sc. διαστήματος, from a distance; i. 5. 2 s; ii. 5. 32: iii. 3. 9: iv. 1. 11: see δέξις, ἐπὶ: τὸ πολύ the much, the [great] greater part, the most, i. 4. 13: vii. 7. 36: ὡς ἐπὶ τὸ πολύ as things are for the most part, commonly, 711, iii. 1. 42 s; πολλά many things, much, often, διὰ πολλά for many reasons, i. 9. 22: iv. 3. 2: — πλείων or πλέων plus, subst. or adj. (often as indecl. 507 e), or adv., more, i. 2. 11; 4. 14 (by pleonasm): ἐκ πλείονος from a greater distance, sooner, i. 10. 11: — πλείστον or πλείστα subst. or adv., the most, farthest; very much; most or very plentifully; ii. 2. 12: iii. 2. 31: vii. 6. 35; 7. 1. See ποίεω.

Der. POLY-GON, POLY-GLOT.

†Πολύ-στρατος, ου, Polystratus, an Athenian, father of Lycius, iii. 3. 20.

†πολυ-τέλης, ές, (τέλος) expensive, costly, rich, i. 5. 8.

πόμα or πῶμα, ατος, τό, (πίνω) a drink, iv. 5. 27.

πομπή, ής, (πέμπω) a sending forth, a solemn procession, v. 5. 5. Der. POMP.

†πονέω, ήσω, πεπόνηκα, to labor, toil, incur toil, undergo hardship; to obtain by toil, A.: i. 4. 14: 9. 19: ii. 6. 6: vii. 6. 10, 41.

†πονηρός, ά, ου, causing toil or hardship (or in this sense πόνηρος); hence bad, evil, disastrous, mischievous, wretched, worthless, troublesome, dangerous; base, vile, villanous, wicked, unprincipled, evil-disposed, πρὸς: ii. 5. 21: iii. 4. 19, 35: vii. 1. 39; 4. 12.

†πονήρως or πονηρῶς, with toil or difficulty, iii. 4. 19.

πόνος, ου, ό, (πένομαι) toil, labor, hardship, trouble, difficulty: οὐ ἡμέτεροι π. the fruits of our toil: ii. 5. 18: iii. 1. 12: vii. 6. 9. Der. GEO-PONICS.

πόντος, ου, ό, a sea or sea-basin (while θάλαττα signifies rather the water of the sea, or the body of seawater); hence, even the region about a sea, as its basin: ό Πόντος the Pontus, sp. used for ό Πόντος Εὐξείνως the Euxine or Black Sea, or its basin or surrounding region, iv. 8. 22: v. 1. 1; 6. 15 s, 19 s. Der. PONTIC.

†πορεία, ας, a journey, march, passage, course, route, way, mode of travelling: τὴν π. ποιείσθαι to make the march, pursue one's journey, to march, proceed: i. 7. 20: ii. 2. 10: iii. 1. 5; 4. 36, 44: iv. 4. 18: v. 6. 12.

†πορευτός, α, ου, necessary to be passed or crossed, which one must cross, D.: πορευτέον (έστιν) it is necessary to march or proceed, one must, &c., AE.: ii. 2. 12; 5. 18: iv. 1. 2; 5. 1.

πορεύω, εύσω, a. p. as m. έπορεύθη, (πόρος) to make go, convey: M. to go, proceed, march, advance, set forth, journey, travel, esp. by land, AE., διά, ἐπὶ, παρά, πρὸς, &c., i. 2. 1, 4; 3. 4, 7: ii. 2. 11 s, 14: iii. 4. 46: v. 3. 1.

†πορθέω, ήσω, πεπόρθηκα, (πέρθω to ravage) to ravage, lay waste, plunder, A., v. 7. 14: vii. 7. 3, 12.

†πορίζω, ίσω, ω, πεπόρικα, to provide, supply, furnish, bestow, A. D., ii. 3. 5: iii. 3. 20; 5. 8: — M. to provide for one's

†Πολύ-στρατος, ου, Polystratus, an Athenian, father of Lycius, iii. 3. 20.

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πόνος, ου, ό, (πένομαι) toil, labor, hardship, trouble, difficulty: οὐ ἡμέτεροι π. the fruits of our toil: ii. 5. 18: iii. 1. 12: vii. 6. 9. Der. GEO-PONICS.

πόντος, ου, ό, a sea or sea-basin (while θάλαττα signifies rather the water of the sea, or the body of seawater); hence, even the region about a sea, as its basin: ό Πόντος the Pontus, sp. used for ό Πόντος Εὐξείνως the Euxine or Black Sea, or its basin or surrounding region, iv. 8. 22: v. 1. 1; 6. 15 s, 19 s. Der. PONTIC.

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πορεύω, εύσω, a. p. as m. έπορεύθη, (πόρος) to make go, convey: M. to go, proceed, march, advance, set forth, journey, travel, esp. by land, AE., διά, ἐπὶ, παρά, πρὸς, &c., i. 2. 1, 4; 3. 4, 7: ii. 2. 11 s, 14: iii. 4. 46: v. 3. 1.

†πορθέω, ήσω, πεπόρθηκα, (πέρθω to ravage) to ravage, lay waste, plunder, A., v. 7. 14: vii. 7. 3, 12.

†πορίζω, ίσω, ω, πεπόρικα, to provide, supply, furnish, bestow, A. D., ii. 3. 5: iii. 3. 20; 5. 8: — M. to provide for one's

self, supply one's self with, procure, A., ii. 1. 6: iii. 1. 20. Der. PORISM.

πόρος, ου, ὁ, (πέρα) *a way across or through, passage, ford*; hence, *a resource, provision, means*, πρὸς: ii. 5. 20: iv. 3. 13, 20. Der. PORE.

πόρρω (later for πρῶσω, old Att. πῶρω, 104, 157) *far from*, α., 1. 3. 12.

πορφύρεος, έα, εον, contr. ούε, α, ούν, (πορφύρα the purple-fish) *purpureus, purple*, i. 5. 8. Cog. PORPHYRY.

[πός an old indef. and interrog. pron., remaining in πού, πού, πῆ, πῆ, &c.]

ποσί, see πούς, i. 5. 3.

πόσος, η, ου, interrog. (πός) *quantus? how much? how large or great?* ii. 4. 21: vii. 8. 1: in exclam., vi. 5. 20: πῶσον: *how far?* vii. 3. 12.

ποταμός, οῦ, ὁ, (ποτός, as if drinkable water) *a river*, i. 2. 5, 7 s: see 522 i. Der. MESO-POTAMIA.

ποτί encl. indef. adv., (πός) *at some or any time, once, ever*; sometimes strengthening a direct or indirect interrog., as *οἱ ποτί ποτέ where in the world*; i. 5. 7 (δὴ π., also written δὴ ποτέ); 9. 6: iii. 4. 10 (cf. 7); 5. 13.

πότιρος, α, ου, (πός) *which of two?* hence adv., *πότιρον* or *πότιρα* in inquiry between two suppositions (the second, which is connected by ἢ, being sometimes understood), *whether*, usu. expressed in Eng. in indirect question only (cf. Lat. utrum . . an), i. 4. 13: ii. 1. 10, 21; 5. 17: v. 8. 4.

† **ποτίρως** *in which way or on which supposition of two?* el . . ἢ el, vii. 7. 30.

† **ποτήριον**, ου, *a drinking-cup*, vi. 1. 4.

ποτός, ἡ, ὅν, (πο- in πίνω) *drinkable, POTABLE, to drink*: subst. **ποτόν** or -ά *drink*: i. 10. 18: ii. 3. 27: iv. 5. 8?

† **πότος**, ου, ὁ, *a symposium or banquet, drinking*, ii. 3. 15: vii. 3. 26. Der. POTATION.

πού interrog. adv., (πός) *ubi? where?* ii. 4. 15: v. 8. 2.

πού encl. indef. adv., (πός) *somewhere, anywhere*; hence, as a general indef., *perhaps, I suppose*: i. 2. 27: ii. 3. 6: iv. 8. 21 (of time)? v. 7. 13.

πούς,* ποδός, ὁ, *pes, Sans. pad, a foot*: ἐπὶ πόδα ἀναχωρεῖν *to retreat [stepping back upon the foot] facing the foe or without turning*. As a measure of length, the standard Greek foot (the Olympic) was about $\frac{1}{3}$ of an inch longer, while the Roman was

about $\frac{1}{3}$ of an inch shorter, than our own. i. 2. 8; 5. 3: iv. 6. 12: v. 2. 32.

Der. ANTI-PODES, TRI-POD, POLY-PUS.

πράγμα, ατος, τό, (πράττω) *a thing done, deed, affair, event, occurrence, circumstance, case, matter*: pl. *affairs, state of affairs, business, troublesome business*; hence, *trouble, annoyance, difficulty*: i. 1. 11; 3. 3; 5. 13: iv. 1. 17: vi. 3. 6. Der. PRAGMATIC.

† **πραγματεύομαι**, εὔσωμαι, πεπραγματεύμαι, *to be busy about, labor to effect*, α., vii. 6. 35.

πράξων, see πρᾶος, i. 4. 9.

πρᾶνής, ές, (πρό) *pronus, inclined forward, PRONE*; *sleep in descent*: τὸ π. *the steep, slope, place or ground below*: i. 5. 8: iii. 4. 25: iv. 8. 28.

πράξις, εως, ἡ, (πράττω) *transaction, business, undertaking, enterprise*, i. 3. 16, 18 s: vii. 6. 17. Der. PRAXIS.

πρᾶος (or πρᾶος),* *πρᾶεῖα, πρᾶον, gentle, tame*, i. 4. 9.

πράττω, πράξω, πέπραχα, (περάω) *to pass through an action, incident, or course of conduct or fortune; to do, transact, PRACTISE, perform, effect; to manage, bargain, negotiate; to take or pursue a course*; AE. διά, περὶ, &c.; i. 6. 6: ii. 5. 21: vii. 2. 12: — *to exact, DEMAND, require*, 2 A., vii. 6. 17: — *to do for one's self, fare, succeed, εἶ or καλῶς, κακῶς, οὕτω, ἀγαθά, τάδε (as follows), &c.*, i. 9. 10: iii. 1. 6; 4. 6: vi. 3. 2: α *πράττει how he was succeeding*, vii. 4. 21. Ποιέω refers rather to the effect produced, and πράττω to the occupation through which it is produced; while ποιέω refers more to the effect produced upon another than πράττω. To express definite acts, ποιέω is more used; but to express a course of action or fortune, πράττω. Der. PRACTICAL.

πράως or **πρᾶως**, (πρᾶος) *mildly, calmly*, i. 5. 14.

πρέπω, έψω, *to suit, become, bescem*, ch. impers., D., I., i. 9. 6: iii. 2. 7, 16.

† **πρεσβεία**, ας, *an embassy*, vii. 3. 21.

† **πρεσβευτής**, οῦ, *an ambassador, envoy*, vi. 3. 10: v. I. πρεσβότης.

† **πρεσβεύω**, εὔσω, πεπρεσβευκα, *to be an ambassador or envoy, or to go, come, or act as one*, D., παρά, ii. 1. 18: vii. 2. 23; 7. 6.

πρέσβυς,* εως, υν, υ, pl. εις, ὁ (in sing. poet., 238 a), c. ὑπερος, s. ὑπατος,

about $\frac{1}{3}$ of an inch shorter, than our own. i. 2. 8; 5. 3: iv. 6. 12: v. 2. 32.

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† **πρεσβεύω**, εὔσω, πεπρεσβευκα, *to be an ambassador or envoy, or to go, come, or act as one*, D., παρά, ii. 1. 18: vii. 2. 23; 7. 6.

πρέσβυς,* εως, υν, υ, pl. εις, ὁ (in sing. poet., 238 a), c. ὑπερος, s. ὑπατος,

(πρέπω?) *old*; as subst., (since old men were ch. so sent) *an ambassador, envoy, deputy*: c. *older, elder, elderly*; subst., *an elder*: s. *oldest, eldest*: i. 1. 1 s; 9. 5: ii. 1. 10: iii. 1. 14, 28, 34. Der. PRESBYTER, PRIEST.

† **πρεσβότης**, ου, *an old man*, vi. 3. 10?

πρίασθαι, &c., *to buy*, see ὠνέομαι.

† **πρίν*** adv. or conj., *prius, before, before that, ere, sooner than, until*, even used after words already expressing precedence (πρόσθεν, φθάνω, &c.); comm. w. a finite mode after negation, but otherwise I. (A.), 703 a; i. 1. 10; 2. 2, 26; 4. 13, 16; 8. 19: ii. 5. 33: iv. 5. 1 (πρίν ἢ?), 30.

πρό* prep. w. gen., (cf. pra, pro) *before*: local, *before, in front of* (to protect, r. as a defence against, &c.), i. 2. 17; 4. 4: vii. 8. 18: — *temporal, before*, i. 7. 13: — *causal, &c., in behalf of, for*, vii. 6. 27, 36; cf. vi. 1. 8. In compos., *before, beforehand, previously, forward, forth, publicly, in behalf or defence of*. — Hence, c. & s. adjectives **πρό-τερος**, (πρό-ατος) **πρώτος**, q. v., 262 d: cf. pra, prior, primus, fore, former, foremost or first. Der. PROPHET, PRO-EM.

προ-αγορεύω, εὔσω, ἡγόρευκα, (comm. f. ἐρώ, pf. εἶρηκα, 2 a. εἶπον) *to say or announce before others, proclaim, publish, communicate publicly*, A. D., 8ti, i. 2. 17: ii. 2. 20: vii. 7. 13.

προ-άγω,* ἄξω, ἤχα, 2 a. ἤγαγον, *to lead or proceed forward, advance*, A., iv. 6. 21: vi. 5. 6 s, 11.

προ-αἰρέω,* ἥσω, ἤρηκα, 2 a. εἶλον, *to take before: M. to choose before, select*, A., vi. 6. 19.

προ-αἰσθάνομαι,* θήσομαι, ἦσθημι, 2 a. ἦσθόμην, *to perceive or discover beforehand*, A. P., i. 1. 7.

προ-αν-ἄλίσκω,* -ἄλῶσω, -ἤλωκα, *to spend in advance*, A., vi. 4. 8?

προ-απο-τρέπω,* έψω, τέτροφα, 2 a. m. ἐτραπέμην, *to turn back previously*, P., vi. 5. 31.

προ-ἀρχομαι, ἀρξομαι, ἤρξαμι, *to begin first or before the rest*, I., i. 8. 17?

προ-βαίνω,* βήσομαι, βέβηκα, 2 a. ἔβην, *to step or go forth or forward, advance, proceed*, iii. 1. 13: iv. 2. 28?

προ-βάλλω,* βαλῶ, βέβληκα, 2 a. ἔβαλον, *to throw before: M. to throw before one's self; to bring forward, propose*; A.; π. τὰ ὄπλα *to throw for-*

ward or hold forth one's arms, to present arms; προβεβλημένος, sc. τῇ ἀσπίδι, *having thrown his shield before*, πρὸ: i. 2. 17: iv. 2. 21: vi. 1. 25; 2. 6. Der. PRO-BLEM.

† **προβάτιον**, ου, dim., *a small sheep*, vi. 3. 22: v. I. πρόβατον.

πρόβατον, ου, (προ-βαίνω) usu. pl., *animals that go forth to pasture, cattle*; ch. of small cattle, esp. *sheep*; ii. 4. 27: iii. 5. 9: vi. 3. 3, 32? 4. 22.

προ-βολή, ἡς, (προ-βάλλω) *the presentation of arms, a charge*, vi. 5. 25?

προ-βουλεύω, εὔσω, βεβούλευκα, *to plan in advance or behalf of another, lead in counsel*, α., iii. 1. 37.

πρό-γονος, ου, ὁ, (γίγνομαι) *a forefather, ancestor*, iii. 2. 11, 13: vii. 2. 22. Cog. PRO-GENITOR.

προ-δίδωμι,* δώσω, δέδωκα, a. ἔδωκα (δῶ, &c.), *to give forth, give up, surrender, betray, desert, forsake, abandon*, A. D., i. 3. 5: iii. 1. 2, 14; 2. 2.

προ-διώκω,* ξω or ξομαι, δεδιώχα, *to follow forth, advance in pursuit*, iii. 3. 10: v. I. διώκω.

† **προ-δότης**, ου, *a betrayer, traitor*, ii. 5. 27: vi. 6. 7.

προ-δοῦναι, -δοῦς, see προ-δίδωμι.

προ-δραμών, see προ-τρέχω, i. 5. 2.

† **προ-δρομή**, ἡς, *a running forth, outrun, sally*, iv. 7. 10.

προ-δῶ, -δώσω, see προ-δίδωμι.

προ-εἰλόμην, see προ-αἰρέω, vi. 6. 19.

πρό-εμι,* ipf. ἤειμι, (εἶμι) *to go forward or before, go on, advance, proceed, precede*, ἀπό, εις, &c., i. 2. 17; 3. 1; 4. 18: ii. 1. 2, 6, 21? 2. 19.

προ-εἶπον, 2 a. *to προ-αγορεύω or προ-λέγω*, i. 2. 17.

προ-εἰστήκειν, see προ-ίστημι, i. 2. 1?

προ-ελαύνω,* ἐλάσω ἐλῶ, ἐλήλακα, *to ride forward or before, push on or forward, advance*, i. 10. 16: vi. 3. 14.

προ-ἐλήλυθα, -ελθών, see προ-έρχομαι.

προ-εργάζομαι,* ἄσομαι, ἐργασμαι, *to work out or earn before or previously*, A., vi. 1. 21.

προ-έρχομαι,* ἐλεύσομαι, ἐλήλυθα, 2 a. ἤλθον, *to go, come, or march forward or before, to advance, proceed*, A. of extent, εις, ii. 3. 3: iii. 3. 6; 4. 37.

προ-εῖω, f. *to προ-αγορεύω or προ-λέγω*, vii. 7. 13: cf. 3.

προ-έσθαι, -έμενος, see προ-ίημι.

προ-εστήκειν, see προ-ίστημι, i. 2. 1?

προ-έχω,* ἔξω, ἔσχηκα, *to have one's*

self before another, to surpass, have the advantage of, G. or F. A., iii. 2. 19.

προ-ηγέομαι, ἡσομαι, ἡγημαι, to lead forward, A.E., vi. 5. 10: vii. 3. 42.

προ-ηγόρεω, ἡσω, (προ-ήγορος an advocate, fr. ἀγορά) to speak in behalf of others, v. 5. 7.

προ-ῆαν, see **πρό-ειμι**, i. 8. 14.

προ-ῆλθον, see **προ-έρχομαι**, ii. 3. 3.

προ-θέω, * **θεύσομαι**, to run or hurry on before or forward, v. 7. 21: 8. 13.

† **προ-θύμιομαι**, ἡσομαι, a. **προθυμή-θην**, to be eager, earnest, zealous, very desirous, anxious; to desire or seek earnestly or ardently, urge; i. (A.): to be closely attentive, observe or watch closely, ei: τὸ προθυμῆσθαι eagerness: i. 9. 24: ii. 4. 7: iii. 1. 9: vi. 4. 22.

† **προ-θύμια**, as, readiness, good-will, alacrity, eagerness, zeal, περι, i. 9. 18: vii. 6. 11: 7. 45.

πρό-θύμος, ον, c., s., having a forward mind, with good-will, willing, forward, ready, prompt, earnest, eager, zealous, i. 3. 19: 4. 15: 7. 8: iii. 2. 15.

† **προ-θύμως**, c. **δτερον**, willingly, readily, earnestly, eagerly, zealously, i. 4. 9: 10. 10: iii. 1. 5: v. 2. 2.

προ-θύομαι, ὄσομαι, to direct a sacrifice, vi. 4. 22: v. l. **προθυμέομαι**.

προ-ῖδοιμι, -ῖδωμαι, see **προ-οράω**.

προ-ῖναι, -ῖν, see **πρό-ειμι**, i. 3. 1.

προ-ῖμι, * **ῖσω**, εἰκα, a. ἦκα (ῖ, &c.), to send forth, send or grant to one, D.

i., vii. 2. 15: M. to give up one's self or one's own, surrender, commit, intrust; to bestow first or freely; to give up, betray, desert, abandon; A. D., i. 9. 9: 12: v. 8. 14: vii. 3. 31: 7. 47.

προ-ῖσθαι, * **στήσω**, ἔστηκα, to place before: pf. pret., to stand or be at the head of or in command of, preside over, lead, rule, command, G., i. 2. 1: vi. 2. 9: 6. 12: vii. 1. 30: 2. 2.

προ-καίω & Att. **κάω**, * **καύσω**, **κέ-καυκα**, to burn or kindle before, A. **πρό**, vii. 2. 18: v. l. **καίω**.

προ-καλέω, * **καλέσω** **καλῶ**, **κέκληκα**, ch. M., to call forth to one's self, A. **έκ**, vii. 7. 2: v. l. **προσκαλέω**.

προ-καλύπτω, ὄψω, (καλύπτω to cover) to place a covering before, cover, veil, A., iii. 4. 8.

προ-κατα-θέω, * **θεύσομαι**, to [run along] make an excursion in advance, vi. 3. 10: v. l. **καταθέω**.

προ-κατα-καίω & Att. **κάω**, * **καύσω**,

κέκαυκα, to burn [down] or destroy in advance or before others, i. 6. 2.

προ-κατα-λαμβάνω, * **λήψομαι**, **έ-ληφα**, 2 a. **έλαβον**, pf. p. **έλλημμαι**, a. p. **έλήφθην**, to seize or occupy in advance or beforehand, or before or against others, to pre-occupy, secure, A. D., i. 3. 14, 16: ii. 5. 18: iii. 4. 38.

πρό-κειμαι, * **κείσομαι**, to lie forth, jut out, εν, vi. 4. 3.

προ-κινδυνεύω, **εύσω**, **κεκινδύνευκα**, to incur danger [before] in defence or behalf of another, vii. 3. 31.

Προ-κλής, **έου**, Procles, a descendant of the Spartan Damarātus, and prince of Teuthrania in Asia Minor, who befriended the Cyreans, ii. 1. 3.

προ-κρίνω, * **κρίνω**, **κέκρικα**, a. p. **έκρί-θην**, to select before, prefer, A., vi. 1. 26.

προ-λέγω, * **λέξω**, to tell, bid, or warn publicly, vii. 7. 3. Der. PROLOGUE.

προ-μαχεών, **ωνος**, **ο**, (μάχομαι) propugnaculum, a rampart, battlement, vii. 8. 13: v. l. **προμαχών**.

προ-μετωπίδιον, ον, (μέτ-ωπον forehead, fr. ὤψ eye) a covering for the forehead, frontlet, head-piece, i. 8. 7.

προ-μνάομαι, a. **έμνησάμην**, ipf. **πρό-μνήμην**, (μνάομαι * to sue) to solicit or plead for another, A.E., vii. 3. 18.

προ-νοέω, ἡσω, **νενόηκα**, also M., to think or consider for, take thought or provide for or in behalf of, G. A.E., vii. 7. 33, 37.

πρό-νοια, as, (νός) forethought, kind or provident care, vii. 7. 52.

προ-νομή, ἡς, [an arranging forth] a regular foray or foraging party, v. 1. 7: for σὸν π., v. l. **συμπρονομῆν**.

† **προ-ξενέω**, ἡσω, **προὔξηνκα**, to act as a **πρόξενος** in setting forth an entertainment; hence, to set before, A. D., vi. 5. 14.

πρό-ξενος, ον, **ο**, a public guest-friend or agent, a citizen of one state, who acted as a patron or agent, and entertainer, for the citizens or ruler of another state, receiving privileges and honors in return, v. 4. 2: 6. 11.

† **Πρόξενος**, ον, Proxenus, a Cyrean general from Thebes in Boeotia, and an intimate friend of Xenophon, who writes his eulogy without concealing his defects as a commander, i. 1. 11: 5. 14: ii. 1. 10: 6. 16: iii. 1. 4.

προ-οίμην, see **προ-ῖμι**, i. 9. 10.

προ-οράω, * **ὀψομαι**, **έώρακα** or **έώρακα**,

2 a. **είδον**, to see in front or before one, perceive beforehand, see coming, i. 8.

20: so M., vi. 1. 8?

προ-πέμπω, * **πέμψω**, **πέπομφα**, to send before, forward, or forth; to attend, accompany, escort; A.; ii. 2. 15: iv. 4. 5: vi. 1. 23: — M. to send forward, as if intending to follow, A., vii. 2. 14.

προ-πίνω, * **πίομαι** (ῖ), **πέπωκα**, 2 a. **έπιον**, to drink first, then passing the cup to another, the usual Greek method of drinking his health; hence, to drink to one, drink one's health, A. D., iv. 5. 32: vii. 2. 23: 3. 26s.

προ-πονέω, ἡσω, **πεπόνηκα**, to labor in advance or behalf of another, lead in toil, a., iii. 1. 37.

πρός * (πρό, 689 i) prep., (a) w. GEN., in front of (esp. w. the idea of some action or influence proceeding from), in sight of, before, by, from, on the part of, i. 6. 6: ii. 5. 20: hence to express agency, w. pass., &c., i. 9. 20: ii. 3. 12: 18: in adjuration, as **πρός** (τῶν) **θεῶν** by the gods, ii. 1. 17: iii. 1. 24: — in the direction fronting, in the direction of, on the side of, towards, iv. 3. 26: **πρός** τοῦ τρόπου in [the direction of] accordance with the character, i. 2. 11: — (b) w. DAT., in front of, on the frontier of, face to face with, near, by, at, beside; besides, in addition to: i. 2. 10: 8. 4, 14: ii. 3. 4: iii. 2. 33: iv. 5. 9, 22: — w. dat. om., as adv., 703 b, besides [this], moreover, further, iii. 2. 2: — (c) w. ACC. of PERSON (so esp. used), sometimes of PLACE, TIME, or THING, to the front of, towards, to, before, at, near, against, upon, with, (πρός w. acc. often = dat., esp. w. words of motion, of address, or of friendly or hostile action or relation), i. 1. 3, 5s: 2. 1: 3. 4, 9: 4. 11: 5. 7, 13: 9. 22: ii. 4. 25: 6. 12: iv. 5. 21: — hence, in general, of the object to or towards which anything is directed or related in view, thought, feeling, purpose, &c., in view of, in respect to, concerning, about, for, to, in comparison or accordance with, i. 4. 9: 10. 19: ii. 3. 11s: 5. 20, 29: vii. 7. 41: **πρός** ταῦτα in view of or in reply to these things, in respect to this, to or upon this, thereupon, accordingly, i. 3. 19s: ii. 3. 21: τὰ **πρός** σέ, as to the things concerning you, towards you, vii. 7. 30: — (d) in compos., to,

towards, against, besides. Der. PROSELYTE, PROS-ODY. See **φιλία**.

προσ-άγω, * **άξω**, ἤξα, 2 a. **ήγαγον**, to lead to or against, bring forward, introduce, apply, urge, A. **εις**, **πρός**: w. acc. om., as intrans., to advance: i. 10. 9: iv. 1. 23: 8. 11: vi. 1. 14.

προσ-αίτέω, ἡσω, **ήτηκα** l., to ask in addition or besides, ask for more, 2 A., i. 3. 21: vii. 3. 31: 6. 27.

προσ-αν-άλλω, * **άλλωσω**, -ήλωκα, to expend besides, A., vi. 4. 8?

προσ-αν-απείν, as aor. of **προσ-αν-αγορεύω**, **εύσω**, to [speak up] proclaim or announce besides, OF., vii. 1. 11: see **φημί**.

προσ-βαίνω, * **βήσομαι**, **βέβηκα**, to step against or upon, **πρός**, iv. 2. 28?

προσ-βάλλω, * **βαλῶ**, **βέβληκα**, 2 a. **έβαλον**, to throw or strike against, to [throw one's self] advance against, assault, attack, make an attack, **πρός**, iv. 2. 11: 6. 13: 7. 2: v. 2. 4: vi. 8. 7.

προσ-βατός, **ή**, **όν**, (βαίνω) accessible, iv. 3. 12: 8. 9.

προσ-βολή, ἡς, (βάλλω) an attack, assault, charge, iii. 4. 2: vi. 5. 25?

προσ-γίγνομαι, * **γενήσομαι**, **γεγένη-μαι** & 2 pf. **γέγονα**, 2 a. **έγενόμην**, to be added, joined, or attached to, to join, esp. as an ally, D., iv. 6. 9: vii. 6. 29.

προσ-δανείζω, **είσω**, **δεδάνεικα**, (δανείζω to lend) to lend in addition: M. to borrow an additional sum, 581, vii. 5. 5.

προσ-δέω, * **δεήσω**, **δεδέηκα**, to need in addition: impers. **προσδεῖ** there is need besides, there is further or additional need, G., iii. 2. 34: v. 6. 1: — M. to need or desire as an addition or beyond what one has, G., vi. 1. 24.

προσ-δίδωμι, * **δώσω**, **δέδωκα**, to give besides or in addition, to add, A., i. 9. 19.

προσ-δοκάω, ἡσω, **δεδόκηκα** l., (akin to **δοκέω**, the simple **δοκάω** not used) to think towards, expect, look or wait for, A., i. (A.), iii. 1. 14: vii. 6. 11.

προσ-δραμών, see **προσ-τρέχω**.

προσ-εἰληφα, see **προσ-λαμβάνω**.

πρόσ-εμι, * ipf. **ῖεω**, (εἰμι q. v.) to go or come to or towards, come up or on, come near, approach, advance, D., **εις**, **πρός**, i. 5. 14: 7. 5: 8. 11: ii. 4. 2.

προσ-ελαύνω, * **έλάσω** **έλω**, **έληλακα**, to ride or march to, towards, up, forward, or against, i. 5. 12: 7. 16: vi. 3. 7.

προσ-έρχομαι, * ἐλεύσομαι, ἐλήλυθα, 2 a. ἤλθον, to come or go to or towards, come up or near, come on or forward, approach, advance, D., εἰς, i. 3. 9; 8. 1: iv. 4. 5; 8. 2, 4. Der. PROS-ELYTE.

προσ-ετάχθην, see **προσ-τάττω**.

προσ-εύχομαι, εὐξομαι, εὐγμαι or ἡγμαι, to pray to, D., vi. 3. 21.

προσ-έχω, * ἔξω, ἐσχῆκα, 2 a. ἐσχον, to [hold to] apply, A. D.: προσέχειν (τὸν νοῦν) to apply or direct the mind or attention, give thought or heed, give or pay attention, show regard, be intent upon, i. 5. 9: ii. 4. 2: v. 6. 22.

προσ-ήαν, -ήσαν or -ῆσαν, see **πρόσ-εμι**, i. 8. 11: iii. 3. 7.

προσ-ήκω, ἤξω, ἦκα l., to come, extend, appertain, or belong to, be related to, D., ἐπὶ, i. 6. 1: iii. 1. 31 (he has nothing to do with): iv. 3. 23: — **προσ-ήκει** it belongs to, befits, becomes, behooves, is fitting or proper, D. I. (A.), iii. 2. 11, 15 s: vii. 7. 18.

προσ-ήλασα, see **προσ-ελαύνω**.

προσ-ῆσαν or -ῆσαν, -ῆτε, see **πρόσ-εμι**, i. 8. 11: vii. 6. 24.

πρόσθεν adv. of PLACE and oftener TIME, (πρό, πρὸς) before, in front of, previously, formerly, i. 3. 18; 6. 1: πρόσθεν . . . πρὶν [previously . . . before] before that, before, until, (w. neg.) 703 f, i. 1. 10: iii. 2. 29: iv. 3. 12: πρόσθεν . . . ἢ sooner than, before, ii. 1. 10: — **ὁ π.** the previous, preceding, foregoing, or former, i. 3. 19: ii. 3. 1, 22: **οἱ π.** [those in] who were in front, v. 8. 16: **τὰ π.** the [things in] front, the van, iii. 2. 36: **εἰς τὸ π.** to the front, in advance, forward; in front of, G.; i. 10. 5: iii. 1. 33; 4. 38: — **τὸ π.** as adv., previously, before, i. 10. 10 s.

προσ-θέσθαι, see **προσ-τίθημι**, i. 6. 10.

προσ-θίω, * θεύσομαι, to run to, towards, or up, v. 7. 21? vii. 1. 15.

προσ-ἰάσιν(ν), -ιών, see **πρόσ-εμι**, i. 5. 14: iv. 8. 12 s.

προσ-ίημι, * ἦσω, εἶκα, to let go to, permit to approach, admit to, A. πρὸς, iv. 5. 5: — **M.** to let come to one's self, receive, admit, permit, A., iii. 1. 30 (εἰς ταῦτόν to the same place, rank, or office, to companionship): iv. 2. 12: v. 5. 3.

προσ-καλέω, * καλέσω καλῶ, κέκληκα, to call to, summon, invite, A., i. 9. 28: — **M.** to call to one's self, A. ἐκ, vii. 7. 2 (v. l. προκαλέω).

προσ-κτάομαι, ἥσομαι, κέκτημαι, to gain or acquire additional, A. D., v. 6. 15.

προσ-κυνέω, ἥσω, -κεκύνῃκα l., (κυνέω * to kiss) to kiss the hand to, salute, worship, adore, do homage or reverence to, bow down or (in oriental fashion) prostrate one's self before, A., i. 6. 10; 8. 21: iii. 2. 9, 13.

προσ-λαμβάνω, * λήψομαι, εἴληφα, 2 a. ἔλαβον, to take, receive, or obtain besides, in addition, or as an aid; to take hold besides, take part; A. πρὸς: i. 7. 3: ii. 3. 11 s: vii. 6. 27, 32.

προσ-μένω, * μενῶ, μεμένηκα, to wait for, await, A., vi. 6. 1: v. l. ἀναμένω.

προσ-μίγνυμι, * μίξω, to mingle or join with, join or come up to, iv. 2. 16.

πρόσ-οδος, ου, ἡ, access, approach; approach or procession for worship, act of worship, πρὸς * income, revenue, gain, profit, reditus; i. 9. 19: v. 2. 3: vi. 1. 11: vii. 1. 27; 7. 36.

προσ-όμνυμι, * ὁμοῦμαι, ὁμώμοκα, a. ὠμοσα, to swear besides or in addition, i., ii. 2. 8.

προσ-ομολογέω, ἥσω, ὠμολόγηκα, to come to terms, submit, surrender, vii. 4. 24.

προσ-περονάω, ἥσω, (περόνη a pin) to pin or skewer to, A. πρὸς, vii. 3. 21.

προσ-πίπτω, * πεσοῦμαι, πέπτωκα, to fall towards, rush to, D., vii. 1. 21.

προσ-ποιέω, ἥσω, πεποίηκα, to make over to: **M.** to make over to one's self, to take to one's self what does not so belong, pretend, feign, make a feint, make as if one would, profess, I., i. 3. 14: ii. 1. 7: iv. 3. 20; 6. 13.

προσ-πολεμέω, ἥσω, πεπολέμηκα, to war or prosecute a war against, A. i. 6. 6.

προσ-σχάν, see **προσ-έχω**, vii. 6. 5.

†προστατεύω, εὔσω, to manage, use one's influence, bring it about, ὅπως, v. 6. 21.

†προστατέω, ἥσω, to preside over, manage, G., iv. 8. 25.

προστάτης, ου, (προ-ίστημι) a leader, chief, manager, G., vii. 7. 31.

προσ-τάττω, τάξω, τέταχα, a. p. ἐτάχθην, to appoint to or enjoin upon any one, command, A. D., i. 6. 10.

προσ-τελέω, τελέσω τελῶ, τετέλεκα, to pay besides, A., vii. 6. 30.

προστερνίδιον, ου, (στέρνον) a breast-plate, breast-piece, for a horse, i. 8. 7.

προσ-τίθημι, * θήσω, τέθεικα, 2 a. m. ἐθέμην, to add to: **M.** to add one's self to, accede to, agree to, concur in, D., i. 6. 10.

προσ-τρέχω, * δραμοῦμαι, δεδράμηκα, 2 a. ἔδραμον, to run to, run up to, D., iv. 2. 21; 3. 10: vii. 4. 7.

προσ-φέρω, * ὁσώ, ἐνήνοχα, to bring to, apply, A., v. 2. 14: — **M.** to bear or conduct one's self towards, to address one's self or apply to, D., πρὸς, v. 5. 19: vii. 1. 6.

προσ-χωρέω, ἥσω, κεχώρηκα, to go or come to, surrender, submit, v. 4. 30.

πρόσ-χωρος (v. l. πρό-χωρος), ου, neighboring, v. 3. 9.

πρόσω adv., c. προσωτέρω, s. -τάτω, (πρό, πρὸς) forward(s), forth; forth from, far from, far off, at a distance, at the outposts, G.; far into, G., 420 a; ii. 2. 15: iv. 1. 3; 3. 28: vii. 3. 42: τοῦ πρόσω (430 a) or εἰς τὸ πρόσω [for or to the region forward] forward, in advance, farther, i. 3. 1: v. 4. 30: — c. farther, farther off, iv. 3. 34: vii. 7. 1: — ὅσοι ἐδύναντο προσωτάτω as far as they could, 553 c, vi. 6. 1.

προσ-ῶμοσα, see **προσ-ὁμνυμι**, ii. 2. 8.

πρόσ-ωπον, ου, (ὦψ) the face, countenance, looks; so plur., ii. 6. 11. Der. PROSOPO-POEIA.

προ-τελέω, τελέσω τελῶ, τετέλεκα, to pay beforehand or in advance, A. D., vii. 7. 25.

†προτεραίος, α, ου, preceding: τῇ π., sc. ἡμέρᾳ, on the day before, ii. 1. 3.

πρότερος, α, ου, (πρό q. v.) prior, former, preceding, previous; with adv. force (509 a), or (τὸ) πρότερον as adv., before, sooner, previously, G.; i. 2. 25 s; 4. 12; 7. 18: iv. 4. 14: vii. 8. 22.

προ-τίμᾳ, ἥσω, τετίμηκα, f. m. τιμήσομαι (ch. as p., 576 a), to honor before or above others, prefer, select, esteem, i. 4. 14; 6. 5.

προ-τρέχω, * δραμοῦμαι, δεδράμηκα, 2 a. ἔδραμον, to run forward or before, outrun, G., ἀπό, i. 5. 2: iv. 7. 10: v. 2. 4.

προῦ- by crasis for **προ-ε**, v. 8. 9.

προῦδεδόκειν, see **προ-διδῶμι**, iii. 1. 2.

προ-φαίνω, * φανῶ, πέφαγκα, to show before or forth: **M.** to appear before or beforehand; to appear in front, in the distance, or in prospect; to come in sight, make one's appearance; D.; i. 8. 1: ii. 3. 13 (v. l. φαίνω).

†προφασίζομαι, ἰσομαι ιοῦμαι, to plead or urge as an excuse, A., iii. 1. 25.

πρό-φασις, εως, ἡ, (φήμι) a pre-text, pre-tence, excuse, G., I., i. 1. 7; 2. 1: ii. 3. 21: vii. 6. 22.

προ-φύλαξ, ακος, ὁ, a sentinel in front, advanced or outer guard, out-guard, vedette; pl. an outpost, picket, &c.; ii. 3. 2; 4. 15: iii. 2. 1: vi. 4. 26.

προ-χωρέω, ἥσω, κεχώρηκα, to go forward, advance, prosper, succeed; to be favorable or useful, suit one's convenience or be for his advantage; D.; i. 9. 13: vi. 4. 21: vii. 3. 26.

πρύμνα, ης, (Ep. πρυμνός hindmost) the stern of a vessel, v. 8. 20.

πρωί adv., c. πρωϊότερον, contr.

πρῶ, πρωϊότερον, (πρό) early in the morning, ii. 2. 1: iii. 4. 1 (earlier than usual, very early, 514): vi. 5. 2.

πρῶρα, ας, (πρό) prōra, the forepart of a vessel, PROW, bow, v. 8. 20.

†πρωρεύς, εως, ὁ, the commander in the prow, prow-officer, v. 8. 20.

†πρωτ-αγός, ου, ὁ, a van-leader, ii. 2. 16: v. l. πρώτος.

†πρωτεύω, εὔσω, πεπρώτευκα l., to be first, hold the first place, παρὰ, ii. 6. 26.

πρώτος, η, ου, (πρό q. v.) primus, first, in place, rank, or time, foremost, chief, earliest; often w. adverbial force (509); i. 3. 1; 6. 9: ii. 2. 12, 16? 6. 17, 26: — **τὸ πρῶτον** subst., the first; ἀπὸ or ἐπὶ τοῦ πρώτου from or at the first, iv. 3. 9; (τὸ) πρῶτον as adv., or as an appositive to a sentence, first, at (the) first, in the first place, as the first thing, i. 2. 16; 9. 2, 5, 7; 10. 10: ii. 5. 7: iii. 2. 1: vi. 3. 23, 25: so πρῶτα, iii. 2. 27? Der. PROTO-TYPE.

πταίω, πταίσω, ἔπτακα, (akin to πίπτω) to fall, strike, or dash against or upon, iv. 2. 3: v. l. παίω.

πτάρνυμαι, * 2 a. α. ἔπταρον, to sneeze, iii. 2. 9.

πτέρυξ, υγος, ἡ, (πτερόν wing, fr. πέτομαι) the wing of a bird; a flexible skirt or flap at the bottom of the Greek corselet, usu. of leather strengthened by metallic plates; i. 5. 3: iv. 7. 15 (v. l. dim. πτερύγιον).

πυγμή, ης, (πύξις) pugnus, the fist; boxing (rendered more severe among the Greeks by the use of the cestus), iv. 8. 27. Der. PYGMY.

Πυθαγόρας, ου, Pythagoras, a Spartan admiral, i. 4. 2. The commander

of this fleet is named Σάμος or Σάμος in Hel. 3. 1. 1; Diod. 14. 19.

πυκνός, ἡ, ὅν, (πύκα closely, cf. πύξ) close or near together, dense, thick, compact, firm, in close array: πυκνά adv., often: ii. 3. 3: iv. 8. 2: v. 2. 5.

πύκτης, οὐ, (πύξ) pugil, a boxer, PUGILIST, v. 8. 23.

πύλη, ἡ, one fold of a double gate: comm. pl., gate or gates; hence, entrance, pass, passage, esp. a narrow entrance or pass into a country, sometimes really barred by gates; as πύλαι τῆς Κιλικίας καὶ τῆς Συρίας the Gates of Cilicia and Syria, the Syro-Cilician Gates, a narrow pass between Mt. Amānus and the Gulf of Issus, barred by two walls with gates, of which those on the Syrian side are specially called αἱ Σύριαι πύλαι; i. 4. 4s: v. 2. 16, 23; 5. 19s: vi. 5. 1: vii. 1. 15s. Der. THERMO-PYLAE, PYL-ORUS. So πύλαι, sc. αἱ Βαβυλωνίαι, the [Babylonian] Gates, Pylae, a pass into Babylonia, on the north side of the Euphrates and, as some think, through the Median Wall, i. 5. 5. — The Cilician Pass (πύλαι τῆς Κιλικίας), over Mt. Taurus into Cilicia, "perhaps," says Ainsworth, "one of the most remarkable and picturesque mountain-passes in the world," while Chesney adds that it is one of the longest and most difficult, is mentioned, i. 2. 21; now Golek-Bogház.

πυνθάνομαι, πύσσομαι, πέπυσμαι, 2 a. ἐπυθόμην, to learn by inquiry, hear, ascertain; to ask, inquire, inquire into; G. CP., A. P., I. (A.), περὶ: i. 5. 15; 7. 16: iv. 6. 17: vii. 6. 11.

πύξ adv., with the fist, v. 8. 16.

πῦρ, πῦρός, τό, FIRE: pl., Dec. 2, πυρά, -ῶν, -οῖς, fires, esp. watch-fires: ii. 5. 19: iv. 1. 11. Der. EM-PYREAN.

πυρά, ἄς, a funeral PYRE or mound, vi. 4. 9: om. by some.

πύραμις, ἰδος, ἡ, a flame-shaped structure, a PYRAMID, iii. 4. 9. One of the most prominent objects among the Ninevite ruins is the pyramid or conical mound here mentioned, situated at the northwest corner of the great platform on which the wonderful palaces of Nimrud were erected, and still, after the wear of so many centuries, about 150 feet high. It was once a lofty tower 167 feet square

at the base, erected doubtless as a sepulchral or religious monument.

Πύραμος, οὐ, ὁ, the Pyramus, the largest river of Cilicia, rising in Cataonia, breaking through Mt. Taurus, and carrying so much alluvium through its fertile plain, that Strabo quotes an oracle that at length its deposits would unite Cyprus to the mainland, i. 4. 1. || The Jehlân, about 160 miles long.

†πυργο-μαχέω, ἦσω, (μάχομαι) to assault or storm a tower, vii. 8. 13.

πύργος, οὐ, ὁ, a tower, castle, vii. 8. 13.

πυρέτω, ἔξω, πεπύρεχα, (πυρετός fever, fr. πῦρ) to have or be in a fever, vi. 4. 11.

†πύρινος, ἡ, οὐ, made of wheat, wheaten, iv. 5. 31.

πυρός, οὐ, ὁ, (πῦρ, fr. the color?) comm. pl., wheat, i. 2. 22: iv. 5. 5.

Πυρρίδας, οὐ, Pyrrhias, an officer from Arcadia, vi. 5. 11.

πυρρίχη, ἡ, (fr. Πύρριχος or Πύρρος, the inventor?) the Pyrrhic or war dance, in which armed dancers imitated the movements of attack and defence, keeping time with music, vi. 1. 12.

πυρσεύω, εὖσω, (πυρός torch, fr. πῦρ) to light torches, kindle beacon-fires, or make signals by them, vii. 8. 15.

πῶ encl. adv., (orig. dat. of πῶς: by any means) yet, up to this time, hitherto; used w. a neg. (often written w. it as one word, cf. dum), not yet, never yet, &c.; i. 2. 26; 5. 12.

πωλέω, ἦσω, (πέλω to be in business) to sell, A. D., i. 5. 5: v. 7. 13: vii. 3. 3; 7. 56. Der. MONO-POLY.

πῶλος, οὐ, ὁ, ἡ, a colt, filly, young horse, iv. 5. 24, 35. Cf. pullus, FOAL.

Πῶλος, οὐ, Pōlus, a Spartan admiral, successor to Anaxibius, vii. 2. 5.

πῶμα, drink, see πῶμα, iv. 5. 27?

πῶ-ποτε ever yet, ever, at any time, stronger than ποτέ: comm. w. a neg. (sometimes written w. it as one word, cf. unquam), i. 4. 18; 9. 18s: v. 4. 6?

πῶς interrog. adv., (πῶς;) quomodo? how? in what way, manner, or condition? i. 7. 2: ii. 5. 20: iii. 2. 27? 4. 40: — in exclamation, quam! how! vi. 5. 19?

πῶς encl. indef. adv., (πῶς) in some

or any way or manner, by any means, somehow; hence, for some reason, somewhere, nearly, perhaps: ὥδέ πως somehow thus, to this effect: i. 7. 9: ii. 3. 18; 5. 2; 6. 3: iv. 1. 8; 8. 21? vi. 2. 17. See ἄλλως, τεχνικῶς.

P.

ῥάδιος, α, οὐ, c. ῥάων, s. ῥᾶστος,* easy, i., ii. 6. 24: iv. 6. 12; 8. 13.

†ῥαδίως, c. ῥᾶον, s. ῥᾶστα, easily, readily, iii. 5. 9: iv. 6. 10: vi. 3. 7.

Ῥαθίνης, οὐ, Rhathines, a general of the Bithynian satrap Pharnabazus, vi. 5. 7. He afterwards made a successful attack on the cavalry of Agesi-lāus, Hel. 3. 4. 13.

†ῥαθυμέω, ἦσω, to live at ease, lead a life of ease or indolence, ii. 6. 6.

†ῥαθυμία, ας, indolence, sloth, a life of ease, ii. 6. 5.

†ῥα-θυμός, οὐ, of easy mind, indolent. ῥᾶον, ῥᾶστον, see ῥάδιος, iv. 6. 12.

†ῥαστώνη, ἡ, love of ease, indolence, laziness, sluggishness, v. 8. 16.

ῥέω,* ῥεύσομαι & ῥυήσομαι, ἐρρύηκα, 2 a. a. or p. ἐρρύην, (cf. ruo, rush) fluo, to flow, run (of water), ἀπό, διά, &c., i. 2. 7s, 23; 4. 4; 7. 15; vi. 4. 4. Der. RHEUM, DIAR-RHEA.

ῥήτρα, ας, (ῥε- to say) a saying, precept, ordinance, agreement, vi. 6. 28.

ρίγος, εὐς, τό, frigus, 141, the cold, frost, v. 8. 2. Cf. rigeo, rigidus.

ρίπτω & ριπτέω,* ῥίψω, ἐρρίψα, a. ἐρρίψα, to throw, cast, hurl, throw off or down, throw over or about, A. D., εἰς, i. 5. 8: iii. 3. 1: iv. 7. 13: vii. 3. 22?

ῥίς, ῥινός, ἡ, the nose, vii. 4. 3. Der. RHINO-CEROS.

Ῥόδιος, α, οὐ, Rhodian: Ῥόδιος subst., a Rhodian, a man of Rhodes (Ῥόδος, from ῥόδον rose?), a large and important island near the southwest coast of Asia Minor, colonized by the Dorians, and having a city of the same name (built B. C. 408), at the entrance of whose harbor stood the famed Colossus. The Rhodians were famed as slingers. iii. 3. 16s; 5. 8.

ῥοφέω, ἦσω or ῥοσομαι, to suck up, suck, iv. 5. 32.

ῥυθμός, οὐ, ὁ, (cf. ῥέω, & ῥυ- to draw) RHYTHM, musical time, a regular movement or tune: ἐν ῥυθμῷ in time or

rhythm, πρὸς: v. 4. 14: vi. 1. 8, 10s: vii. 3. 32.

ῥῦμα, ατος, τό, (ῥυ- to draw) a drawing, shot: ἐκ τόξου ῥύματος from the distance of a bow-shot, iii. 3. 15.

†ῥώμη, ἡ, strength, a military force, iii. 3. 14. Some compare Rōma.

[ῥώννυμι,* ῥώσω l., pf. p. ἐρρώμαι, to strengthen; see ἐρρωμένος.]

Ῥωπάρας, οὐ or α, Rhoparas, satrap of Babylonia, vii. 8. 25: perhaps the same with Gobryas, i. 7. 12.

Σ.

σά, see σός, vii. 7. 44. — σᾶ or σῶα, see σῶς, v. 1. 16.

σάγαρις, εὐς, ἡ, (fr. Pers.) a battle-axe, halberd, bill, iv. 4. 16: v. 4. 13.

σακίον or σακκίον, οὐ, (dim. of σάκος saccus, a SACK) a small bag, a wrapper of sackcloth, iv. 5. 36.

Σαλμυδεσσός, οὐ, ὁ, Salmydessus, the Thracian coast of the Euxine from the Bosphorus to the Thynian cape, dangerous from its shoals, lack of harbors, and predatory wreckers, and contributing largely to the early ill-repute of this sea, vii. 5. 12. The name was also given to a town on this coast, now Midia.

†σαλπιγκτής or σαλπικτής, οὐ, α trumpet, iv. 3. 29, 32: vii. 4. 19.

σάλπιγξ, γγος, ἡ, tuba, a trumpet, trump, usu. of bronze and straight, while the κέρας (cornu, horn) was curved. It was greatly used in Greek armies to direct and inspirit their movements. iii. 4. 4: iv. 2. 7s: vii. 3. 32.

†σαλπίζω,* σαλπίσσω l., a. ἐσάλπιγξα, to sound or blow with a trumpet, AE.: ἐπεὶ ἐσάλπιγξε, sc. ὁ σαλπιγκτής, when the trumpeter blew, at the sound of the trumpet, 571 b: i. 2. 17: vii. 3. 32.

Σάμιος, οὐ, ὁ, a Samian, a man of Samos (Σάμος), one of the most important islands in the Aegean, colonized by the Ionians, and early famed for its arts, commerce, and maritime power, standing with the neighboring Miletus and Ephesus at the head of the Ionian states. Its chief city and harbor had the same name. It was the birthplace of Pythagoras. Its patron deity was Hēra (Jūno), who had here her greatest temple. i. 7. 5. || Samo.

Σαμόλας, ου or α, *Samolas*, a Cyrean officer from Achaia, v. 6. 14.

Σάρδεις, εων, αι, *Sardes* or *Sardis*, an ancient city on the Pactolus, the capital of Lydia, the luxurious residence of Croesus, the chief city of the dominions of Cyrus the Younger, and later the seat of one of the early churches; still showing, in its ruins, traces of its former magnificence; i. 2. 2s, 5; 6. 6: iii. 1. 8. || Sart.

Σάρος v. l. for **Ψάρος**, i. 4. 1.

†σατραπεύω, εύω, to be a satrap, to rule or govern as satrap, G., A., 472d, i. 7. 6: iii. 4. 31.

σατράπης, ου, (fr. Pers.) a SATRAP, a Persian viceroy or governor of a province, ruling at the pleasure of the king, but with largely discretionary power over life and property. Acc. to Hdt. (3. 89), Darius I., the great organizer of the Persian Empire, divided it into 20 satrapies. i. 1. 2; 9. 7.

Σάτυρος, ου, ό, a *Satyr*, a fabulous being combining the forms of a man and a goat, an attendant upon Bacchus, and devoted to the pleasures of sense, i. 2. 13.

σαντοῦ, -ψ, -όν, see **σεαυτοῦ**.

σαφής, ές, clear, plain, manifest, evident, iii. 1. 10.

†σαφώς clearly, plainly, manifestly, evidently, certainly, i. 4. 18: ii. 5. 4.

σέ te, thee, you, see **σύ**, ii. 5. 3s.

†σεαυτοῦ, * **ης**, contr. **σαντοῦ**, **ης**, refl. pron., of thyself or yourself; in gen. often = tuus, your own: **ή σεαυτοῦ**, sc. χώρα, your own country: i. 6. 7: ii. 5. 16: vii. 2. 37; 7. 23; 8. 3.

Σελίνους, οἶντος, ό, (**σέλινον** parsley) *Selinus*, the name of a small river flowing by the temple of Diāna at Ephesus; and of another (now the Crestena) flowing through the grounds consecrated to her at Scillus; v. 3. 8.

σέσωμαι, see **σώζω**, v. 5. 8.

Σεύθης, ου, *Seuthes* II., a Thracian prince, son of Mæsadēs and descendant of Teres, assisted by the Cyreans to recover his paternal dominion, but far better to promise than to bestow a recompense. He afterwards sent 500 troops to aid Dereyllidas in Bithynia; and had later, v. c. 390, a quarrel with his former patron Medocus, which Thrasybūlus reconciled, bringing both into friendship with Athens. v. 1. 15.

Σηλυβρία or **Σηλυμβρία**, ας, *Sely[m]bria*, a Megarian city on the north shore of the Propontis, vii. 2. 28; 5. 15. || **Selivri**.

σημαίνω, ανώ, σεσήμαγκα l., a. **εσήμηνα** or **-άνα** 152 c, (**σήμα** sign) to make or give a sign or signal; to indicate or show by an omen or other sign, signify, give notice; often referring to **ό σαλπικτής** implied, as **εσήμηνε** [the trumpeter gave the signal] the signal was given, 571 b; AE., D. I. (w. **ώς**), CP.; ii. 1. 2; 2. 4: iii. 4. 4: iv. 3. 29, 32: vi. 1. 24, 31; 3. 15: vii. 2. 18.

σημείον, ου, (**σήμα** sign) signum, a sign, mark, signal, standard, i. 10. 12: ii. 5. 32: vi. 2. 2.

†σησάμινος, η, ου, made from *sesamé*, iv. 4. 13.

σήσαμον, ου, *SESAMÉ*, oil-seed, sing. and pl., the seed of the sesamum, an oriental leguminous plant still much cultivated for the food and the excellent and abundant oil furnished by its seed, i. 2. 22: vi. 4. 6.

†σιγάω, άσω, l. exc. in pres., to try or endeavor to silence, A., vi. 1. 32?

†σιγάω, ήσομαι, σεσίγηκα, to be or remain silent, keep silence, v. 6. 27.

σίγη, ής, silence, i. 8. 11: ii. 2. 20.

σίγλος, ου, ό, (akin to Heb. *shekel*) a siglus, = 7½ Attic oboli, or about 25 cents, i. 5. 6.

†σιδηρεία, ας, the working in iron, v. 5. 1.

†σιδήρεος, έα, εον, contr. **οῦς**, **ά**, **οῦν**, made of iron or steel, v. 4. 13.

[**σίδηρος**, ου, ό, ferrum, iron.]

Σικυνώνιος, ου, ό, a *Sicyonian*, a man of Sicyon (**Σικυών**), a very ancient city, with a small territory, on the northern coast of the Peloponnese, between Achaia and Corinth. It was conquered by the Dorians; but retained a large Ionian element, and varied in its political relations and form of government. It was famed for its schools of painting and sculpture; and in general for the arts of peace, rather than for energy in war, or the maintenance of liberty. iii. 4. 47. || **Vasilika**.

Σιλανός, οῦ, *Silānus*, a soothsayer from Ambracia in Epirus, more shrewd than trustworthy, i. 7. 18: v. 6. 16s. — 2. A youthful trumpeter from Mæcistus in Triphylian Elis, vii. 4. 16.

σίνομαι, * **Ion.** σινήσομαι, to harm, do harm or damage, inflict injury, iii. 4. 16.

†Σινωπεύς, έως, ό, a *Sinopean*, iv. 8. 22: v. 3. 2; 6. 1: vi. 1. 15: a man of

Σινώπη, ης, *Sinōpe*, a Milesian colony on the Paphlagonian coast, the most prosperous and powerful city on the shores of the Euxine. It had a great commerce and valuable fisheries, and sent out itself several colonies. It was the birthplace of the Cynic Diogenes, and of Mithridātes the Great. v. 5. 7: vi. 1. 15. || **Sinub**, still of some consequence from its excellent harbor.

Σιός Laconic for **θεός**: τῷ Σιῷ the twin gods, Castor and Pollux, by whom, as natives of Lacedæmon, the Spartans were wont to swear, vi. 6. 34: vii. 6. 39? see **οὔτωσι**.

σῖτ-αγωγός, όν, (**σίτος**, άγω) carrying corn, for the conveyance of grain, i. 7. 15.

Σιτάκη, ης, see **Σιττάκη**.

Σιτ-άλκας, ου, the *Sitalcas*, a martial song of the Thracians, prob. in honor of a prince Sitalcas, vi. 1. 6. See **Ὀδρύσης**.

†σιτεντός, ή, όν, (**σιτεύω** to feed, fatten) made fat, very fat, v. 4. 32.

†σιτηρέσιον, ου, money for buying bread, provision-money, vi. 2. 4.

†σιτίον, ου, bread, food, i. 10. 18: pl. provisions, supply of food, vi. 2. 4?

σίτος, ου, ό, corn or grain, esp. wheat, whether unground, simply ground, or cooked; hence, flour or meal, bread, and, in general, food; i. 4. 19; 5. 5s, 10: ii. 1. 6: iii. 1. 3:—pl. **σίτα** (τά, 226 b) victuals, provisions, food, ii. 3. 27: iii. 2. 28:—**ήμερας σίτος** a day's subsistence or supply of food, vii. 1. 41; so pl. vi. 2. 4 (v. l. **σιτία**). Der. **PARA-SITE**.

Σιττάκη, ης, *Sittace*, a large and populous city on the west bank of the Tigris, ii. 4. 13: v. l. **Σιτάκη**. || Near Akbara or, acc. to some, Sheriat-el-Beidha.

σιωπάω, ήσομαι, σεσιώπηκα, (**σιωπή** silence) to be or remain silent, keep silence, i. 3. 2: v. 8. 25.

σκειδάννυμι, * **σκεδάσω** **σκεδῶ**, a. **έσκεδάσα**, pf. p. **έσκεδάσμαι**, to scatter or disperse, trans., iii. 5. 2.

σκελος, εος, τό, a leg, iv. 2. 20; 7. 4: v. 8. 10. Der. **ISO-SCELES**.

σκέπασμα, ατος, τό, (**σκέπη** shelter) a covering, tent-cover, i. 5. 10?

†σκεπτός, α, ου, necessary to consider: **σκεπτέον** **έστί** impers., one or we must consider, **ὅπως**, i. 3. 11: iv. 6. 10.

σκέπτομαι, comm. **σκοπέω** * (**-έομαι** v. 2. 20), **σκέψομαι**, **έσκεμμαι**, a. **έσκεψάμην**, specio, to look intently, observe closely, view, see, discern, examine, spy, reconnoitre, explore, ascertain; to look out or for, look out for, keep a lookout, watch, provide; to look or see to, consider, regard; A., CP., **πρός**: i. 9. 22: ii. 4. 24: iii. 1. 13; 2. 20: v. 1. 9; 7. 32. Der. **SKEPTIC**, **MICRO-SCOPE**.

†σκευάζω, άσω, to prepare, dress up, equip, vi. 1. 12.

†σκευή, ής, equipment, attire, dress, iv. 7. 27.

σκευος, εος, τό, an article of furniture, equipment, or baggage, utensil: pl. baggage, luggage, iii. 1. 30; 2. 28.

†σκευοφορέω, ήσω, to carry baggage, be a porter, iii. 2. 28; 3. 19.

†σκευο-φόρος, ου, (**φέρω**) carrying baggage: subst. **-ος** a baggage-carrier, porter; **-ον**, sc. **κτῆνος**, a common beast of burden; τὰ **σκευφόρα** the baggage-animals, baggage-train, baggage; i. 3. 7; 10. 3, 5, 17: iii. 2. 28, 36; 3. 19.

†σκηνάω, ήσω, = **σκημέω**, v. 3. 9? vii. 4. 12?

†σκηνέω, ήσω, & **σκηνόω**, ώσω, **έσκηνωκα**, to pitch or to occupy a tent (the former sense belonging rather to **σκηνώω**, and the latter rather to **σκηνέω**), encamp or be encamped, quarter or be quartered, lodge, **έν**, **κατά**, &c., i. 4. 9: ii. 4. 14: iv. 4. 14; 5. 23, 33; 7. 27.

σκηνή, ής, a tent: αἱ σ. the tents, camp: i. 2. 17s; 4. 3. Der. **SCENE**.

†σκηνώω, ώσω, see **σκηνέω**, iv. 5. 23.

†σκήνωμα, ατος, τό, a tent: pl. tents, quarters, encampment, ii. 2. 17.

†σκηηπτός, οῦ, ό, a thunderbolt, iii. 1. 11.

†σκηηποῦχος, ου, ό, (**σκηητρον** a staff, SCEPTRE, **έχω**) a sceptre-bearer, wand-bearer, usher, a Persian household-officer, comm. a eunuch, i. 6. 11.

[**σκήπτω**, ήψω, to lean, fall, dart.]

Σκυλλούς, οἶντος, ό, (**σκύλλα** SQUILL), *Scyllus*, once a city of Triphylian Elis, near Olympia. It joined Pisa, B.C. 572, in warring with the Eleans, but the latter conquered and destroyed both cities. Long after, the Spartans took

the territory of Scillus under their control, and here gave Xenophon a delightful rural residence under their protection, about 393 B. C. This continued till the Eleans regained possession, after the battle of Leuctra (B. C. 371); and during this quiet period, the works of Xenophon were doubtless for the most part written or revised. He spent his time, says Laërtius, in hunting, entertaining his friends, and writing histories. The visit of Megabyzus to Olympia, prob. in the year 392 B. C., gave him a new object of interest. Pausanias, more than 500 years after, found the temple of Diana still at Scillus, and upon a tomb near it, a marble statue, which the inhabitants said was Xenophon's. v. 3. 7: see *Ξενοφών*. || In the vale of Rasa.

σκήπτους, ποδος, ὁ, (σκήπτω = σκήπτω) a low couch, a litter, vi. 1. 4.

σκληρός, ὁ, ὄν, (σκέλλω to dry) hard, rough, iv. 8. 26. Der. SOLEROTIC.

† *σκληρῶς* in hardship, with difficulty, iii. 2. 26: v. 1. ἀκλήρους.

σκόλοψ, οπος, ὁ, a stake, pale, paliade, v. 2. 5.

σκοπέω in pr. & ipf., see σκέπτομαι.

σκοπός, οὔ, ὁ, (σκέπτομαι) a scout, spy, sentinel, ii. 2. 15: vi. 3. 11. Der. SCOPE.

σκόροδον, ον, garlic, pl. vii. 1. 37.

† *σκοταίος*, α, ον, in the dark, before morning or after nightfall, ii. 2. 17: iv. 1. 5, 10.

σκότος, εος, τό, darkness, the dark: ἐστὶ ὃ γίγνεται σκότος it is or becomes dark: ii. 2. 7; 5. 7, 9: iv. 5. 17.

Σκύθης, ον, a Scythian, one of the nomadic barbarians who occupied the most northern known parts of eastern Europe and western Asia. From their skill as bowmen, their name was applied by the Greeks to a kind of archers armed and trained in Scythian fashion: *Σκύθαι τοξόται*, or *Σκυθο-τοξόται*, Scythian archers. iii. 4. 15 (as adj.): om. by some.

† *Σκυθῖνοι*, ὦν, οἱ, the Scythini, or -inians, a mountain tribe, not far from the southeast shore of the Euxine, perhaps of Scythian origin, iv. 7. 18; 8. 1: v. 1. *Σκυθηνοί*, *Σκυθῖνοι*.

† *Σκυθο-τοξότης*, ον, a Scythian archer, iii. 4. 15! See *Σκύθης*.

σκυλεύω, εἶσω, (σκυλὼν spoil) to de-spoil, strip off the arms of an enemy, A., vi. 1. 6.

σκύταλον, ον, (ξύω? see ξέω) a staff, club, cudgel, mace, vii. 4. 15.

σκύτινος, η, ον, (σκύτος a hide) made of leather, leathern, v. 4. 13.

σμήνος, εος, τό, a bee-hive, a swarm of bees, iv. 8. 20.

Σμίκρης, ητος, Smicres, an Arcadian commander, vi. 3. 4s.

Σόλοι, ὦν, οἱ, Soli, an important maritime city of Cilicia, built by Argives and Rhodians; who at length spoke such bad Greek, from mingling with the native Cilicians, as to give rise to the term *solecism* (σολοικισμός). It was the birthplace of the Stoic Chrysippus and the poet Aratus; and was later named Πομπηιοῦπολις from Pompey the Great, who here settled a colony of reformed pirates. i. 2. 24. || Eski-Shehr (i. e. old city) near Mezetli.

σός, σή, σόν, (σύ) thy, your: *φιλία τῇ σῇ* love to you, 538 d: *τὰ σά* your affairs or interests: vii. 7. 29, 44.

Σούσα, ὦν, τά, (Pers. susan, lily) Sūsa (Shushan, Neh. 1. 1) chief city of the province of Susiāna (Elam, Dan. 8. 2), and one of the capitals of the Persian Empire, comm. occupied by the king, from its genial climate, in the winter or spring, ii. 4. 25: iii. 5. 15. || Extensive ruins at Sūs, where the remains of the great palace of Darius I. have been lately disinterred.

† *Σοφ-αἰνετος*, ον, Sophænetus, from Stymphālus in Arcadia, one of the oldest of the Cyrean generals. As his name does not appear after the Cyreans reached the Bosphorus, it is probable that he took this opportunity of leaving the army, perhaps displeased with his fine or thinking his age too little respected, and that Phryniscus was appointed in his place. He may have written a history of the expedition to justify himself, since we find a Sophænetus mentioned as the author of such a history. i. 1. 11: v. 8. 1.

† *σοφία*, ας, wisdom, skill, i. 2. 8. Der. SOPHIA, PHILO-SOPHY.

σοφός, ὁ, ὄν, wise, intelligent, clever, gifted, accomplished, i. 10. 2.

† *σπανίζω*, ἴσω ἰώ, to lack, want, be in want of, α., ii. 2. 12: vii. 7. 42.

† *σπάνιος*, α, ον, scarce, scanty, i. 9. 27.

σπάνις, εως, ἡ, scarcity, scantiness, want, G., vi. 4. 8: vii. 2. 15.

Σπάρτη, ης, Sparta (on the west bank of the Eurōtas, now the Iri), also called *Λακεδαίμων*, the capital of Laconia, and that city of Greece in which its military spirit and prowess, and the subordination of the individual to the state culminated. It was the especial residence of the Dorian conquerors of Laconia, a great military and land-holding aristocracy (οἱ ἄμιοι the peers, iv. 6. 14), owning estates throughout the province, which were chiefly cultivated by the conquered people reduced to a state of serfdom under the name of Helots. Still a third class, the Perioeci (περιοικοί, dwelling around the capital in rural villages), were personally free, but without political power, neither serfs nor citizens. The trade and mechanic arts of the country were chiefly in the hands of these. The Spartan citizens were so few in comparison with their slaves and subjects, that they could hope to maintain their ascendancy only by a thorough system of military and political training. Hence they submitted to the rigid and peculiar laws of Lycurgus, observed great simplicity in their personal habits, subordinated domestic to public life, accounted luxury, ease, and self-indulgence as crimes, disdained the protection of walls, and lived at Sparta as in a camp. At the head of the state were two kings and five ephors. In the government of their subject states, the Spartans were commonly disliked; because they here applied to so great an extent the arbitrary, selfish, unconciliatory, and inhuman principles, and the haughtiness of manner, which were observed at home in the government of their helots; sometimes combining with these a self-indulgence and deceit which at home they would not dare to practise, and covetousness, even to the taking of bribes. At the time of the Cyrean expedition, the Spartans, having so recently conquered their great rival, Athens, were the undisputed masters of the Greek world, and exercised their power arrogantly, wantonly, and cruelly. ii. 6. 4. || New

Sparta (near Mistra), lately built to cherish the memory of ancient greatness.

† *Σπαρτιάτης*, ον, a Spartan, a man belonging by birth to the class of Spartan citizens, iv. 8. 25: vi. 6. 30.

σπάρτον, ον, (σπείρα a twisted cord) a cord, rope, iv. 7. 15.

σπάω, άσω, έσπακα, pf. p. έσπασμαι, to draw: M. to draw one's own, A.; έσπασμένοι τὰ ξίφη with drawn swords; i. 8. 29: vii. 4. 16. Der. SPASM.

σπείρω,* σπερώ, έσπαρκαλ., spargo, to scatter seed, sow, vi. 1. 8. Der. SPERM.

σπένδω,* σπείσω, έσπείκαλ., a. έσπεισα, libo, to make or offer a libation, to pour, iv. 3. 13s:—M. to make or agree to a treaty, peace, or truce (since in this mutual libations were common), D., πρὸς, επί, i. 9. 7s: iii. 5. 16: iv. 4. 6.

σπεύδω, σπεύσω, έσπευκαλ., to hasten, make haste, press on, be in haste, be eager, i., i. 3. 14; 5. 9: iv. 8. 14.

Σπιθριδάτης, ον, a general of the Bithynian satrap, Pharnabazus. He afterwards took offence, and left his service for that of Agesilāus, but left the latter again from a new offence. vi. 5. 7.

σπολάς or *στολάς*, άδος, ἡ, (στέλλω) a leathern waistcoat, worn under or instead of the metallic θώραξ, iii. 3. 20: iv. 1. 18. The form *σπολάς* appears to be Dor., 168. 2: see *λοχαγός*.

σπονδή, ἡς, (σπένδω q. v.) a libation, drink-offering: pl. libations, hence comm., a treaty, truce, or armistice, peace, i. 9. 8: ii. 3. 4s: iv. 3. 14.

† *σπουδάξω*, άσομαι, έσπούδακα, to be busy, zealous, or in earnest, to work zealously or hard, ii. 3. 12.

† *σπουδαιο-λογέω*, ήσω, (σπουδαίος earnest, λόγος) A. & M. to engage in earnest conversation, converse seriously, i. 9. 28.

σπουδή, ἡς, (σπεύδω) haste, speed, expedition, earnestness, i. 8. 4: iv. 1. 17.

† *στάδιον*, ον, pl. οἱ στάδιοι & τὰ στάδια, a stadium, stade, nearly a furlong; the [stopping-place] length of the footrace-course, which at Olympia (the comm. standard) was = 600 Greek, or 606½ Eng. feet: hence, the common or short foot-race itself, as in σ. άγωνίεσθαι to contend in the short race or course: i. 4. 1, 4; 8. 17: iv. 8. 27.

†σταθμός, οὐ, δ, statio, a STATION or stopping-place, esp. at night; hence, a day's journey or march (averaging in the Anab., acc. to vii. 8. 26, about 5½ parasangs, or 160 stadia), a stage; i. 2. 5 s; 7. 14; 8. 1; 10. 1: ii. 2. 6.

στατήν, στάς, see ἰστημι, v. 2. 16.

†στασιάζω, άσω, έστασίακα, to form a party or excite faction against, be factious or contentious, be at variance or divided into parties, contend or quarrel, D., πρόσ, ii. 5. 28: vi. 1. 29, 32: vii. 1. 39; 2. 2.

†στάσις, εως, ή, [the standing up against] faction, dissension, vi. 1. 29. Der. APO-STASY.

†στασιώτης, ου, an opposer, vi. 6. 6? †σταυρός, οὐ, δ, a stake, pale, or palisade, usu. crossing others, v. 2. 21: vii. 4. 14, 17.

[†σταυρώω, ώσω, to palisade.]

†σταύρωμα, ατος, τό, a paling, line of palisades, v. 2. 15, 19, 27. [28.]

†στιάρ, στέατος, τό, tallow, fat, v. 4.

†στέγασμα, ατος, τό, (στέγάω to cover) a covering, tent-cover, i. 5. 10?

στέγη, ης, (στέγω tego, to cover, shelter) a roof, shelter under a roof, cover, covered house, cottage, iv. 4. 14.

†στέγνός, ή, όν, (στέγω) covered, roofed, vii. 4. 12.

στέιβω (v. l. στίβω), ψω l., (cf. stīpo) to tread, beat, or press down, as a road, mattress, &c.; hence, to frequent a road; A.; i. 9. 13.

στέλλω, *ελώ, έσταλκα, pf. p. έσταλμαι, to equip, gccoutre, fit out, despatch, send, A. επί: M. to [send one's self] set forth, proceed, journey, go, επί, κατά: iii. 2. 7: v. 6. 5. Der. APO-STLE.

στενός, ή, όν, c. ώτερος or ότερος, 257 b, narrow, strait: εν τῷ στενώ or τοῖς στενοῖς in angustis, in the narrow or defile, in the narrow space, road, or pass: i. 4. 4: iii. 4. 19, 22: iv. 1. 14; 4. 18. Der. STENO-GRAPHY.

†στινο-χωρία, ας, (χώρος) a narrow place, spot, road, or pass, i. 5. 7.

στίργω, *στέρξω, 2 pf. Ion. έστοργα, to love (in the higher sense), regard with affection, A., ii. 6. 23. Cf. φιλέω.

στερέω & στερίσκω, *στερήσω, έστέρηκα, to deprive, A. G., ii. 5. 10:—P. & M. στέρομαι (v. l. στερέομαι), στερήσομαι, έστέρημαι, a. έστερήθην, to be deprived of, lose, want, G., i. 4. 8; 9. 13: ii. 1. 12: iii. 2. 2: iv. 5. 28.

στέρνον, ου, (στερεός or στερρός firm, whence STEREO-TYPE) the breast, i. 8. 26: vii. 4. 4. Der. STERNUM.

στερρώς (στερρός firm) firmly, steadfastly, resolutely, iii. 1. 22.

στέφανος, ου, δ, (στέφω to encircle) a crown, garland, wreath, common among the Greeks as a prize of victory, as a mark of honor, and as a festal or sacred ornament, i. 7. 7: iv. 5. 33: vi. 4. 9. Der. STEPHEN.

†στέφανώω, ώσω, έστεφάνωκα, pf. p. έστεφάνωμαι, to crown, A.: M. to crown one's self: iv. 3. 17; 5. 33: vii. 1. 40.

†στήλη, ης, a pillar, post, v. 3. 12: vii. 5. 13.

στήναι, στήσας, see ἰστημι, i. 2. 15.

†στιβάς, άδος, ή, a bed of straw or leaves, a mat, mattress, vi. 1. 4?

†στιβός, ου, ό, a trodden or beaten way or path, a track (made by many ίχνη, or single footsteps), i. 6. 1.

στίβω v. l. for στείβω, i. 9. 13.

στίζω, ίξω, pf. p. έστιγμαι, (cf. Lat. in-stigo, Germ. stechen, Eng. stick, sting) to prick, tattoo, A. AE., v. 4. 32. Der. STIGMA.

στίφος, εος, τό, (στείβω) a throng, mass, dense or compact body, of men, i. 8. 13, 26: vi. 5. 26.

σκληγγίς, ίδος, ή, a strigil, fleshcomb, scraper, such as were used by bathers to cleanse the skin; or, as some think, an ornamental comb for the head, such as even men wore on some sacred occasions; i. 2. 10.

στολάς, see σπολάς, iii. 3. 20?

στολή, ης, (στέλλω) an equipment, dress, garment, robe, i. 2. 27: iv. 5. 33; 7. 13: vi. 1. 2. Der. STOLE.

στόλος, ου, δ, (στέλλω) an equipment, preparation; an armament, armed force, army; an expedition, march, journey, voyage; i. 2. 5; 3. 16: ii. 2. 10, 12: iii. 1. 9 s; 2. 11; 3. 2.

στόμα, ατος, τό, the mouth of a person, river, sea, pit, &c.; the outlet or entrance; of an army, the front or van; iii. 4. 42 s: iv. 5. 25, 27: vi. 2. 1; 4. 1. Der. STOMACH.

†στρατεία, ας, a campaign, expedition, iii. 1. 9: v. 4. 18.

†στράτευμα, ατος, τό, a body led to war, an army, host; a military force (whether larger or smaller, an entire army or a division of it), for which στράτευμα is the most general term.

Of στράτευμα, στρατιά, and στρατός, the first is far the most used in the Anab., and the last but once. i. 1. 7 s; 2. 1, 14, 25; 5. 11 s; 7. 1 s: v. 6. 17.

†στρατεύω, εύσω, έστράτευκα, to lead to war, make war, engage in war, make an expedition, march, ch. of leaders or commanders, επί, εις, ii. 1. 14; 3. 20; 4. 3; 6. 29:—M. (oftener, and of both leaders and followers) to take the field, make or engage in war, make an expedition or take part in one, march, serve in arms or as a soldier, επί, εις, σύν, &c., i. 1. 11; 2. 2 s; 9. 14: ii. 1. 1: iii. 1. 10: v. 4. 34.

†στρατηγέω, ήσω, to be general or commander; to lead, command, direct, or manage, as general; to take command; G. AE.: στρατηγείν διεπράξατο he obtained command of: στρατηγείν στρατηγίαν to undertake a command: τοῦτο υμᾶς πρῶτον ημῶν στρατηγήσαι that your first act in taking command of us should be this: i. 3. 15; 4. 3: ii. 2. 13; 6. 28: iii. 2. 27: vii. 6. 40. Der. STRATAGEM.

†στρατηγία, ας, generalship, military command; mode of leading an army, plan of operations or management of affairs in war; i. 3. 15: ii. 2. 13: v. 6. 25: vii. 1. 41. Der. STRATEGY.

†στρατηγιάω, άσω, (desiderative, 378 d) to desire or seek military command, vii. 1. 33.

†στρατηγός, οὐ, δ, (άγω) a leader or commander of an army or of one of its larger divisions, a general; the commander of the troops of a Persian province (also termed κάρανος), according to the theory of the empire a different person from the satrap for the sake of mutual restraint, but in practice often the same; G. In mercenary service, the pay of a general appears to have usu. been four times that of a private. i. 1. 2; 2. 15: vii. 6. 7.

†στρατιά, άς, an army, host, comm. of an entire army, or of its mass in distinction fr. the officers or fr. an excepted part (hence ή στρατιά = πᾶν τὸ στράτευμα, vi. 6. 2, 27); also used as a collective, = στρατιῶται soldiers; i. 2. 12, 27; 3. 20; 4. 5: iii. 2. 13: v. 2. 30: vi. 3. 19; 6. 26: see στράτευμα.

†στρατιώτης, ου, a soldier, esp. a private or common soldier, i. 1. 9; 2. 17; 3. 7 s, 21: iii. 2. 2: vii. 2. 36.

†Στρατο-κλής, έους, Stratocles, from Crete, the commander of a serviceable body of archers, iv. 2. 28.

†στρατο-πεδεύω, εύσω, έστρατοπέδευκα, to make a camp: comm. M. to encamp, be encamped; pf. to lie in camp; άνά, έν, εις, παρά, &c.: i. 3. 7: ii. 2. 15; 4. 1, 10: vi. 4. 7: vii. 6. 24.

†στρατό-πέδον, ου, (πέδον ground) the ground occupied by an encamped army, a camp, encampment; by meton. for the army encamped; i. 10. 1, 5: iv. 8. 23: vi. 4. 27: so pl. vii. 3. 34.

στρατός, οὐ, δ, (akin to σπρῶννῦμι sterno, STREW? cf. strātus) a body of men encamped, hence, an army, host, = στρατιά q. v., i. 5. 7: see στράτευμα.

στραφείς, see στρέφω, i. 10. 6.

†στρεπτός, ή, όν, twisted, wreathed: subst. στρεπτός, sc. κύκλος, torquis, a wreath, necklace, collar, chain, i. 2. 27; 5. 8; 8. 29.

στρέφω, *έψω, έστροφα l., pf. p. έστραμμαι, 2 a. p. έστράφην, (τρέπω) to turn, twist, wreath, braid, plait, A., iv. 7. 15:—A. intrans. & M., w. 2 a. p., of soldiers, to turn, wheel, face about, πρόσ, i. 10. 6? iii. 5. 1: iv. 3. 26, 32. Der. STROPHE, CATA-STROPHE.

στρουθός, οὐ, δ ή, a field-bird, esp. sparrow; an ostrich (fully σ. ό μέγας the great bird), i. 5. 2, 3.

στρωματό-δεσμος or -ον, ου, ό or τό, (στρώμα bed) a bed-sack, in which the bed-clothes were carried or kept, v. 4. 13.

στυγνός, ή, όν, (στυγέω to hate) hateful, repulsive, gloomy, stern: τὸ στυγνόν the gloom or sternness: ii. 6. 9, 11.

Στυμφάλιος, ου, δ, a Stymphalian, a man of Stymphālus, a city near a lake of the same name in northeastern Arcadia. It was one of the fabled labors of Hercules to destroy the monstrous birds which haunted this lake. i. 1. 11. || Ruins in the vale of Zaraká.

σύ* (σοῦ, σοί, σέ, encl.), pl. ὑμεῖς, tu (tui, tibi, te), vos, ΤΗΟΥ, yours, i. 3. 3 s; 6. 6 s: ii. 1. 16 s: vii. 7. 30 s.

συγ- or ξυγ-, the form which σύν takes in compos. before a palatal, 150.

†συγγένεια, ας, relationship, kin, vii. 3. 39.

συγ-γενής, ές, (γένος) joined by birth, of the same race, related, akin: pl. συγγενείς subst., relatives, relations, kinsmen, kinsfolk: i. 6. 10: vii. 2. 31.

συγ-γίγνομαι, * γενήσομαι, γεγέννημαι & 2 pf. γέγονα, 2 a. ἐγενόμην, to come to be with, have intercourse, acquaintance, or an interview with; to be with, associate or confer with, become acquainted with; to be under one's instruction; to come together, meet; D.; i. 1. 9; 2. 12, 27; ii. 5. 2; 6. 17.

συγ-κάθ-ημαι, * καθήσομαι, to sit together, v. 7. 21.

συγ-καλέω, * καλέσω καλῶ, κέκληκα, a. ἐκάλεσα, to call together, convoke, convene, assemble, A. eis, i. 4. 8; 6. 4.

συγ-κάμπτω, κάμψω, (κάμπτω to bend) to bend together, to bend up, A., v. 8. 10; v. l. συν-ανα-κάμπτω.

συγ-κατα-καίω & Att. -κάω, * καύσω, κέκαυκα, to burn up with them, A., iii. 2. 27.

συγ-κατα-σκεδάννυμι, * σκεδάσω σκεδῶ, A. or M. to sprinkle or throw down with another, A. c. ? vii. 3. 32?

συγ-κατα-στρέφω, * ἐψω, ἐστρέφα l.; M. to assist in subduing or reducing, D., ii. 1. 14; see κατα-στρέφω.

συγ-κατ-εργάζομαι, * ἀσσομαι, ἐργασμαι, a. ἐργασάμην, to assist in gaining, A. D., vii. 7. 25; v. l. κατεργάζομαι.

σύγ-κειμαι, * κείσομαι, (as pass. of συν-τίθημι) to be laid down mutually, to be agreed upon: eis τὸ συγκείμενον, sc. χωρίον, to the place agreed upon, to the rendezvous, vi. 3. 4; τὰ συγκείμενα the [things agreed on] agreement, vii. 2. 7.

συγ-κλείω, εἰσω, κέκλεικα, to shut together (e. g. the two leaves of a double gate), to close, A., vii. 1. 12.

συγ-κομίζω, ἰσω ἰῶ, κέκομικα, to bring together, collect: so M. (for one's own benefit), A., vi. 6. 37?

συγ-κύπτω, κύψω, κέκυφα, to bend together or towards each other, approach, converge, iii. 4. 19, 21.

συγ-χωρέω, ἦσω, κεχώρηκα, to go with, concur, assent, acquiesce, v. 2. 9.

σύκιος, α, ον, (σῦς) obtained from swine, iv. 4. 13; v. l. σῦνός, &c.

Συέννης, ιος, Syennesis, a king of Cilicia, who tried to pursue such a course that he should not lose his crown, whether Cyrus or Artaxerxes prevailed. Diodorus states (14. 20) that he secretly sent a son to the king to assure him of his fidelity, to report the doings of Cyrus, and to say that whatever he had himself done

for the latter, had been done through compulsion. Syennesis appears to have been a common name of the Cilician kings. i. 2. 12, 26 s; vii. 8. 25.

σῦκον, ον, a fig, vi. 4. 6; 6. 1. Der. SYCA-MORE, SYCO-PHANT.

συλ- or ξυλ-, the form which σύν takes in compos. before λ, 150.

συλ-λαμβάνω, * λήψομαι, εἰληφα, 2 a. ἔλαβον, to take by bringing the hands together, seize, apprehend, capture, A., i. 1. 3; 4. 8; 6. 4; iii. 1. 2, 35; iv. 4. 16. Der. SYL-LABLE.

συλ-λέγω, * λέξω, εἰλοχα, pf. p. εἰλεγμαι, 2 a. p. ἐλέγην, (λέγω lego, to LAY, gather) to gather together, collect, levy, assemble, convene, trans., A., i. 1. 7, 9; ii. 4. 11; iii. 1. 39;—M., w. 2 a. p., to assemble, congregate, come or get together, collect, gather, convene, intrans.; to be assembled, &c.; iv. 1. 10 s; 5. 1, 12; 8. 9; v. 7. 3; vi. 3. 6.

† συλλογή, ἡς, an assembling, levy, i. 1. 6.

† σύλλογος, ον, δ, a gathering, assembly, assemblage, meeting, v. 6. 22; 7. 2 (not summoned, cf. ἐκκλησία). Der. SYLLOGISM.

συμ- or ξυμ-, the form which σύν takes in compos. before a labial, 150.

συμ-βαίνω, * βήσομαι, βέβηκα, 2 a. ἔβην, to come together, meet, occur, happen, result, iii. 1. 13.

συμ-βάλλω, * βαλῶ, βέβληκα, 2 a. ἔβαλον, to cast, dash, or bring together, collect, A., iii. 4. 31;—M. (of mutual or joint action) to contribute, give a suggestion or hint, agree upon, contract, A. D., περί, i. 1. 9; iv. 6. 14; vi. 3. 3; 6. 35. Der. SYMBOL.

συμ-βοάω, ἦσομαι, βεβόηκα l., to call aloud or shout to each other, A., vi. 3. 6.

συμ-βοηθέω, ἦσω, βεβοήθηκα, to help together or in a body, join in assisting, hasten to add assistance, ἐξ, iv. 2. 1; vii. 8. 17.

συμ-βολή, ἡς, (συμ-βάλλω) a dash-ing together, encounter in arms, vi. 5. 32.

† συμ-βουλεύω, εὔσω, βεβούλευκα, to plan with, counsel, advise, D. A., i. (A.), i. 6. 9; ii. 1. 17 s; iii. 1. 5;—M. to consult or confer with, ask one's advice, D. CP., i. 1. 10; 7. 2; ii. 1. 16 s.

συμ-βουλή, ἡς, consultation, counsel, advice, v. 6. 4, 11.

† σύμβουλος, ον, δ, a counsellor, adviser, i. 6. 5.

συμ-μανθάνω, * μαθήσομαι, μεμάθηκα, 2 a. ἔμαθον, to become familiar with or accustomed to, iv. 5. 27.

† συμμαχέω, ἦσω, (σύμμαχος) to be or become an ally, form an alliance with, v. 4. 30.

† συμμαχία, ας, (σύμμαχος) an alliance, offensive and defensive, v. 4. 3, 8; vii. 3. 35.

συμ-μάχομαι, * μαχέσομαι μαχοῦμαι, μεμάχημαι, to fight together, with, or by one's side, D., v. 4. 10; vi. 1. 13.

† σύμμαχος, ον, fighting with, auxiliary, allied, in alliance with; τὰ σύμμαχα the aids, advantages, or resources, in war: σύμμαχος subst., an ally; auxiliary: D., G., ἐπί: i. 3. 6; 7. 3; ii. 4. 6 s; 5. 11; v. 4. 9.

συμ-μετέχω, * ἔξω, ἐσχηκα, 2 a. ἔσχον, to partake or have a share in with others, G., vii. 8. 17; v. l. μετέχω.

συμ-μίγνυμι or -ῖω, * μίξω, μέμικα l., to mingle or unite with (trans. or intrans.), join, form a junction with, meet (as friends or enemies), join battle with, D. ἐν, eis, ii. 1. 2; 3. 19; iv. 6. 24; vi. 3. 24; vii. 8. 24.

συμ-παρα-σκευάζω, ἀσσω, to co-operate by preparing, providing, or procuring, A., v. 1. 8, 10.

συμ-παρέχω, * ἔξω, ἐσχηκα, 2 a. ἔσχον, to join in giving, producing, or procuring, A. D., vii. 4. 19; 6. 30.

σύμ-πας, ἀσα, ἅν, all together, the whole together, entire, in all: τὸ σύμπαν adv., altogether, throughout: i. 2. 9; 5. 9; iv. 3. 2; vii. 8. 26.

συμ-πεδάω, ἦσω, (πέδη) to fetter, confine, iv. 4. 11; v. l. συμ-ποδίζω.

συμ-πέμπω, * πέμψω, πέπομφα, to send or despatch with another, A. D., i. 2. 20; iii. 4. 42 s; v. 5. 15; 6. 7, 21.

συμ-περι-τυχάνω, * τεύξομαι, τετύχηκα, to [fall in with round about] succeed in surrounding, D., vii. 8. 22?

συμ-πίπτω, * πεσοῦμαι, πέπτωκα, 2 a. ἔπεσον, to fall together, fall in, collapse; to meet in close conflict, grapple or close with; i. 9. 6; iv. 8. 11; v. 2. 24. Der. SYMPTOM.

σύμ-πλεως, ων, (πλέω * full) [filled together] quite or very full of, filled with, abounding in, G., i. 2. 22; v. l. ἐμ-πλεως.

συμ-ποδίζω, ἰσω ἰῶ, (πούς) to tie the

feet together, confine, encumber, impede, A., iv. 4. 11; v. l. συμ-πεδάω.

συμ-πολεμέω, ἦσω, πεπολέμηκα, to war or make war with as an ally, assist in war, D. ἐπί, πρὸς, i. 4. 2.

συμ-πορεύομαι, εὔσομαι, πεπόρευμαι, to proceed or march with, take part in an expedition, i. 3. 5; 4. 9.

συμποσί-αρχος, ον, δ, (ἀρχω, συμ-πόσιον banquet, fr. πίνω) rex convivii, the president of a banquet, a symposiarch; an office for which Spartans were more rarely selected, from their lack of social vivacity; vi. 1. 30.

συμ-πράττω, ἀξω, πέπραχα, to co-operate with, assist, aid; to assist in effecting or obtaining; to join in arranging, agree; D. A.E. περί, ὥστε: i. 1. 8; v. 4. 9; 5. 23; vii. 4. 13; 8. 23.

συμ-πρέσβας, εων, οί, (πρέσβυς *) fellow-ambassadors, colleagues in an embassy, v. 5. 24.

συμ-προ-θυμέομαι, ἦσομαι, ipf. προθύμουν, to join in urging, add one's influence or efforts, I. (A.), A.E., ὅπως, iii. 1. 9; vii. 1. 5; 2. 24.

συμ-προ-νομέω, ἦσω, (νέμω) to forage together, v. 1. 7; v. l. σύν προνομαῖς.

συμ-φέρω, * ὀσω, ἐνήνοχα, a. ἤνεγκα or -ον, pf. p. ἐνήνεγμαi, to bring together, gather, collect, contribute; to contribute good, be advantageous, beneficial, suitable, or suited, sometimes impers.; to bear or share with; A. D., ἐπί, πρὸς, ii. 2. 2; iii. 2. 27; 4. 31; vi. 4. 9; vii. 3. 37; 6. 20; 8. 4.

σύμ-φημι, * φήσω, to [say with another] assent to, acknowledge, A., v. 8. 8; vii. 2. 26.

σύμφορος, ον, (συμ-φέρω) advantageous, beneficial, useful, D., vii. 7. 21?

σύν * prep., old Att. ξύν 170, cum, with, together with, at the same time with, in company or connection with, with the help or favor of, under the command of; w. DAT. of person (companion, helper, counsellor, commander, military force, &c.), instrument, dress, circumstance, feeling, means, manner, &c., i. 1. 11; 2. 15; 3. 5 s; 8. 4; ii. 1. 12; iii. 1. 23; 3. 1 s, 14. In compos. (συγ- before a palatal, συμβ- bef. a labial, συλ- bef. λ, συρ- bef. ρ, συ- or συσ- bef. σ, 150, 166), con-, with, at the same time, together, altogether, sometimes strengthening such an idea already in the simple verb.

συν-αγείρω, pf. ἀγγέρεκα l., a. ἡγείρω, to assemble together, collect, A. D., i. 5. 9.

συν-άγω, * ἀξω, ἦχα, 2 a. ἡγαγον, to bring together, collect, assemble, convene; to bring together or join the edges of, close; A. ἐξ: i. 8. 2, 9; 5. 10: iii. 5. 14: iv. 4. 19: vi. 2. 8.

συν-αδικέω, ἦσω, ἡδίκηκα, to commit injustice with another, join in wrongdoing, be an accomplice in evil deeds, D., ii. 6. 27.

συν-αθροίζω, οἴσω, ἡθροικα, to gather together, collect, esp. troops, A., vii. 2. 8:—M. to flock together, vi. 5. 30.

συν-αἰθριάζω, ἀσω, (αἰθρία) to bivouac together in the open air, iv. 4. 10.

συν-αινέω, * ἔσω, (αἰνέω to speak) to agree with, promise, concede, grant, A. D., vii. 7. 31.

συν-αἰρέω, * ἦσω, ἦρηκα, 2 a. εἶλον, to take together, com-prehend: ὡς συν-ελόντι εἰπεῖν, sc. λόγῳ, to speak in comprehensive language, to say all in a word, iii. 1. 38: see ὡς f.

συν-ακολουθέω, ἦσω, ἡκολούθηκα, to go in company with, follow closely, accompany, D., ii. 5. 30, 35: vii. 7. 11.

συν-ακούω, * οὔσομαι, ἀκήκοα, to hear mutually, G., v. 4. 31.

συν-ἀλίζω, a. ἡλιστα, a. p. ἡλίσθην, to gather together, collect, A., vii. 3. 48.

συν-ἀλλάττω, * ἀξω, ἡλλαχα, 2 a. p. ἡλλάγην, (ἀλλάττω to change, fr. ἄλλος) to change so as to bring together, reconcile: M., w. 2 a. p., to become reconciled, come to an agreement, make peace, τρός, i. 2. 1.

συν-ἀνα-βαίνω, * βήσομαι, βέβηκα, 2 a. ἔβην, to go up with, D., i. 3. 18.

συν-ἀνα-κάμπτω, κάμψω, to bend up together, v. l. for συγ-κάμπτω, v. 8. 10.

συν-ἀνα-πράττω, ἀξω, πέπραχα, to join in exacting or requiring what is due, A. παρά, vii. 7. 14.

συν-ἀν-ίστημι, * στήσω, ἔστηκα, 2 a. ἔστην, to raise up with: M., w. pf. and 2 a. act., to rise or stand up with, vii. 3. 35.

συν-αντάω, ἦσω, ἡντηκα, (ἀντάω to meet, fr. ἀντί) to meet [and speak with], i. 8. 15: vii. 2. 5.

συν-ἀπ-αμ, * ipf. ἦεν, (εἶμι) to depart or return with, ii. 2. 1.

συν-ἀπο-λαμβάνω, * λήψομαι, ἐληφα, to receive at the same time what is due, vii. 7. 40.

συν-άπτω, ἀψω, to fasten together; to join (battle), engage in, A. D., i. 5. 16.

συν-ἀρχω, ἀρξω, ἡρχα, to be associated in command with, D., vi. 1. 32.

σύν-δαιπνος, ου, ὁ, (δείπνον) a table-companion, guest at table, ii. 5. 27.

συν-δια-βαίνω, * βήσομαι, βέβηκα, 2 a. ἔβην, to cross with others, vii. 1. 4.

συν-δια-πράττω, ἀξω, πέπραχα, to accomplish with: M. to negotiate with, ὑπέρ, iv. 8. 24.

συν-δοκέω, * δόξω, to seem good in like manner, be likewise approved, D., vi. 5. 10.

συν-δραμοῦμαι, see συν-τρέχω.

σύν-δυο indecl., two together, two by two, vi. 3. 2.

συν-ε: for augmented forms thus beginning, look under συγ- before a palatal, συμ- bef. a labial, συλ-, συρ-, bef. λ, ρ, and συ-(σ) bef. σ, 151, 166.

συν-εγενόμην, see συγ-γίγνομαι.

συν-έδραμον, see συν-τρέχω, v. 7. 4.

συν-εἶδον, -εἰδέναι, see συν-οράω.

συν-ελεγμαί, see συλ-λέγω, iv. 3. 7.

συν-εἰληφα, -εἰλημμαι, see συλ-λαμβάνω, iii. 1. 2, 35.

σύν-εἰμι, * ἔσομαι, (εἶμι) to be with, associate with, D.: οἱ συνόντες associates or followers: ii. 6. 20, 23: vi. 6. 35.

σύν-εἰμι, * ἦεν, (εἶμι) to go or come together, come or advance for an encounter, P., i. 10. 10: iii. 5. 7.

συν-εἰσ-έρχομαι, see συν-έπομαι, v. 2. 4.

συν-εἰσ-έρχομαι, * ἐλεύσομαι, ἐλήλυθα, 2 a. ἦλθον, to enter together with, πρὸς . . εἰς . . σύν, iv. 5. 10.

συν-εἰσ-πίπτω, * πέσομαι, πέπτωκα, 2 a. ἔπεσον, to fall, rush, or plunge into together with others, εἰσω . . σύν, v. 7. 25: vii. 1. 18.

συν-εκ-βαίνω, * βήσομαι, βέβηκα, to go forth together with, ἐπί, iv. 3. 22.

συν-εκ-βιβάζω, βιβάσω βιβῶ, to join in lifting out, assist in extricating, A., i. 5. 7.

συν-εκ-κόπτω, κόψω, κέκοφα, to join in cutting down, A., iv. 8. 8.

συν-εκ-πίνω, * πίομαι (ῥ), πέπωκα, 2 a. ἔπιον, to drink with another to the bottom of the cup, vii. 3. 32.

συν-εκ-πορίζω, ἴσω ἰῶ, πεπόρικα, to aid in procuring or supplying, A. D., v. 8. 25: v. l. συνεξενπορέω, &c.

συν-ελαβον, see συλ-λαμβάνω, iii. 2. 4.

συν-ελεξα, -ελέγγην, see συλ-λέγω.

συν-ελέλυθα, -ελεῖν, see συν-έρχομαι, ii. 1. 2: iii. 1. 36.

συν-ελόντι, see συν-αἰρέω, iii. 1. 38.

συν-έμιξα, see συμ-μίγνυμι, ii. 3. 19.

συν-ενεγκών, -ενήνεγμαί, see συμ-φέρω, iii. 4. 31: vi. 4. 9.

συν-εξ-έρχομαι, * ἐλεύσομαι, ἐλήλυθα, to go out with, join in an excursion, D., vii. 8. 11.

συν-εξ-εμπορέω, ἦσω, (πόρος) to aid in procuring relief, A. D., v. 8. 25.

συν-επ-αινέω, * ἔσω, ἦνεκα, (αἰνέω to speak) to join in approving, A., vii. 3. 36.

συν-επ-εύχομαι, εἴδομαι, εἴγμαι or ἡγμαι, to vow moreover at the same time, i., iii. 2. 9.

συν-επ-μελέομαι, ἦσομαι, μεμέλημαι, to take or have the joint charge of, G., vi. 1. 22.

συν-επ-σπείσθαι, see συν-εφ-έπομαι.

συν-επ-σπεύδω, εὔσω, to assist in hastening forward, A., i. 5. 8.

συν-επ-τριβώ, τριβώ, τέτριφα, (τριβώ to rub) to crush together, destroy utterly, ruin, A., v. 8. 20.

συν-έπομαι, * ἔψομαι, ipf. εἰπόμην, to follow with or closely, follow, accompany, attend, D., i. 3. 9: 4. 17.

συν-επ-όμνυμι, * ὁμοῦμαι, ὁμώμοκα, to swear at the same time yet further, to add the further oath, i., vii. 6. 19.

συν-εργός, ὄν, (ἐργον) working with: συνεργός subst., a co-worker, assistant, helper, coadjutor, D. G., i. 9. 20 a.

συν-εῖρήνην, -εῖρήνηκαν, see συβ-ρέω.

συν-έρχομαι, * ἐλεύσομαι, ἐλήλυθα, 2 a. ἦλθον, to go or come together, assemble, convene, meet, παρά, ὡς P., ii. 1. 2: 2. 8: 3. 21: 5. 3: iii. 1. 33 a.

συν-εσ-: for most words thus beginning, look under συ-σ-: e. g.,

συν-έσπων, see συ-σπάω, i. 5. 10.

συν-εστάθην, -έστην, -έστηκα, see συν-ίστημι, iii. 1. 8: vi. 5. 23, 30.

συν-εφ-έπομαι, * ἔψομαι, ipf. εἰπόμην, 2 a. ἐσπόμην, to follow close upon, follow closely, accompany, D., iii. 1. 2 (v. l. συν-έπομαι): iv. 8. 18: vii. 4. 6.

συν-έχω, * ἔξω, ἔσχηκα, to hold or keep together, A., vii. 2. 8.

συν-έωρων, see συν-οράω, iv. 1. 11.

συν-ήγαγον, see συν-άγω, i. 3. 2.

συν-ήδομαι, f. p. ἡσθήσομαι, to rejoice with, con-gratulate, D. ὅτι, v. 5. 8: vii. 7. 42: 8. 1.

συν-ῆεν, see σύν-εἰμι (εἶμι), i. 10. 10.

συν-ῆεν, see σύν-εἰμι (εἶμι), i. 10. 10.

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συν-ῆλθον, see συν-έρχομαι, ii. 2. 8.

συν-θεάομαι, ἀσομαι, τεθέσμαι, to join in inspecting, A., vi. 4. 15.

συν-θέμενος, -θέσθαι, see συν-τίθημι, ii. 5. 8: v. 1. 12.

σύν-θημα, ἀτος, τό, an agreement or thing agreed upon, token, watchword, password, i. 8. 16: iv. 6. 20: vi. 5. 25.

συν-θηράω, ἀσω, τεθήρακα, to hunt with another, join in the chase, v. 3. 10.

συν-θοῖτο or -θεῖτο, see συν-τίθημι.

συν-ιδεῖν, see συν-οράω, i. 5. 9.

συν-ίημι, * ἦσω, εἶκα, ipf. ἦην or ἦεν, to put together, understand, A., vii. 6. 8.

συν-ίστημι, * στήσω, ἔστηκα, 2 a. ἔστην, a. p. ἐστάθην, to [bring together as friends] present or introduce to, A. D., iii. 1. 8: vi. 1. 23:—M., w. act. 2 a. & pf. (pret.), to stand together or in a body; to assemble, gather, collect, combine, unite, intrans.; to exist in a body, be embodied or organized; ἐπί, &c.; v. 7. 2, 16: vi. 2. 9, 11 s; 5. 28, 30: vii. 6. 26. Der. SYSTEM.

σύν-οδος, ου, ἡ, a way or coming together, meeting, encounter, shock of arms, εἰς, i. 10. 7: vi. 4. 9. Der. SYNOD.

σύν-οῖδα, see συν-οράω, i. 3. 10.

συν-οἴσω, see συμ-φέρω, vii. 8. 4.

συν-ολολύζω, ὕξομαι, (ὀλολύζω ululo, HOWL) to join in a loud cry, iv. 3. 19.

συν-ομολογέω, ἦσω, ὡμολόγηκα, to agree upon with another, agree with or to, assent to, concert, A. D., iv. 2. 19: v. 7. 15: vii. 5. 10: 8. 3.

συν-όντων, see σύν-εἰμι (εἶμι), ii. 6. 23.

συν-οράω, * ὀψομαι, ἐώρακα or ἐόρακα, ipf. ἐώρων, 2 a. εἶδον, to see at the same time, mutually, or in a comprehensive view; to observe, keep an eye upon, or watch each other; to perceive; A., P.; i. 5. 9: iv. 1. 11:—2 pf. pret. σύν-οῖδα (inf. συν-εἰδέναι, &c.)

conscious sum, to know or be cognizant with another, be conscious to one's self, D. P., εἰ, i. 3. 10: ii. 5. 7: vii. 6. 11, 18.

συν-ουσία, as, (εἶμι) the being together, an interview, conversation, conference, ii. 5. 6.

συν-τάττω, τάξω, τέταχα, pf. p. τέταγμαί, to arrange together, form or draw up in military order (esp. order of battle), array, marshal, A., i. 2. 15:

συντεταγμένοι drawn up, in battle-array, i. 7. 14: iv. 2. 7:—M., of a leader, to draw up his own troops, A.;

of soldiers, to draw themselves up, array themselves, form in military order (intrans.), ἐξ, ὡς εἰς i. 3. 14; 8. 14; 10. 5, 8; iv. 4. 1; vi. 3. 21; vii. 1. 35 (= v. l. συντίθεμαι). Der. SYNTAX.

συν-τίθημι, * θήσω, τέθεικα, 2 a. m. ἐθέμην (θέμην or θόμην, θέσθαι, &c.), to put together: M. to put together mutually, arrange or agree with any one, agree upon, make an agreement or compact, A., D. I. (A.), i. 9. 7; ii. 5. 8; iv. 2. 1s; vii. 1. 35? Der. SYNTHETIC.

σύν-τομος, ον, s., (τέμνω) con-cisus, cut so as to come closer together, concise, short, ii. 6. 22.

συν-τράπεζος, ον, = ὁμο-τράπεζος q. v., i. 9. 31.

συν-τρέχω, * δραμοῦμαι, δεδράμηκα, 2 a. ἐδραμον, to run together, v. 7. 4.

συν-τριβω, ἰψω, τρίβω, (τριβω to rub) to rub or crush together: συν-τριμμένοι σκέλη καὶ πλευράς with legs and ribs crushed or broken, iv. 7. 4.

συν-τυγχάνω, * τεύχομαι, τετύχηκα, to happen or fall in with, happen upon, meet with, find, D., i. 10. 8; vii. 8. 22?

συν-ωφελέω, ἥσω, ὠφέληκα, to join in benefiting, AE. εἰς: σ. οὐδέν to contribute no benefit or service, iii. 2. 27.

Συρακόσιος, or Συρακούσιος, ον, ὁ, a Syracusan, a man of Syracuse (Συρακούσαι), the greatest city of Sicily, founded upon the east coast by a Corinthian colony, B. C. 734, and having two excellent harbors. It was the birthplace of Theocritus and Archimedes, and was famed for two sieges, in one of which it repelled the Athenians (B. C. 413), but in the other, after long, brave, and ingenious resistance, was taken by the Romans under Marcellus (B. C. 212). i. 2. 9; 10. 14. || Siracusa.

† Συρία, ας, Syria (Aram, Numb. 23. 7), a great country in Asia, of remarkable interest in both sacred and profane history, lying east of the Mediterranean and north of Arabia, and in its early extent reaching even to the Tigris (later bounded by the Euphrates). It was chiefly inhabited by the Semitic race. i. 4. 4; vii. 8. 25.

† Σύριος, α, ον, Syrian, i. 4. 5.

Σύρος, ον, ὁ, a Syrian, i. 4. 9.

σὺν-ρέω, * ρεύσομαι & ῥήσομαι, ἐρρύηκα, 2 a. α. or p. ἐρρύην, (σύν) to flow, run, or flock together, εἰς, iv. 2. 19; v. 2. 3.

σὺς, σῦός, or ὕς, ὕός, ὁ ἡ, 139, 141, sus, a SWINE, hog, boar, sow, v. 2. 3; 3. 10 s; 7. 24.

συ-σ- or συ-σ-, the form which, in compos., the prep. σύν takes with σ followed by a consonant, 166.

συ-σκευάζω, ἄσω, to collect baggage: — M. to collect one's own baggage, pack up, make ready for a start, A.; sometimes pf. or aor. pt., all packed up, ready for a start; i. 3. 14; ii. 1. 2; 2. 4; 3. 29; iii. 4. 36; 5. 18; vii. 1. 11.

σύ-σκηνος, ον, ὁ, (σκηνή) con-tubernālis, a tent-companion, tentmate, comrade, v. 7. 15; 8. 5 s.

συ-σπῶ, ἄσω, ἔσπακα, to draw together, sew together, A., i. 5. 10.

συ-σπειράω, ἄσω, pf. p. ἐσπειράμαι, (σπείρα a coil, SPIRE) to coil together, draw up in close order: συνεσπειράμενος in close array, i. 8. 21.

συ-σπουδάζω, ἄσομαι, ἐσπούδακα, to join in earnest effort, ii. 3. 11.

συ-στάς, see συν-ίστημι, v. 7. 16.

συ-στρατεύω, εὔσω, ἐστράτευκα, to join in making war: — M. to take the field, march, campaign, carry on war, or serve as soldiers WITH; to join an expedition, take part in a campaign; D., ἐν, ἐπὶ, σύν i. 4. 3; v. 6. 24; vii. 3. 14.

συ-στράτηγος, ον, or -στρατηγός, οἱ, ὁ, a fellow-general, colleague in command, ii. 6. 29; v. l. στρατηγός.

συ-στρατιώτης, ον, ὁ, a fellow-soldier, comrade in war, i. 2. 26.

συ-στρατοπεδεύομαι, εὔσομαι, ἐστρατοπέδευμαι, to encamp together, σύν, ii. 4. 9.

συ-στρέφω, * ἐψω, ἔστροφαι l., 2 a. p. ἐστράφην, to turn together: M., w. 2 a. p., to turn to each other, rally, i. 10. 6; v. l. στρέφω.

συχνός, ἡ, ὅν, (συν-εχής continuous? fr. ἔχω) considerable in quantity, length, number, &c., like πολὺς, but less strong; much, long: pl. many, not a few, quite a number of, quite numerous: συχνόν, sc. χωρίον, at quite a distance, at considerable distances or intervals: i. 8. 8, 10; v. 4. 16.

† σφαγιάζω, ἄσω, A. & oftener M., to slay a victim, to sacrifice, offer sacrifice, D., εἰς, iv. 3. 18; 5. 4; vi. 4. 25.

† σφάγιον, ον, an animal sacrificed, victim: τὰ σφάγια the omens or indications from victims (esp. fr. their motions, while τὰ λερά refers rather to

the omens fr. the entrails), the appearance of the victims, i. 8. 15; iv. 3. 19; vi. 5. 8, 21.

σφάζω & later Att. σφάττω, * ἄξω, to cut the throat, esp. in sacrifice; hence, in general, to kill, slay, slaughter; A. εἰς: ii. 2. 9; iv. 5. 16; 7. 16.

σφαιρο-ειδής, ἐς, (σφαῖρα ball, SPHERE, εἶδος) ball-shaped, having a ball, G. of material? v. 4. 12.

σφάλλω, * αλῶ, ἔσφαλλα l., 2 a. p. ἐσφάλην, (cf. fallo, Eng. fall, fail) to trip up, throw down: P. & M. to be thrown down, fall, fail, meet with a reverse or mishap, AE., vii. 7. 42.

σφάττω, see σφάζω, iv. 7. 16.

σφεῖς, σφῶν, σφίσι (encl.), σφᾶς, they, themselves, comm. reflex., pl. to οὐ q. v., i. 7. 8; 8. 2; iii. 5. 16; iv. 3. 28; v. 4. 33; 7. 18; vii. 2. 16; 5. 9.

† σφενδονάω, ἥσω, to sling, use or discharge the sling, throw or hurl with a sling, D. of missile, iii. 3. 7, 15 s.

σφενδόνη, ης, funda, a sling; by meton., the missile of a sling (stone, leaden ball, &c.); iii. 3. 16, 18; 4. 4.

† σφενδονήτης, ον, funditor, a slinger, iii. 3. 6 s, 16, 20; 4. 2, 26.

σφ(σι)ν(encl.), see σφεῖς, i. 7. 8.

σφοδρός, ἄ, ὅν, vehement, exceeding, extreme, severe, pressing, i. 10. 18; — σφόδρα (neut. pl. w. accent changed) adv., vehemently, exceedingly, extremely, greatly, very much, very, implicitly, closely, ii. 3. 16; 4. 18; 6. 11.

† σχεδιά, ας, a temporary structure, esp. a raft or float, i. 5. 10; ii. 4. 28.

† σχεδόν adv., of distance, time, number, or degree, close at hand, nearly, almost, about, mostly, i. 8. 25; 10. 15; iii. 2. 1; iv. 7. 6; 8. 15.

σχεῖν, σχήσω, see ἔχω, iii. 5. 11.

† σχέτλιος, α, ον, holding out, unparing, cruel, outrageous, vii. 6. 30.

† σχήμα, ατος, τό, habitus, form, shape, figure, i. 10. 10. Der. SCHEME.

σχίζω, ἴσω, pf. p. ἐσχισμαι, a. p. ἐσχίσθην, scindo, to split, cleave, divide, A., i. 5. 12; vi. 3. 1. Der. SCHISM.

† σχολάζω, ἄσω, ἐσχόλακα, to be at leisure, ii. 3. 2. Der. SCHOLASTIC.

† σχολαῖος, α, ον, leisurely, slow, iv. 1. 13.

† σχολαίως, c. ὀτερον, slowly, tardily, leisurely, i. 5. 8 s.

σχολή, ης, (σχ- in ἔχω) leisure, spare time, i.: σχολῇ at leisure, slow-

ly: i. 6. 9; iii. 4. 27; iv. 1. 16; vi. 1. 9. Der. SCHOOL, SCHOLAR.

σῶ or σῶσι, see σῶς, ii. 2. 21.

† σώζω, * σώσω, σέσωκα, pf. p. σέσωμαι or σέσωμαι, a. p. ἐσώθην, to save, rescue, preserve, keep safe, conduct safely, A., i. 10. 3; iii. 2. 4, 10, 39: — P. & M. to be saved, rescued, preserved, &c.; to save one's self, escape, arrive or return safely; pf. to have been saved, to be safe; εἰς, ἐξ, ἐπὶ, &c.; ii. 1. 19; 4. 6; iii. 2. 3, 11; vi. 3. 16; 4. 8.

† Σω-κράτης, εος, Socrates, an Athenian philosopher, eminent for wisdom and virtue, teacher of Xenophon, Plato, &c. He drank the fatal hemlock, B. C. 399, a short time only before the probable return of Xenophon from the Cyrean expedition. iii. 1, 5, 7. — 2. An Achaean general in the Cyrean army, of good repute, but not of great prominence, i. 1. 11; ii. 6. 30. † σώμα, ατος, τό, (σώζω, as that which is recovered of the slain, in Hom. corpse) the body; also translated person or life (σώματα ἀνδρῶν by periphr. for ἀνδρας, iv. 6. 10); i. 9. 12, 23, 27.

σῶς, * σῶν, pl. σῶ, σᾶ (contr. fr. σάος, ον, οι, α), or σῶος, α, ον, salvus, SAFE, ii. 2. 21; iii. 1. 32; v. 1. 16; 2. 32; 8. 4; vii. 6. 32.

† Σώσις, ιος, or Σωσίας, ον, Sosias or Sosias, a Syracusan, who brought 300 hoplites to Cyrus. In which division these were incorporated does not appear, nor is his name again mentioned. i. 2. 9; v. l. Σωκράτης, &c.

† σωτήρ, ἦρος, ὁ, (σώζω) a preserver, savior, deliverer, a surname of Zeus q. v., i. 8. 16; iii. 2. 9; iv. 8. 25.

† σωτηρία, ας, safety, preservation, deliverance, ii. 1. 19; iii. 1. 26; 2. 8 s.

† Σωτηρίδας or -ης, ον, Soteridas or -es, a Sicyonian, properly rebuked by Xen. and his own comrades, iii. 4. 47.

† σωτήριος, ον, saving, salutary, promising or indicative of safety: σωτήρια, sc. λερά, thank-offerings for safety or deliverance: ii. 6. 11; iii. 2. 9; 3. 2.

† σωφρονέω, ἥσω, σεσωφρόνηκα, to be wise, prudent, or discreet, AE.: σ. τὰ πρὸς to perform discreetly one's duties towards: v. 8. 24; vii. 7. 30 (v. l. φρονέω).

† σωφρονίζω, ἴσω ἰῶ, to bring to reason, teach discretion, reform, correct, be effectual in correcting, A., vi. 1. 28; vii. 7. 24.

†σωφροσύνη, ης, *practical wisdom, discretion, self-control*, i. 9. 3.

[σώ-φρων, ον, g. ονος, (σῶς, φρήν *mind*) of sound mind, discreet, wise.]

Τ.

τ' or θ', by apostroph. for τέ, i. 3. 9.
[τ- *the, that*, a great pronominal root, of which the regular stem τός is not found in use.]

†τά, τά-δε (τάδ'), ταῖς, ταῖς-δε, see δ, δδε, i. 1. 6 s; 4. 13; 6. 9.

τά- by crasis for τὰ ἀ- or τὰ ἐ-: as τὰγαθά = τὰ ἀγαθά, iii. 2. 26.

τάλαντον, ου, (ταλα- in τλάω *to bear up*) talentum, a TALENT, = 60 μυᾶι or 6000 δραχμαί: acc. to the Att. standard, as a weight, = about 57 lbs. avoirdupois; as a sum of money, the value of this weight of silver (unless otherwise stated), = about \$1200; G.; i. 7. 18: ii. 2. 20: vii. 1. 27; 7. 53.

τάλλα or τάλλα = τὰ ἄλλα, i. 8. 29.

ταμεύω, εἶσω, (ταμίας *distributor, steward*, fr. τέμνω *to be a steward*: M. *to carve or divide off* as a steward, parcel out, determine, A. or CP., ii. 5. 18.

Ταμῶς, ὦ, or Ταμῶς, ὦ, an Egyptian from Memphis, who was, in the year 412 B. C., governor of Ionia under Tissaphernes; but afterwards went over to Cyrus, as did most of the Ionian cities, and was appointed his admiral. He returned from Cilicia, to take the charge, intrusted to him during the absence of Cyrus, of these cities and the neighboring coast; but on the approach of Tissaphernes after the death of Cyrus, he put his treasures and his children except Glüs into triremes, and sailed to Egypt, whose king Psammitichus was under obligation to him. But the ungrateful king slew both him and his children, in order to obtain possession of the treasure and fleet. i. 2. 21: ii. 1. 3.

τάναντία = τὰ ἐναντία, iv. 3. 32.

†ταξι-αρχος, ου, ὁ, (ἀρχω) a commander of a division (τάξις), a taxiarach, iii. 1. 37: iv. 1. 28.

τάξις, εως, ἡ, (τάττω) arrangement, order, good order, discipline; esp. military arrangement or order (pl. tactics, ii. 1. 7), battle-array, rank and

file, ranks, line; the post or proper place of a soldier; a rank or line of soldiers; a division, corps, body, or band of troops, usu. larger than a λόχος: i. 2. 16, 18; 8. 3, 8, 21: ii. 2. 21: iii. 2. 17, 38; v. 4. 20. Der. SYN-TAX.

Τάοχοι, ων, (Τάοι, Diod. 14. 29, the ending -χοι perhaps originating as in Καρδοῦχοι q. v.) the Taochi or -ians, a mountain tribe of Armenia, dwelling in strongholds, independent and warlike. Recent travellers in this region have recognized remains of their name and habits. iv. 4. 18.

†ταπεινός, ἡ, ὁν, *lowly, humble, submissive*, D., ii. 5. 13.

†ταπεινώ, ὦσω, τεταπεινώκα l., *to humble, abase*, A., vi. 3. 18.

τάπης, ιδος, or ταπίς, ιδος, ἡ, *tapes, a carpet, rug, often elaborately wrought*, vii. 3. 18, 27. Der. TAPESTRY.

τάπιτήδεια = τὰ ἐπιτήδεια, ii. 3. 9.

ταράττω, ἀξω, τετάραχα l., pf. p. τετάραγμαi, a. p. ἐταράχθην, *turbo, to disturb, disorder, trouble, make trouble, throw into disorder or confusion*, A., AE., ii. 4. 18: iii. 4. 19: vi. 2. 9.

†τάραχος, ου, ὁ, *disturbance, agitation*, i. 8. 2.

ταριχεύω, εἶσω, (τάριχος *preserved meat*) *to preserve by salting, smoking, drying, &c., to pickle*, A., v. 4. 28.

Ταρσοί, ὦν, οἱ, or Ταρσός, οὔ, ἡ, Tarsi or Tarsus, a city of very ancient fame, the capital of Cilicia, situated on both sides of the Cydnus, in a fertile plain at the foot of Mt. Taurus. It became later a great seat of Greek learning and philosophy, vying with Athens and Alexandria; and was much favored by the Roman emperors. It was the birthplace of not a few eminent men, the Apostle Paul at their head. i. 2. 23. ||Tarsús.

τάττω,* τάξω, τέταχα, pf. p. τέταγμαi, a. p. ἐτάχθην, *to arrange, order, appoint, assign, place or station in order; esp. to arrange, draw up, form, post, or station in military order, to array, marshal*; A. I., ἐπί, εἰς, κατά, πρό, &c.: τεταγμένοι *drawn up, appointed, in order, assigned to their places, &c.*; τὰ τεταγμένα *the arrangements made*: M. *to station one's self, take one's station or post; to arrange or station as one's allies*, A. ἐπί: i. 2. 15 s; 5. 7; 6. 6; 7. 9, 11: iii. 2. 36;

3. 18 (ἐν τῷ τεταγμένῳ *in the place assigned*; v. l. ἐντεταγμένῳ): iv. 3. 30; 8. 10 s; v. 4. 22. Der. TACTICS.

ταῦρος, ου, ὁ, *taurus, a bull*, ii. 2. 9.

ταῦτα, ταύτας, ταύταις, ταύτης, &c., see οὗτος, i. 2. 4; 9. 14.

ταῦτά, ταυτό or ταυτόν (199a), ταῦτῳ, = τὰ αὐτά, τὸ αὐτό, τῷ αὐτῷ i. 5. 2: ii. 1. 22 s. Der. TAUTO-LOGY.

ταύτη dat. of οὗτος: as adv., sc. ὁδῷ or χώρῃ, *in this or that way, direction, or respect, by this or that way or route, thus; in this or that place, here, there*; i. 10. 6: ii. 6. 7: iii. 2. 32: iv. 2. 4; 3. 5, 20; 5. 36; 8. 12.

ταφείην, see θάπτω, v. 7. 20.

†τάφος, ου, ὁ, *a grave, tomb*, i. 6. 11. Der. EPI-TAPH.

†τάφρος, ου, ἡ, *a ditch, trench*, i. 7. 14 s: ii. 3. 10; 4. 13.

ταχ- in ταχθῆναι, -εἰς, see τάττω.

†τάχα adv., *quickly, forthwith, presently, soon; perhaps*; i. 8. 8: v. 2. 17.

†ταχέως, oftener ταχύ, adv., c. θάττον, s. τάχιστα, *quickly, rapidly, speedily, suddenly, soon*, i. 2. 4, 17; 5. 3, 9: iii. 4. 15, 27: — ὡς τάχιστα *as soon as, as soon (quickly, &c.) as possible (so ὅτι τάχιστα)*, 553 b, c, i. 3. 14: iv. 2. 1; 3. 9, 29: ὅπῃ δύναντο τάχιστα *in whatever way they could most rapidly, as rapidly as possible*, iv. 5. 1: ἐπεὶ (ἐπὶ, ἐπειδὴ) τάχιστα, *as soon as*, 553 b, iii. 1. 9: iv. 6. 9: vi. 3. 21. See βάδην, δε, ὅτι, ὥς.

†τάχος, εως, τό, *swiftness, speed*, ii. 5. 7.

ταχύς,* εἶα, ὦ, c. θάττων, s. τάχιστος, *swift, rapid, speedy, quick*: τὴν ταχίστην, sc. ὁδόν, *in the quickest way, as quickly or soon as possible, most speedily, immediately*: i. 2. 20: ii. 6. 29: iii. 3. 15 s: iv. 4. 22. See διά.

τέ,* by apostroph. τ' or θ', post-pos. & encl. conj., (cf. et, -que) *and, both: τὲ . . . τέ, and stronger τὲ . . . καί, both . . . and (stronger, and also, and even, &c.), as well . . . as, not only . . . but also (even, especially, &c.)*; but τέ sometimes not translated (esp. where other connectives might have been used, 705, i. 8. 8: ii. 1. 7): i. 1. 3? 5; 5. 14: iv. 5. 12; 8. 13: τέ followed by δέ, v. 5. 8: vii. 8. 11. When joined with other words, τέ has in Att. its own connective force, except in ἀτε, οἷός τε, ὥστε, and ἔτε, 389 j. See καί, ἐάν, εἴτε, μήτε, οὔτε.

τεθ- in redupl. for θεθ-, 159 a.

τέθηκα, -νατον, -νάσι, -νάναι, -νεός, see θήσκω, i. 6. 11: iv. 1. 19; 2. 17.

τεθραμμένος, see τρέφω, v. 4. 32.

τέθρ-ιππον, ου, (τέτταρες, ἵππος) *a four-horse chariot*, iii. 2. 24.

τείνω,* τενῶ, τέτακα, tendo, *to stretch, push on, pursue one's way, continue*, iv. 3. 21. Der. TONE, TONIC, TUNE.

†τειχίζω, ἴσω ἰῶ, τετείχικα, *to wall, fortify*, vii. 2. 36.

τείχος, εως, τό, (akin to τεύχος) *a wall, walls, esp. for defence; a walled town, castle, fortress*; i. 4. 4: iii. 4. 7, 10: vii. 3. 19: see Μηδία. — Νέον τεῖχος Neontichus (New-castle), a fortified harbor on the Thracian shore of the Propontis, vii. 5. 8. ||Ainadsjik.

τεκμαίρομαι, ἀροῦμαι, (τέκμαρ *sign*) *to infer from a sign, judge, conjecture*, iv. 2. 4.

†τεκμήριον, ου, *a sure sign, evidence, proof*, i. 9. 29, 30: iii. 2. 13.

τέκνον, ου, τό, (τεκ- in τίκτω *to beget, bring forth*; cf. bairn and bear) *a child*, i. 4. 8: iv. 5. 28 s.

†τελέθω in pr. and ipf., poet., *to arise, become, be, be favorable*, iii. 2. 3 (v. l. ἐλθεῖν): vi. 6. 36 (v. l. ἐθέλει γενέσθαι).

†τελευταῖος, α, ον, *final, last, hindmost, rearmost*: οἱ τ. *the rear*: iv. 1. 5, 10; 2. 16; 3. 24.

†τελευτάω, ἥσω, τετελεύτηκα, *to end, finish*; *to finish life, die*: τελευτῶν *making an end, finally, at last*: i. 1. 3; 9. 1: ii. 1. 1, 4: iv. 5. 16: vi. 3. 8.

†τελευτή, ἡς, *the end, termination; one's end, death*; i. 1. 1: ii. 6. 29.

†τελέω, ἔσω ὦ, τετέλεκα, *to finish, complete, fulfil*; *to fulfil an obligation, pay*: A. D.; iii. 3. 18: vii. 1. 6; 2. 27.

τέλος, εως, τό, (τέλλω *to accomplish*) *the accomplishment, completion, fulfilment, end, conclusion, close, result*; the completion of civic rank, *authority*, pl. by meton. *the authorities, rulers* (at Sparta, the Ephors): τ. ἔχειν *to have or come to an end, to close*: τέλος adv., *at the end, at last, finally*: i. 9. 6; 10. 13, 18: ii. 6. 4: v. 2. 9; 6. 1: vi. 5. 2; 6. 11: see διά. Der. TELIC.

τέμαχος, εως, τό, (τέμνω) *a slice, esp. of fish*, v. 4. 28.

Τεμενίτης, ου, *a Temenite, a man of Temenus (Τέμενος), a place in Sicily, afterwards included in Syracuse*, iv. 4. 15: changed by some editors to

Τημενίτης, a man of Τήμος, an Æolian town of Asia Minor, near the mouth of the Hermus; and by others to Τημενίτης, a man of Τημενιον, a small town at the head of the Argolic Gulf. **τέμνω**, *τεμῶ, τέμνηκα, 2 a. ἔταμον or ἔτεμον, to cut, v. 8. 18. Der. Δ-ΤΟΜ. **τέναγος**, εος, τό, (τείνω?) a shoal, vii. 5. 12.

τερεβίνθινος or **τερμίνθινος**, η, ον, (τερέβινθος or τέρμινθος the terebinth or turpentine tree) from the terebinth, of turpentine, iv. 4. 13.

τεσσ- v. l. for later Att. **τεττ-**.

τετ- in redupl. forms: as, **τεταγμέννος** (τάττω), i. 2. 16; **τέτηκα** (τήκω), iv. 5. 15; **τετραμμένος** (τρέπω), iii. 5. 15; **τετρωμένος** (τιτρώσκω), ii. 5. 33. **†τέταρτος**, η, ον, fourth, iii. 4. 31. **†τετρακισ-χίλιοι**, αι, α, (τετράκις four times) four thousand, i. 1. 10; 2. 3. **†τετρακόσιοι**, αι, α, (ἐκατόν) four hundred; so sing. w. δσπίς, 240α; i. 4. 3; 7. 10.

†τετρα-μοῖρα, ας, (μοῖρα share) a fourfold portion, four times as much, vii. 2. 36; 6. 1.

†τετρα-πλός, όη, όον, contr. ούς, ή, ούν, quadruple, fourfold, vii. 6. 7.

†τετταράκοντα indecl., forty, i. 5. 13.

τέτταρες, *ρα, g. ρων, quatuor, four, i. 2. 12, 15. See ἐπί. Der. TETR-ARCH.

Τευθρανία, ας, Teuthrania, a district in the southwest part of Mysia, about the Caicus, including a town of the same name. Its chief town, however, was Pergamum. ii. 1. 3.

τεύβομαι, see τυγχάνω, i. 4. 15: iii. 2. 19.

τεύχος, εος, τό, (τεύχω to make) a receptacle, vessel, pot, jar, chest, v. 4. 28: vii. 5. 14. Der. PENTA-TEUCH.

†τεχνάζω, άσω, to use art, practise artifice or concealment, dissemble, deceive, vii. 6. 16.

τέχνη, ης, (τεκ- in τίκτω to produce) art, device, means: πάση τέχνη καὶ μηχανῇ by every art and device, by all means, iv. 5. 16. Der. TECHNICAL.

†τεχνικῶς artfully, skilfully: τ. πῶς in a certain artful way, quite artistically, vi. 1. 5.

τέως adv., (τ-) for a while, for some time; up to this or that time, until then, previously; iv. 2. 12: vii. 5. 8, 13.

τῇ, τῇδε, dat., sometimes as adv.; see ό, όδε: iv. 8. 10: vii. 2. 13.

τήκω, *τήξω, to melt, THAW, trans.; but 2 pf. **τέτηκα** intrans., iv. 5. 15.

Τηλεβόας, ου or α, the Teleboas, an Armenian affluent of the Eastern Euphrates, iv. 4. 3. || The Kará-Su, in the district of Mush.

Τημενίτης or **Τημενίτης**, see Τεμενίτης, iv. 4. 15.

τήμερον adv., (τ-, ήμέρα) on this day, to-day: ή τήμερον ήμέρα the present day: i. 9. 25: iii. 1. 14: iv. 6. 8 s.

τηνικάυτα adv., (τηνίκα fr. τ-, αὐτός) at that very time, just then, iv. 1. 5.

Τήρης, εος or ου, Teres, a king of the Odryse about 500 B. C., who made this kingdom powerful, and an ancestor of Seuthes, vii. 2. 22; 5. 1 (here, acc. to some, a later prince).

Τηρίβαζος, ου, see Τηρίβαζος, iv. 4. 4. **τῆ**; **τῇ** encl., see τῆς, τῆς, i. 6. 8.

τιάρα, ας, tiāra, the tiara, a Persian cap, erect and high as worn by the king, but flexible as worn by his subjects, ii. 5. 23.

†τιάρω-ειδής, ές, (είδος) shaped like a tiara, v. 4. 13.

Τιβερηνόι, ών, the Tiberēni, a tribe inhabiting the coast of the Euxine about Cotyōra. They were of milder spirit than most of the tribes found by the Cyreans, and were characterized as great laughers. v. 5. 1 s: vii. 8. 25.

Τίγρης, ητος, (also Τίγρις, ιδος) ό, the Tigris (i. e. the arrowy stream, from its swiftness; the Hiddekel, Dan. 10. 4), an important river of western Asia, flowing by the sites of the great cities of Nineveh, Seleucia, Ctesiphon, and Bagdad (the seats, through so many ages, of oriental empire), uniting with the Euphrates below Babylon, and discharging its waters into the Persian Gulf after an estimated course of 1150 miles. It was the guide of the Greeks through much of their retreat. i. 7. 15: ii. 2. 3. || Dijleh. — In iv. 4. 3, an eastern branch of the Tigris is meant, now Bitlis-Su.

τίθημι, *θήσω, τέθεικα, α. ἔθηκα (θῶ, θέω, &c.), 2 a. m. ἐθέμην, to put, place, set, institute, α., i. 2. 10; 5. 13: — M. to place one's own or upon one's own: τίθεσθαι τὰ όπλα to ground arms; either, in line of battle, to rest the shield and spear upon the ground, ready to be instantly taken up for

action (hence, to rest arms, stand in arms, halt under arms, the commander being sometimes said to do what he orders his men to do); or, for purposes of rest, to deposit one's arms upon the ground, as in a special part of the camp, &c. (hence, to stack or pile arms, to lay aside one's arms): α., εἰς, ἐν, ἐπί, κατά, &c.: i. 5. 14, 17; 6. 4; 10. 16: ii. 2. 8, 21: iv. 2. 16; 3. 17: vii. 3. 23. Der. THEME, THESIS.

†Τιμασίων, ωνος, Timasion, an exile from Dardanus in Troas, chosen successor to Clearchus, and with Xenophon the youngest of the Cyrean generals; a gallant officer, but not always consistent in his course of proceeding. He had served in Asia Minor, under Clearchus and Dercyllidas, before the Cyrean expedition. iii. 1. 47; 2. 37.

†τιμάω, ήσω, τετίμηκα, to honor, esteem, value, prize; to bestow honor, to favor, reward: α. α.ε. or d. of the honor, δάδ: i. 3. 3; 9. 14. Der. TIMO-THY.

τιμή, ης, (τίλω to pay, esp. honor) honor, reward, price, i. 9. 29: ii. 1. 17; 5. 38: vii. 5. 2; 8. 6.

†Τιμησί-θεος, ου, Timesitheus, a Trapezuntian who befriended the Cyreans, v. 4. 2 s.

†τίμιος, α, ον, honorable, precious, honored, i. 2. 27; 3. 6.

†τιμωρέω, ήσω, τετιμώρηκα, (τιμωρός [taking pay] avenging, fr. τιμή & αἰρω) to avenge: M. to avenge one's self upon, take vengeance on, punish, α. g., ὑπέρ, i. 3. 4; 9. 13: vii. 1. 25; 4. 23: — P. to be punished, ii. 5. 27; 6. 29.

†τιμωρία, ας, (see τιμωρέω) vengeance, punishment, ii. 6. 14.

τινός encl., τίνος; see τῆς, τῆς.

Τηρίβαζος, ου, Tiribazus, a satrap of western Armenia, and high in the favor of Artaxerxes II. It was through his influence, acc. to Plutarch, that the king was induced to renounce his purpose of retreating before Cyrus into Persia, and to risk the battle of Cunaxa. He was afterwards satrap in the west of Asia Minor, and greatly influential in establishing the peace of Antalcidas. Accused by Orontes of misconduct in the war against Evagoras of Cyprus, he was honorably acquitted. But enraged by Artaxerxes' twice promising him a daughter in marriage, and twice marrying that

daughter himself, he engaged with the young prince Darius in a plot against the king's life and thus lost his own. iv. 4. 4, 7: vii. 8. 25: v. l. Τηρίβαζος.

τῆς, *τῆ, g. τινός or τοῦ, d. τῇ or τῷ, indef. pron., post-pos. & encl., (cf. quis) some, any, α, a certain, a sort of, so to speak, i. 2. 20; 5. 8; 8. 8: iii. 1. 4, 12: vi. 5. 20: — **τῆς** subst., some or any one or person, a certain one, one, a person, each one, i. 3. 12; 5. 2, 8 s, 12; 8. 18: ii. 2. 4; sometimes in place of a definite expression, as for Κύρος, ὑμεῖς, or ἡμεῖς, i. 4. 12: iii. 3. 3; 4. 40: — **τῆ** subst., something, anything, somewhat, some or any part, a certain part (the context often supplying or suggesting a more specific noun, as ὑποσχέσθαι τι to make any promise), i. 8. 18; 9. 7: iv. 1. 14; often as adv. or acc. of spec., somewhat, at all, in any respect, iii. 4. 23 (see δέω): iv. 8. 26. With some adjectives or adverbs, **τῆς** has an indefinite force which may be variously translated, or rather felt than translated: οἱ μὲν τῆς some few, οἱ δὲ τῆς some others, iii. 3. 19: ii. 3. 15: εἰς τῆς any single one, ii. 1. 19: πόση τῆς about how large, ii. 4. 21: ὁποῖόν τι whatever without exception, ii. 2. 2; what kind of an omen, iii. 1. 13: ὁποῖοι τῆς what sort of persons, v. 5. 15 (cf. vii. 6. 24): τοιαύτη τῆς somewhat like this, v. 8. 7: ὀλίγοι τῆς some few, but few, v. 1. 6? ἕκαστός τῆς every individual, vi. 1. 19? ἥττον τι at all the less, v. 8. 11: οὐδέν τι not in the least, vii. 3. 35: οὐ πάντι by no means whatever, vi. 1. 26: σχεδόν τι pretty nearly, vi. 4. 20.

†τῆς, *τῆ, g. τίνος or τοῦ, interrog. pron. (always orthotone), quis? who? which? what? what kind of? **τῆ** as adv., [on account of what, or as to what] why? how? τί γάρ; quid enim? what indeed? τί οὖν; what then? i. 4. 13 s: ii. 1. 11; 2. 10; 4. 3: iii. 2. 16, 36; 5. 14: v. 7. 10; 8. 11: vii. 6. 4.

Τισσαφέρνης, * (εος) ους, ει, ην, η, Tissaphernes, satrap of Caria, and commander of a fourth part of the king's forces; one of the ablest of his officers, but wily, deceitful, and treacherous. From his first command in the west of Asia Minor, B. C. 414, he showed these qualities in his dealings with the Greeks; and no less

afterwards in his conduct towards Cyrus and the Cyreans, where he appears as the διάβολος of the narrative. After his return to Asia Minor, invested with the authority which had before belonged to both Cyrus and himself, he was engaged in war with the Spartans as friends of the Ionian cities; but with so little success that at length Artaxerxes, dissatisfied, and urged on by Parysatis, sent out Tithraustes to put him to death and succeed him in his government, B. C. 395. He was slain in his bath, and his head sent to the king, a punishment deserved for his many crimes. Tithraustes was himself succeeded by Tiribazus, B. C. 393. i. 1. 2s, 6, 8; 2. 4s: ii. 5. 3, 31.

τιτρώσκω, * τρώσω, τέτρωκα l., pf. p. τέτρωμαι, a. p. ἐτρώθην, to wound, hurt, inflict wounds, A. διά, eis, i. 8. 26: ii. 2. 14; 5. 33: iii. 3. 7: iv. 3. 33s.

τλήμων, ον, g. ονος, (τλάω to bear) suffering, wretched, miserable, iii. 1. 29.

τό, τό-δε, τόν-δε, τοῖς, see δ, δ-δε.

τοί * adv. post-pos. & encl., (old form of σοί, ethical dat., 462 e) in truth, indeed, truly, surely, certainly, ii. 1. 19; 5. 19: iii. 1. 18, 37.

† τοι-γαρ-οὖν, for indeed therefore, therefore, accordingly, so for example, i. 9. 9, 15, 18: ii. 6. 20.

† τοί-νυν post-pos., indeed now, therefore, then, now, accordingly; moreover, further; ii. 1. 22; 5. 41: iii. 1. 36s; 2. 27, 39: iv. 8. 5: v. 1. 2, 8, 13.

[τοῖος, α, ον, demonstr. pron. of quality, (τ-) talis, such.] Hence,

† τοιόσ-δε, * ἄδε, ὅδε, usu. prospective, such as follows, of this kind, the following, as follows, i. 3. 2, 9; 7. 2: v. 4. 31. — Much oftener,

† τοιοῦτος, * τοιαύτη, τοιοῦτον or -το, (αὐτός) usu. retrospective, referring to what has been already stated or implied, such, of this kind, the same or like in kind, as precedes, as above, thus; of such a character, such in rank, position, influence, conduct, &c., παρὰ, περί: i. 3. 14: ii. 6. 8: iii. 1. 30: vii. 6. 38: eis τὰ τοιαῦτα for such services or emergencies, iv. 1. 28: ἐν (τῷ) τοιοῦτῳ in such a situation or crisis, i. 7. 5: v. 8. 20.

τοιχος, ον, δ, (akin to τεῖχος) the wall of a building, vii. 8. 14.

τολμάω, ἦσω, τετόλμηκα, (τόλμα courage, fr. τλάω to bear) to dare, venture, be bold enough, presume; to have the courage, boldness, heart, or hardihood; i.; ii. 2. 12: iv. 4. 12: vii. 7. 46.

† Τολμίδης, ον, Tolmides, an Elean, a herald of unsurpassed excellence, ii. 2. 20: iii. 1. 46: v. 2. 18.

† τόξευμα, ατος, τό, that which is shot, an arrow, i. 8. 19: iii. 4. 4: iv. 2. 28.

† τοξεύω, εὔσω, to use the bow, shoot with a bow, shoot arrows, A., ἀπό, διά, eis: P. to be shot with an arrow: i. 8. 20: iii. 3. 7, 10: iv. 1. 18; 2. 12, 28.

† τοξικός, ἡ, ὄν, relating to the bow: subst. τοξική, sc. τέχνη, the use of the bow, bowmanship, archery, i. 9. 5: [τοξικόν toxicum, poison, orig. for arrows, whence IN-TOXICATE, i. e. to poison.]

τόξον, ον, arcus, the bow, the comm. weapon of more distant warfare among the ancients, as the gun among the moderns; but used more by the barbarians than by the Greeks or Romans. Among the Greeks, the Cretans were the most famed for archery, and were fabled to have been taught the art by Apollo. iii. 3. 15; 4. 17: iv. 4. 16.

† τοξότης, ον, a Bowman, archer. As archers had not the left hand at liberty to carry the shield, they were lightly armed for rapid advance and retreat, and were often covered by the heavy-armed. i. 2. 9; 8. 9: iii. 4. 2, 15, 26. See Σκύθης.

τόπος, ον, δ, a spot, place, district, region, i. 5. 1: iv. 2. 19; 4. 4; 6. 2: v. 7. 16. Cf. χώρα. Der. TOPIC, U-TOPIA.

τορός, α, ὄν, (τελώω to vex) sharp, smart, ready-tongued, vi. 6. 28?

[τός the, that, not in use, see τ-.]

† τόσος, η, ον, demonstr. pron. of quantity, tantus, so much, so great; pl. tot, so many.] Hence,

† τοσού-δε, * ἦδε, ὅδε, more deictic, so much or great as you see; pl. so many as you see, so many only or so few, ii. 4. 4: vi. 5. 19. — Much oftener,

† τοσοῦτος, * τοσαύτη, τοσοῦτον or -το, (αὐτός) more emphatic (usu. retrospective or explained by a dependent clause), just or only so much, so much as above, so much, so great, so large, so long; pl. so many; ὅσος, ὥς, ὥστε, &c.; i. 9. 11: ii. 1. 16; 5. 15, 18: iii. 5. 7: iv. 1. 20: — neut. τοσοῦτο(ν) so much, so much space, so great a dis-

tance, so far, only so much or far as this, i. 3. 14; 8. 13: iii. 1. 45; 4. 37 (cf. iv. 8. 12): — τοσοῦτῳ w. compar., by so much, so much the, the, i. 5. 9.

τότε adv., (τ-) tum, tunc, at that time, then, i. 1. 6; 3. 2; 6. 10: οἱ τότε the men of that time, ii. 5. 11: — with accent changed, τότε μὲν . . . τότε δέ at one time . . . at another, now . . . and now, vi. 1. 9.

τοῦ- by crasis for τὸ ἐ- or τὸ δ-: τοῦλάχιστον = τὸ ἐλάχιστον, v. 7. 8; τοῦμαλιν = τὸ ἐμαλιν, i. 4. 15; τοῦνομα = τὸ δνομα, v. 2. 29; τοῦπισθεν = τὸ δπισθεν, iii. 3. 10.

τοῦ, τοῦς, τοῦ-δε, τοῦς-δε, see δ, δ-δε: τοῦτο, τοῦτου, τοῦτῳ, τοῦτω, τοῦτων, τουτου-ί, τουτον-ί, &c., see οὗτος, οὗτος-ί.

τράγημα, ατος, τό, (τραγ- in τρώγω to eat without cooking) a dainty; pl. dainties, dried fruit, dessert, sweetmeats, ii. 3. 15: v. 3. 9.

Τράλλεις, εων, αἱ, Tralles, a strong and wealthy city in the south of Lydia (sometimes assigned to Caria), between Mt. Messōgis and the Mæander, i. 4. 8. || Ruins by the modern and flourishing town of Aidin.

Τρανίψαι, ὄν, the Tranipsæ, a people in the eastern part of Thrace, perhaps the Νεψαῖοι of Hdt. (4. 93), vii. 2. 32: v. 1. Θρανίψαι.

τράπεζα, ης, (τέτταρες, πέξα foot) a table, as so often four-footed, iv. 5. 31: vii. 2. 33; 3. 22s. Der. TRAPEZIUM.

† Τραπεζούντιος, ον, δ, a Trapezuntian, iv. 8. 23: v. 1. 15; 4. 2: a man of

† Τραπεζοῦς, οὔντος, ἡ, Trapezus, an important commercial city (as even at the present time) on the southeast coast of the Euxine, a Sinopean colony. From 1204 to 1461 A.D., it was the capital of a fragment of the Greek Empire (called the Empire of Trebizond) iv. 8. 22: v. 2. 28; 5. 14. || Trebizond (or Tarabozán).

τραποῖμην, see τρέπω, vii. 1. 18.

τραῦμα, ατος, τό, (τιτρώσκω) a wound, i. 8. 26: iv. 6. 10. [5. 8: vii. 4. 9.

† τράχηνος, ον, δ, the neck, throat, i.

τράχης, εἰα, ὄ, (akin to ῥήγνυμι to break) rough, harsh, ii. 6. 9: iv. 3. 6; 6. 12. Der. TRACHEA.

τρεῖς, * τρία, g. τριῶν, tres, Sans. tri, Germ. drei, THREE, i. 1. 10.

τρέπω, * ἔψω, τέτροφα, pf. p. τέτραμαι, a. p. ἐτρέφθην, verito, to turn, di-

vert, change the direction of, direct, drive back, A. ἀπό, πρὸς, iii. 1. 41; 5. 15: v. 4. 23: τ. eis φυγὴν in fugam vertere, to put to flight, i. 8. 24: — M., w. 2 a. ἐτραπόμην, to turn (intrans.), turn aside, betake one's self, take to flight, resort, have recourse to, indulge in; w. 1 a. ἐτρεψάμην, to turn from one's self, drive back, put to flight, rout, A.; eis, ἐξ, ἐπὶ, πρὸς: ii. 6. 5: iii. 5. 13: iv. 5. 30; 8. 19: v. 4. 16: vi. 1. 13, 18. Cf. IN-TREPID.

τρέφω, * θρέψω, τέτροφα, pf. p. τέτραμαι, 2 a. p. ἐτρέφην, to nourish, nurture, rear, bring up, support, maintain, A. D., ἀπό, ἐξ, i. 1. 9s: iii. 2. 13: iv. 5. 25, 34: v. 1. 12: — M. to feed one's self, subsist, D. of means, vi. 5. 20.

τρέχω, * δραμοῦμαι, δεδράμηκα, 2 a. ἔδραμον, curro, to run, eis, ἐπὶ, περί, i. 5. 2, 8, 13: iv. 5. 18; 8. 26: cf. θέω, more frequent in pres. Der. TROCHEE.

τρέω, ἔσω, (cf. terreo, and τρέμω tremo, to tremble) ch. poet., to tremble at, be afraid of, shrink from, A., i. 9. 6.

τρία, τριῶν, τρισί, see τρεῖς, i. 4. 1. † τριάκοντα indecl., triginta, thirty, i. 2. 9, 11; 4. 5; 10. 4.

† τριακόντ-ορος, ον, (ἐρέτω to row) thirty-oared: ἡ τ., sc. ναῦς, thirty-oared galley, v. 1. 16: vii. 2. 8.

† τριακόσιοι, αἱ, α, (ἐκατὼν) trecenti, three hundred, i. 1. 2; 2. 9.

τριβή, ης, (τρίβω to rub) constant practice or exercise, v. 6. 15.

† τρι-ήρης, es, (ἀρ-, or ἐρέτω to row) triply fitted or rowed: ἡ τ., sc. ναῦς, tri-rēmis, the trireme, the chief war-vessel of the Greeks, a galley with three banks of oars, which gave it great swiftness, and made it, like the modern steamer, independent of the wind; while it could yet take advantage of this by its sails. It had a sharp metallic-pointed beak, which was often driven with great force against other vessels and thus sunk them. Some vessels were also fitted as triremes for the rapid transport of troops or of military supplies. i. 2. 21; 3. 17; 4. 7s: vi. 2. 13s.

† τριηρέτης, ον, a ship-man, a man belonging to a trireme, esp. as oarsman or soldier, vi. 6. 7.

† τρί-πηχυσ, υ, g. εος, three cubits long, iv. 2. 28.

†τρι-πλάσιος, α, ον, (πλάττω to form) three-fold, triple, thrice as great, vii. 4. 21.

†τρι-πλέθος, ον, (πλέθρον) three plethra (300 ft.) long or wide, v. 6. 9.

†τρι-πους, ον, g. ποδος, three-footed: masc. subst., a TRIPOD, a three-footed table, stool, or vase, vii. 3. 21.

τρίς adv., (τρεῖς also for τρεῖς in compos.) ter, THRICE, three times: eis τρίς to thrice, even to the third time, vi. 4. 16, 19. See

†τρις-άσμενος or τρίς άσμενος, η, ον, thrice happy, very glad, most gladly, iii. 2. 24.

†τρις-καί-δεκα indecl., or τρεῖς καὶ δέκα, thirteen, i. 5. 5.

†τρις-μύριοι, αι, α, thirty thousand, vii. 8. 26.

†τρις-χίλιοι, αι, α, three thousand, i. 6. 4; 7. 18.

†τριταῖος, α, ον, on the third day, 240. 3, v. 3. 2.

τρίτος, η, ον, (τρεῖς) third: τὸ τρίτον, as adv., the third time: τῇ τρίτῃ, sc. ἡμέρᾳ, on the third day: ἐπὶ τῷ τρίτῳ, sc. σημειῶ, on the third signal: i. 6. 8; 7. 1, 19: ii. 2. 4: iv. 5. 3.

τρίχα or τριχῆ adv., (τρεῖς) in three parts or divisions, iv. 8. 15: vi. 2. 16.

τρίχινος, η, ον, (θρίξ,* g. τριχός, hair) made of hair, hair, iv. 8. 3.

τρι-χοῖνικος, η, ον, (τρίς, χοῖνιξ) containing three chaenices, three-quart, vii. 3. 23.

Τροία, ας, Troja, Troy, v. l. for Τρωάς, and used in the same sense, vii. 8. 7.

†τρόπαιον, ον, tropæum, a TROPHY, a memorial of the defeat of an enemy, usu. made ch. of captured arms, g., iii. 2. 13: iv. 6. 27: vi. 5. 32: vii. 6. 36.

τροπή, ἡς, (τρέπω) the turning or flight of an enemy, defeat, rout, i. 8. 25: iv. 8. 21. Der. TROPIC.

τρόπος, ον, δ, (τρέπω) the turn, direction, way, manner, method, disposition, temper, character, or habit of a person or thing; often in the modal dat. or adv. acc.; i. 1. 9; 2. 11 (see πρόσ); 9. 22: ii. 2. 17; 6. 8: ἐκ παντὸς τρόπου [from] by every way, at any rate, no matter how, iii. 1. 43: vii. 7. 41: κατὰ πάντα τρόπον by all means, vi. 6. 30. Der. TROPE.

τροφή, ἡς, (τρέφω) nourishment, support, sustenance, subsistence, i. 1. 9: v. 6. 32: vii. 3. 8. Der. A-TROPHY.

τροχάξω, άσω, (τρέχω) to run forward, vii. 3. 46.

τρύπαω, ήσω, (τρῦπα a hole) to bore, A., iii. 1. 31. Der. TREPAN.

Τρωάς or Τρώας, άδος, ἡ, (Τροία) Troas or the Troad, a district in the northwest of Mysia, including the site of "Old Troy, — long since perished, but immortal in verse," v. 6. 23 s.

τρωκτός, ἡ, ον, (τρώγω to eat raw) eatable, edible; as applied to trees, instead of their fruit, productive for eating or of edible fruit, v. 3. 12.

τρωτός, ἡ, ον, (τιτρώσκω to wound) vulnerable, liable or exposed to wounds, iii. 1. 23.

τυγχάνω,* τεύχομαι, τετύχηκα, 2 a. εἵτυχον, to happen or chance upon, meet with, find, hit, obtain, attain, acquire, receive, 2 G., A. (ταῦτα vi. 6. 32), παρά, i. 4. 15: ii. 6. 29: iii. 2. 19: v. 5. 15; 7. 33: — oftener w. a pt., to happen, chance, the pt. being usu. translated by the inf., 658. I (παρὼν ἐτύγχανε happened to be present, i. 1. 2); or else by a finite verb, and τυγχάνω by an adv. or adverbial phrase, as by chance, perchance, just then or now, just, then, now, 677 c (ἐτύγχανον λέγων I was just saying, iii. 2. 10, the idea of chance being expressed far oftener in Greek than in Eng.); while the pt. is sometimes understood, ch. 677 d (ἐτύγχανεν chanced to be or to rest, iii. 1. 3); i. 5. 8, 14: ii. 1. 7 s; 2. 14, 17: — pt. τυχόν abs., it happening so, hence, as adv., perchance, perhaps, vi. 1. 20.

Τυραῖον, Τυριαῖον, or Τυριάειον, ον, Tyræum (-iæum, -iæum) a town in the southeast of Phrygia (or in Lycania), i. 2. 14. || Ilghân.

τύρος, οὐ, δ, a cheese; pl. ii. 4. 28.

τύρσις, ιος, ει, ω, pl. εις, 218, ἡ, turris, a TOWER, castle, TURRET, iv. 4. 2: v. 2. 5, 27: vii. 2. 21; 8. 12 s.

τυχεῖν, -ών, -όν, see τυγχάνω, ii. 3. 2.

†τύχη, ἡς, fortuna, fortune, luck, chance, ii. 2. 13: v. 2. 25.

τά, τῷ, τῷ-δε, τῶν, see δ, δ-δε, i. 1. 1 s: — τῷ encl. = τινί, see τίς, i. 9. 7.

Υ.

†ὑβρίζω, ίσω ιῶ, ὕβρικα, to be insolent, wanton, audacious, abusive, or so to

act or treat another; to insult, abuse, maltreat, outrage; A. A.E.; iii. 1. 13, 29: v. 8. 1, 3, 22: vi. 4. 2.

ὑβρις, εως, ἡ, (ὑπέρ? cf. super-bus) insolence, wantonness, abuse, iii. 1. 21.

†ὑβριστής, οὐ, δ, as adj., insolent, wanton, audacious, abusive; c. & s. ὑβριστότερος, ὑβριστότατος, 259 a (yet referred by some to a rare ὑβριστος), v. 8. 3, 22.

ὑγιαίνω, ανῶ, (ὕγις sanus, healthy) to be healthy, sound, strong, in full vigor, or in good condition (of body), iv. 5. 18.

ὑγρότης, ητος, ἡ, (ὕγρος moist) moisture, suppleness, perspiration, v. 8. 15.

†ὑδροφορέω, ήσω, to carry water, iv. 5. 9.

†ὑδρο-φόρος, ον, δ ἡ, (φέρω) a water-carrier, iv. 5. 10.

ὑδωρ,* ὕδατος, τό, ("ὕω to rain) water: ὁ. ἐξ οὐρανοῦ rain: i. 5. 7, 10: iv. 2. 2. Der. HYDRANT, HYDRO-GEN.

†ὑἱός, ον, contr. ὑἱοῦς, οὐ, δ, (also υἱοῦς or υἱοῦς) a son's son, grandson, v. 6. 37: v. l. υἱός.

υἱός,* οὐ, δ, filius, a son, iv. 6. 1.

"ὕλη, ἡς, (cf. silva) wood, a wood or forest, bushes, shrubbery, i. 5. 1: iii. 5. 10 s: v. 2. 31.

ὑμεῖς, -ών, -ιν, -ας, YOU, see σύ.

†ὑμέτερος, α, ον, your, yours: οἱ ὑμέτεροι your subjects or countrymen: τὰ ὑμέτερα what belongs to you, your property, money, or affairs: ii. 1. 12 s: v. 5. 19: vii. 3. 19; 6. 16, 18, 33.

ὑπ', ὑφ', by apostroph. for ὑπό, i. 3. 13.

ὑπ-άγω,* άξω, ήχα, to lead under the pressure of followers, keep out of the way of others, keep ahead, lead or press on (acc. to some, to lead on slowly), iii. 4. 48: iv. 2. 16: — M. to lead, urge, or suggest insidiously or craftily, A.E., A. I., ii. 1. 18; 4. 3.

ὑπ-αἰθριος, ον, (αἰθρία) under the sky, in the open air, v. 5. 21: vii. 6. 24.

ὑπ-αἰτιος, ον, (αἷτια) under blame: ὑπαἰτιόν τι a ground of censure, πρὸς, iii. 1. 5: v. l. ἐπ-αἰτιος.

ὑπ-ακούω,* ούσομαι, άκήκοα, to hear under the call of another, obey, pay attention, regard, listen, hearken, G., iv. 1. 9: vii. 3. 7.

ὑπ-ανα-τείνω,* τενω, τέτακα, to stretch up [under] for the blow, A., vii. 4. 9?

ὑπ-ανα-χωρέω, ήσω, κευόρηκα, to retreat somewhat or slowly, eis, iii. 5. 13?

ὑπ-αντάω, ήσω, ήντηκα, & ὑπ-αντι-άξω, άσω, (άντάω & αντιάξω to meet, fr. αντί) to come to meet and sustain, come to assist, come to the relief, come up, iv. 3. 34: vi. 5. 27.

ὑπ-αρχος, ον, δ, (άρχω) a lieutenant either in the command of an army or of a satrapy, a vice-satrap (ruling over a district, but under the satrap), provincial governor, prefect, chief officer, i. 2. 20; 8. 5: iv. 4. 4.

ὑπ-άρχω, άρξω, to begin beneath or as a foundation, take the initiative, commence, P.; hence, to be already a support for, to support, favor, D.; to be on hand to begin with or rely upon (while εἶμι is simply to be), be or exist already, be present, exist, be (have, cf. εἶμι), D. eis: ἐκ τῶν ὑπαρχόντων from the means at hand: i. 1. 4: ii. 2. 11; 3. 23: vi. 4. 9.

ὑπ-ασπιστής, οὐ, (άσπίς) a shield-bearer, armor-bearer, an attendant not only upon commanders, but also upon some privates; cf. the esquire of mediæval chivalry; iv. 2. 20.

ὑπ-εἰκω, εἴξω, a. εἴξα, (εἰκω to yield) to submit to, D., vii. 7. 31.

ὑπ-εἰμι,* έσομαι, ipf. ήν, to be or lie underneath, iii. 4. 7: v. l. εἶμι, &c.

ὑπ-ελαύνω,* έλάσω έλῶ, έλήλακα, a. ήλασα, to ride up to a superior, ως, i. 8. 15: v. l. πελάξω.

ὑπ-ελήλυθα, see ὑπ-έρχομαι, v. 2. 30.

ὑπέρ,* prep., (akin to ὑπό, both marking vertical relation, cf. altus, high, deep) super, Germ. über, OVER: — (a) w. GEN., over in place, above, from above, i. 10. 12, 14 (ὁ τοῦ λόφου seen from above the hill, i. e. beyond it): ii. 6. 2: iv. 7. 4: v. 4. 13 (ὁ γονάτων not reaching below the knee): — over to protect, in defence of, in behalf of, on account of, in the name of, for the sake of, for, i. 3. 4; 7. 3? 8. 27: iv. 8. 24: v. 5. 13; 6. 27 s: — (b) w. ACC., [going over] beyond, above (= beyond), of place, oftener of number, measure, age, &c., i. 1. 9 (v. l. ὁ. Ἑλλησπόντου): v. 3. 1: vi. 2. 10; 5. 4. In compos., as above. Der. HYPER-.

ὑπερ-άλλομαι,* αλοῦμαι, to leap or jump over, A., vii. 4. 17.

ὑπερ-ανα-τείνω,* τενω, τέτακα, to stretch up over another, A., vii. 4. 9?

ὑπερ-βαίνω,* βήσομαι, βέβηκα, 2 a. έβην, to go or pass over, cross, A. eis, παρά, vii. 1. 17; 3. 43; 8. 7.

ὑπερ-βάλλω, * βαλῶ, βέβληκα, 2 a. *εβαλον*, to throw one's self over, to cross or pass over, A., κατά, πρὸς, iv. 1. 7; 4. 20; 5. 1: vi. 5. 7: vii. 5. 1. † **ὑπερ-βολή**, ἡς, a crossing, mountain passage or pass, G., εἰς, i. 2. 25: iii. 5. 18: iv. 6. 5 s. Der. HYPERBOLE.

ὑπερ-δέξις, ον, over or above the right (hand, wing, &c.), iii. 4. 37: iv. 8. 2 (v. l. ὑπὲρ δεξιῶν): v. 7. 31.

ὑπερ-έρχομαι, * ἐλεύσομαι, ἐλήλυθα, 2 a. *ἤλθον*, to pass over or beyond, cross, A., iv. 4. 3.

ὑπερ-έχω, * ἔξω, ἐσχηκα, to be, rise, or project above, D.; to overhang; iii. 5. 7: iv. 7. 4.

ὑπερ-ήμισυς, εἰα, v, above half, vi. 2. 10: v. l. ὑπὲρ ἡμισυ.

ὑπερθεν adv., (ὑπὲρ) from above, above, i. 4. 4.

ὑπερ-κάθημαι * pf. m. pret., f. pf. ἦσομαι l., plp. *ἐκαθήμην* or *καθήμην*, to be seated or posted above, G., ἐπί, v. 1. 9; 2. 1.

ὑπερ-όριος, ον, or os, a, ον, (δρος a bound) beyond the boundaries, foreign: ἐκ τῆς ὑπερορίας, sc. γῆς, from our foreign territory or from abroad, vii. 1. 27.

ὑπερ-ύψηλος, ον, exceeding high, very lofty, iii. 5. 7.

ὑπ-έρχομαι, * ἐλεύσομαι, ἐλήλυθα, to go under pursuit, retreat, A. of distance, v. 2. 30.

ὑπ-εσχόμην, see ὑπ-ισχνέομαι.

ὑπ-έχω, * ἔξω, ἐσχηκα, 2 a. *ἐσχον*, to have one's self under, submit to, undergo, A. D., v. 8. 1, 18: see δίκη.

ὑπ-ήκοος, ον, (ὑπ-ακούω) obedient, submissive, subject: masc. subst., a subject, vassal: D. G.: i. 6. 6: v. 4. 6.

ὑπ-ήν, see ὑπ-εἰμι, iii. 4. 7: v. l. ἦν.

† **ὑπ-ηρέτῳ**, ἦσω, ὑπ-ηρέτηκα, to serve, do or render service, supply, D. A.E., i. 9. 18: ii. 5. 14: iii. 5. 8: vii. 7. 46.

ὑπ-ηρέτης, ον, (ἐρέτης rower, fr. ἐρέτω to row) an under-rower; hence (among so commercial a people), in general, a servant, attendant, assistant, i. 9. 18, 27: ii. 1. 9; 5. 14.

ὑπ-ισχνέομαι, * ὑπο-σχέσθαι, ὑπ-έσχημαι, (έχω or ἴσχω) to hold one's self under obligation, to promise, engage, D. A., I. (A.), CP., i. 2. 2; 7. 5, 18: ii. 3. 20: v. 6. 35 s: vii. 2. 25; 7. 46.

ὑπνος, ον, δ, somnus, sleep, iii. 1. 11. Der. HYPNOTIC.

ὑπό * prep., by apostroph. **ὑπ'** or **ὑφ'**, sub, under: (a) w. GEN., from under in place, from beneath, as ὑπὸ ἀμάξης from under [a wagon] the yoke, vi. 4. 22, 25; — usu., from under the effect or influence of, by (esp. w. pass. verbs, or equivalent verbs or phrases, 586 d, 575), by reason of, through the effect of, through, from, of, with, i. 1. 10; 3. 4, 13; 5. 4 s: iii. 1. 3: vii. 6. 15, 33: ὑπὸ μαστίγων under (the compulsion of) the scourge, iii. 4. 25: — (b) w. DAT., under (of situation or of subjection), beneath, i. 2. 8; 8. 10: vi. 4. 4: vii. 2. 2: — (c) w. ACC., under or beneath, with the idea of motion or extension, i. 8. 27; 10. 14: iii. 4. 37: vii. 4. 5, 11; 8. 21: — (d) in compos., under, beneath; sometimes expressing diminution, inferiority, privacy, secrecy, or action under the pressure or influence of others, somewhat, a little, underhand, behind, &c. Der. HYPO-.

ὑπο-δέξῃς, ἐς, (δέω to want) somewhat wanting; found in c. ὑποδεέστερος inferior, lower in rank, i. 9. 5.

ὑπο-δείκνυμι, * δείξω, δέδειχα, to show somewhat, begin to show, give indications, threaten, v. 7. 12.

ὑπο-δέχομαι, δέξομαι, δέδεγμαί, to receive under one's roof or protection, welcome, A., i. 6. 3: vi. 5. 31.

ὑπο-δέω, * δῆσω, δέδεκα, to bind beneath, shoe, A.: ὑποδεδεμένοι with their shoes on, iv. 5. 14.

† **ὑπό-δημα**, ατος, τό, a protection for the foot, shoe, sandal, iv. 5. 14.

ὑπο-ζύγιον, ον, (ζυγόν jugum, YOKE, fr. ζεύγνυμι) an animal under the yoke, beast of burden or draught; pl. baggage cattle or animals, as oxen, asses, &c.; i. 3. 1; 7. 20: ii. 1. 6; 2. 4, 15.

ὑπο-κατα-βαίνω, * βῆσομαι, βέβηκα, 2 a. *ἐβην*, to descend somewhat, go a little lower, vii. 4. 11.

ὑπο-κρύπτω, ὑψω, κέκρυφα, to hide under: M. to conceal one's own, hoard, i. 9. 19: v. l. ἀπο-κρύπτω.

ὑπο-κύπτω, κύψω, κέκυφα, to stoop under or before another, bow low, iv. 5. 32: v. l. κύπτω or ἐπι-κύπτω.

ὑπο-λαμβάνω, * λήψομαι, εἴληφα, 2 a. *ἐλαβον*, to take under one's protection, A.; sc. τὸν λόγον, to take [under one's direction] up the discourse, reply, answer, retort: μεταξύ δ. to interrupt another in the midst: i. 1. 7: iii. 1. 27, 31.

ὑπο-λείπω, * ψω, λέλοιπα, 2 a. *ἐλιπον*, pf. p. *λέλειμμαι*, a. p. *ἐλείφθην*, to leave behind, A.: P. & M. to be left behind, fall or lag behind, remain behind, G., i. 2. 25: iv. 5. 15: v. 4. 22.

ὑπο-λόχαγος, ον, δ, a sub-lochage, lieutenant, v. 2. 13 (cf. iii. 4. 21).

ὑπο-λύω, λύσω, λέλυκα, to loosen below: M. to untie or take off one's shoes or sandals, iv. 5. 13.

ὑπο-μαλακίζομαι, f. p. *ισθήσομαι* l., (μαλακός soft) to soften under or somewhat, stoop to or act a less manly part, curry favor, lose courage, ii. 1. 14.

ὑπό-μένω, * μενῶ, μεμένηκα, a. *ἐμεινα*, to remain behind or in place, halt, await an attack, make a stand, stand one's ground; to wait for, A.; iii. 4. 21: iv. 1. 16 s, 21; 4. 21: vi. 5. 29.

ὑπό-μνημα, ατος, τό, (μνησκω) a private or suggestive reminder or memorial, reminiscence, i. 6. 3.

† **ὑπό-πεμπτος**, ον, sent covertly or insidiously, iii. 3. 4?

ὑπο-πέμπω, * πέμψω, πέπομφα, to send covertly, artfully, or under a false pretext, A., ii. 4. 22.

ὑπο-πίνω, * πίομαι (ῖ), πέπωκα, to drink somewhat freely, vii. 3. 29: v. l. ὑπο-πίπτω to fall back or withdraw a little.

† **ὑπ-οπτεύω**, εύσω, ipf. ὑπ-ώπτεινον, suspicious, to suspect, apprehend, mistrust, be suspicious or apprehensive, A., I. (A.), μή, i. 1. 1; 3. 1: ii. 3. 13; 5. 28: iii. 1. 5: iv. 2. 15.

ὑπ-οπτος, ον, (ὑφ-οράω) suspicious, to be suspected, iii. 3. 4?

ὑπο-στήναι, -στάς, see ὑφ-ίστημι.

† **ὑπο-στρατηγέω**, ἦσω, to command under, be lieutenant-general to, D., v. 6. 36.

ὑπο-στράτηγος, ον, (v. l. ός, οῦ) δ, a lieutenant-general, iii. 1. 32.

ὑπο-στρέφω, * έψω, έστροφα l., 2 a. p. *έστράφην*, to make an unobserved, adroit, or sudden turn, to avoid a snare, ii. 1. 18: vi. 6. 38: so 2 a. p. as m., vii. 4. 18.

ὑπο-σχέιν, see ὑπ-έχω, v. 8. 1.

ὑπο-σχέσθαι, see ὑπ-ισχνέομαι.

ὑπουργός, ον, (ὑπό, έργον) working under another, assisting, contributing, or conducive to, D., v. 8. 15.

ὑπο-φαίνω, * φανῶ, πέφαγκα, to show a little, begin to dawn or appear, dawn, iii. 2. 1: iv. 2. 7; 3. 9.

ὑπο-φείδομαι, φείσομαι, πέφεισμαι l., (φείδομαι to spare) to spare somewhat, εἰ, iv. 1. 8.

ὑπο-χείριος, ον, (χείρ) under the hand or power of, in the hands of, subject to, D., iii. 2. 3: vii. 6. 43.

ὑπ-οχος, ον, (έχω) held under, subject to, D., ii. 5. 7.

ὑπο-χωρέω, ἦσω, κεχώρηκα, to go under the pressure of others, retire before, make way for, retreat, D., i. 4. 18; 7. 17: iv. 5. 20.

ὑπ-οψία, as, (ὑφ-οράω) suspicion, mistrust, distrust, apprehension, οτι, i. 3. 21: ii. 4. 10; 5. 1 s, 5: iii. 1. 21.

Ἑρκάνιος, α, ον, (Ἑρκᾶνι the Hyrcanian) Hyrcanian, pertaining to Hyrcania, a rude province of the Persian Empire, southeast of the Caspian, whose men were excellent horsemen, vii. 8. 15.

ῥς, ῥός, a swine, see σῶς, v. 2. 3.

† **ὑστεραίος**, α, ον, following in time, subsequent, next: often (esp. in dat.) ἡ ὑστεραία, sc. ἡμέρα, the following or next day, i. 2. 21: ii. 3. 25: iii. 5. 13.

† **ὑστερέω**, ἦσω, ὑστέρηκα, to be or come too late for, arrive after, G., i. 7. 12.

† **ὑστερίζω**, ἴσω ἰῶ, to be or arrive too late, be behindhand, vi. 1. 18.

ῥστερος, * α, ον, (referred as c., with s. ῥστατος last, to ὑπό) posterior, later, behind, afterwards, after, subsequently, 509, G., i. 5. 14: iii. 4. 21: vi. 4. 9: — so neut. ῥστερον as adv., i. 3. 2; 5. 16; 6. 7; 8. 8: iv. 3. 34.

ὑφ' by apostroph. for ὑπό, before an aspirated vowel, i. 3. 10.

ὑφ-είμαι, -είμην, see ὑφ-ίημι, vi. 6. 31.

† **ὑφειμένως** submissively, humbly, softly, vii. 7. 16.

ὑφ-έξω, see ὑπ-έχω, vi. 6. 15.

ὑφ-ηγέομαι, ἦσομαι, ἡγημαι, to lead forward moderately or with others close behind, iv. 1. 7: vi. 5. 25.

ὑφ-ίημι, * ἦσω, εἴκα, a. ἦκα (ῶ, &c.), 2 a. m. *είμην*, sub-mitto, to submit, admit, concede, give up, A. I., iii. 5. 5: — M. to submit or give up one's self, submit or surrender (intrans.), yield, give way, be remiss or spiritless, D. I., iii. 1. 17; 2. 3: v. 4. 26: vi. 6. 31?

ὑφ-ίστημι, * στήσω, ἔστηκα, 2 a. *έστην*, to place under, station men covertly: — M. (w. pf., plp., and 2 a. act.) to stand up under an attack,

responsibility, &c.; to withstand, D.; to under-take, A.; to volunteer; to post one's self covertly, stand aside, εν· iii. 2. 11: iv. 1. 14, 26 s: vi. 1. 19.

ὑφ-οράω,* ὁφθαλμοί, ἐώρακα or ἐόρακα, su-spicor, to look under lest some mischief be hidden, to suspect, A., ii. 4. 10.

† ὑψηλός, ἡ, ὄν, α., high, lofty: τὸ ὑψηλόν, sc. χωρίον, the high ground, height: ἀλλεσθαι ὑψηλά to leap high (leaps): i. 2. 22: iii. 4. 24 s: vi. 1. 5.

ὑψος, εὐς, τό, (ὕψι on high, akin to ὑπέρ) height, altitude, ii. 4. 12: iii. 4. 7, 9 s: cf. εὐρος.

Φ.

[φα-, Sans. bha-, Lat. fa-, to enlighten.] φαγεῖν, 2 a. of ἐσθίω, to eat, ii. 3. 16: iv. 5. 8. Der. SARCO-PHAGUS.

φαιδρός, ὁ, ὄν, (φα-) bright, brightly shining, beaming, animating, cheering, ii. 6. 11.

φαῖν, see φημί to say, i. 3. 7.

φαίνω,* φανῶ, πέφαγκα, α. ἐφῆνα, 2 a. p. ἐφάνην, to bring to light, show, reveal, A., iv. 3. 13: — P. & M. to be brought or come to light, appear, be seen, show or present one's self, be in prospect or pretended, D., I., P., εν, &c. (the pt. here implying reality, but not the inf., 657 k; as φαίνεται εἶναι he appears to be, though he may not be; but ὡν φ. [being he so appears] he appears to be, as he really is, he is seen or shown to be, he evidently or manifestly is; while both εἶναι and ὡν are often om., esp. before an adj. or appositive), i. 3. 19; 6. 1, 11; 9. 19: iii. 1. 24; 4. 2: v. 4. 29: vii. 6. 37. Der. PHENOMENON, PHASE, FANCY.

φάλαγξ, αργος, ἡ, the line of battle, in which the front was extended, and the depth comm. small (of 4 men i. 2. 15, of 8 men vii. 1. 23); a body of troops (esp. hoplites) so arranged, a line, main line or body, PHALANX (cf. κέρασ α body in column, δρθιος): ἐπὶ φάλαγγος, κατὰ or εἰς φάλαγγα, in or into line of battle. In open order, it was usual to allow each hoplite a space 6 feet square; but in close array, as for a battle charge, only 3 feet square. i. 2. 17; 8. 17 s: ii. 1. 6; 3. 3: iii. 3. 11: iv. 3. 26; 8. 9 s.

Φαλίνοσ, ον, Phalinus, a Greek from

the island Zacynthus (now Zante), in the service of Tissaphernes, ii. 1. 7.

φανείς, -ήναι, -οῦμαι, see φαίνω.

† φανερός, ὁ, ὄν, apparent, visible, conspicuous, manifest, evident, plain, i. 7. 17; 9. 6: often in personal for impers. constr., w. a pt., 573, as στέργων φανερός ἦν (he was apparent loving) it was apparent that he loved, or he evidently loved, ii. 6. 23; cf. i. 6. 8; 9. 11, 16; and δηλός: ἐν τῷ φανερῷ in public, openly, i. 3. 21: εἰς τὸ φ. into a conspicuous position, vii. 7. 22.

† φανερώσ openly, i. 9. 19.

φαρέτρα, ας, (φέρω) pharetra, a quiver, comm. of leather, with a lid, and slung behind the shoulder or on the left side, iv. 4. 16.

φάρμακον, ον, a drug, whether healing or poisonous, medicine, vi. 4. 11. Der. PHARMACY.

† φαρμακο-ποσία, ας, (πίνω) the drinking of drugs, taking medicine or physic, iv. 8. 21.

Φαρνάβαζος, ον, Pharnabazus, a trap of Bithynia and Lesser Phrygia, or of the northwest part of Asia Minor (as early as B. C. 412), a man of far higher character than his neighbor Tissaphernes, and at length honored with the hand of Apama, the king's daughter. He rendered valuable aid to the Spartans during the later years of the Peloponnesian War. After the Cyrean expedition, he was somewhat involved in the war with the Spartans, and was engaged in unsuccessful expeditions for the reconquest of Egypt, — the last B. C. 374. v. 6. 24.

φασί(ν), φατέ, φάναι, see φημί.

† Φασιῶναι, ὡν, the Phasiāni, or Phasians, a people dwelling about the river Phasis, iv. 6. 5: v. 6. 36.

Φάσις, ἰδος or ἰος, ὁ, the Phasis (now Pasin-Su, thought by some the Pison of Gen. 2. 11), called in its lower course the Araxes (now Arás), a river of Armenia, uniting with the Cyrus (now Kûr) and flowing into the Caspian, iv. 6. 4. — 2. A noted river of Colchis, anciently regarded as the boundary between Asia and Europe, now called Ríon or Faz. Xenophon seems to have regarded the Armenian Phasis as the upper part of this river, and calls the dwellers upon both Φασιῶναι. The name of the river was also given

to a Milesian trading settlement near its mouth, and to the surrounding region. The pheasant is said to have been brought from this region by the Argonauts, and hence to have derived its name (δρνις Φασιῶνός the Phasian bird). v. 6. 36; 7. 1, 7, 9.

φάσκω (a strengthened pres. for φημί* q. v.) to say, state, declare, affirm, allege, ch. used in the pt., I., iii. 5. 17: iv. 4. 21; 8. 4: v. 8. 1.

φαῦλος, ἡ, ον, (cf. paulus) trifling, of small account, vi. 6. 11 s.

φέρω,* οἶσω, ἐνήνοχα, α. ἡνεγκα or -ον, α. p. ἡνέχθην, fero, to BEAR, carry, bring, endure, produce (of land), carry off (hence, receive as pay), A. D., ἐπὶ, πρὸς, &c., i. 2. 22; 3. 21: ii. 1. 17: iii. 1. 23; 4. 32: to carry one, hence of a road or entrance, to lead, ἐπὶ, εἰς, iii. 5. 15: ὁ φέρων the bearer, i. 9. 26: χαλεπῶς φέρειν aegre ferre, to bear up with difficulty, to be dejected, deeply concerned or afflicted, or greatly excited, D. 456, i. 3. 3: see ἄγω, βαρέωσ: — P. or M. to be borne, carried, &c.; to be borne on, thrown, hurled, or sent, to rush, fly (of missiles); i. 8. 20: iii. 3. 16: iv. 7. 6 s, 14: — M. to bring in for one's own use, A., vi. 6. 1: vii. 4. 3. Der. PERI-PHERY, META-PHOR.

φεύγω,* φεύξομαι & φευξοῦμαι, 2 pf. πέφευγα, 2 a. ἐφυγον, fugio, to flee, fly, take to flight, run away, retreat, A., ἀπό, διά, εἰς, ἐξ, ἐπὶ, &c.; to flee one's country, be or become an exile, go into exile, be banished: οἱ φεύγοντες the fugitives, exiles: i. 1. 7; 2. 18; 3. 3; 10. 1: iii. 2. 35; 3. 9, 19; 4. 35. Φεύγω denotes rather an attempt to escape by open flight; and διδράσκω (only in compounds), by secret departure or concealment. Cf. ἀπο-φεύγω, ἀπο-διδράσκω. Der. FUGITIVE.

φημί* (pres. encl., exc. 2 sing. φῆς or φῆς) & strengthened φάσκω q. v., φήσω, ipf. ἐφην (usu. as aor.; 2 sing. ἐφῆσθα), rarer a. ἐφῆσα, (φα-) to say, state, declare; to affirm, assent, say yes, (cf. aio): w. οὐ (which comm. modifies rather a dependent verb, 662 b), to say that . . not, say no, deny, refuse (see οὐ, and cf. nego): I. (A., sometimes without the inf., which may yet be understood), CP. (r., vii. 1. 5); but often placed parenthetically and sometimes pleonastic, 574 (cf. quoth):

i. 2. 25 s; 3. 1, 7 s, 18; 6. 6 s: ii. 1. 9 s; 5. 24 s: v. 8. 5. — Το φημί are usu. referred the f. ἔρω, pf. ἐρήκα, ἐρήμαι, and 1 a. εἶπα (ind. 2 sing., and inv. exc. 2 sing., esp. used), oftener (exc. as above) 2 a. εἶπον (εἶπω, -οιμι, -έ, -εἶν, -ών); but these often correspond in their use more closely to λέγω or ἀγορεύω (hence also, to mention, tell, bid, advise, propose, &c.; and A. D., CP., &c., 659 h'): i. 2. 5; 3. 5, 7, 14: ii. 1. 15, 21; 3. 2: ἐρηγο charge had been given, D. I., iii. 4. 3 s. Cf. fari, fama, FAME.

φθάνω,* φθάσω & φθήσομαι, ἐφθακα, 1 a. ἐφθασα, 2 a. ἐφθην, to anticipate, get the start of, be or get before another, arrive before, outstrip, surprise, A. P. (often translated by a finite verb, and φθάνω by such expressions as before, first, previously, beforehand, sooner, too soon, by anticipation or surprise, 677 f), πρὶν: φ. καταλαβόντες to anticipate in getting possession, or to get possession first, i. 3. 14: φθάσαι πρὶν παθεῖν to [get the start] act before suffering, ii. 5. 5: φθάσαι πρῶτος to [outstrip, so as to] be foremost, 509 d, iii. 4. 20: ἀρπάζαι φθάσαντας to take by surprise, 677 f, iv. 6. 11: see, also, iii. 4. 49: iv. 1. 4, 21: v. 7. 16.

φθέγγομαι, ἐγξομαι, ἐφθεγμαί, to utter a sound (esp. a loud, clear sound), raise a cry, cry out, shout, scream, sound, make one's self heard, D., i. 8. 18: iv. 5. 18: vi. 1. 23: vii. 4. 19. Der. DI-PHTHONG, APO-PHTHEGM.

φθείρω,* φθερῶ, ἐφθαρκα, to destroy, lay waste, A., iv. 7. 20.

φθονέω, ἡσώ, (φθόνος envy) to envy, D., i. 9. 19: v. 7. 10.

φιάλη, ης, patera, a broad, shallow cup or bowl, saucer, for drinking or libation, iv. 7. 27. Der. PHIAL, VIAL.

φιλαίτερος c. of φίλος, i. 9. 29?

† φιλέω, ἡσώ, κεφίληκα, to love, with a pure love, as of friendship; more emotional in sense than ἀγαπάω, less passionate than ἐράω, and less strong than στέργω· A.; i. 1. 4; 9. 25, 28.

† Φιλήσιος, ον, Philesius, an Achaean, chosen as successor to Menon, and one of the oldest of the Cyrean generals, but not one of the most prominent or highly esteemed, iii. 1. 47.

† φιλία, ας, friendship, attachment, affection, love, a. or possessive pron.,

both subjective and objective (cf. *love of*), 444, 538 d, i. 3. 5: ii. 5. 8, 24: v. 6. 11: vii. 7. 29 (*love to you*): — *πρὸς φίλῳ* [in accordance with friendship] in a friendly manner, in peace or friendship, i. 3. 19 (or to a friendly country, see *φίλιος*). See *διά*.
† *φιλικός*, ἡ, ὅν, befitting a friend, of a friendly nature, friendly, iv. 1. 9: v. 5. 25 (v. l. ἐπιτήδειος). See *φίλιος*.
† *φιλικῶς* in a friendly manner, on friendly terms, as a friend, ii. 5. 27: vi. 6. 35.
† *φίλιος*, α, ον, of a friend or friends, friendly, in amity or at peace, esp. opposed to *πολέμιος*, and often applied to places (as *φιλικός* rather to acts, and *φίλιος* to persons), D.: *διὰ φιλίας τῆς χώρας* through the country as friendly or in peace, 523 b: i. 3. 14; 6. 3 (of a person): ii. 3. 26; 5. 18: v. 7. 13 s, 38: *φιλία*, sc. *χώρα* or *γῆ*, a friendly country, region, or land, ii. 3. 27: vi. 6. 38: vii. 3. 13. See *φίλια*.
† *φίλι-ιππος*, ον, s., fond of horses, i. 9. 5. Der. PHILIP, PHILIPPIC.
† *φιλό-θηρος*, ον, s., (θήρα hunting) fond of hunting or the chase, i. 9. 6.
† *φίλο-κερδέω*, ἦσω, (κέρδος) to love, seek, or be greedy of gain, i. 9. 16.
† *φίλο-κινδύνος*, ον, s., fond of danger, venturesome, adventurous, i. 9. 6.
† *φίλο-μαθής*, ἐς, c. ἐστερος, s. ἐστατος, (μανθάνω) fond of learning, eager to learn, i. 9. 5. Der. PHILOMATH.
† *φίλο-νακία*, ας, (νέικος strife) love of strife, rivalry, emulation, iv. 8. 27: v. l. *φίλο-νίκια*, ας, (νίκη) eagerness for victory.
† *Φιλό-ξενος*, ον, *Philoxenus*, a good soldier from Pellene in Achaia, v. 2. 15.
† *φίλο-πόλεμος*, ον, fond of war, war-loving, passionate for war, ii. 6. 1, 6.
† *φίλος*, η, ον, c. & s. *φιλάτερος* or *φίλτερος*, -τατος,* *amicus*, friendly (cf. *φίλιος*), well-disposed, attached: subst. *φίλος*, ον, a friend, adherent, favorite: D. (as subst., also w. G.): i. 1. 2, 5; 3. 6, 12; 4. 2; 6. 6; 7. 6 s; 9. 10, 20 s, 27 s, 29 (c.), 31: iv. 4. 4. Der. PHILO-, PHIL-.
† *φίλο-σοφος*, ον, fond of wisdom: subst. *φίλοσοφος*, ον, a *PHILOSOPHER*, ii. 1. 13.
† *φίλο-στρατιώτης*, ον, a friend to the soldiers, the soldiers' friend, vii. 6. 4, 39.

† *φιλοτιμέομαι*, ἡσομαι, *πεφιλοτιμημαι*, a. *ἐφιλοτιμήθην*, (φιλο-τίμος honor-loving, ambitious, jealous, fr. *τιμή*) to be jealous, piqued, or resentful, to resent it, i. 4. 7.
† *φιλο-φρονέομαι*, ἡσομαι, a. *ἐφιλοφρονήσάμην* or *-ήθην*, (φιλο-φρων friendly-minded, fr. *φρήν* mind) to be kindly disposed, express good-will or friendship, show kindness or favor: to treat or greet as a friend, A.; ii. 5. 27: iv. 5. 29, 32, 34.
† *Φλιάσιος*, ον, ὁ, a *Phliasian*, a man of Phlius (Φλῖος), a city with a small territory in the northeast of the Peloponnese, on the Asōpus (now the St. George). It was commonly jealous of its neighbor Argos, and in alliance with Sparta. vii. 8. 1. || Ruins near the village of St. George.
† *φλυᾶρέω*, ἦσω, (φλύᾶρος) to talk nonsense, speak absurdly, iii. 1. 26, 29.
† *φλυᾶρία*, ας, (= φλύᾶρος babbling, fr. *φλύω* bullio, to bubble up) pl. *nū-gæ*, idle talk, absurdities, fooleries, mere trifling, nonsense, i. 3. 18.
† *φοβερός*, ὁ, ὅν, s., frightful, fearful, alarming, terrible, formidable, to be feared, D. I., μῆ, ii. 5. 9: iii. 4. 5: v. 2. 23; 5. 17; 7. 2.
† *φοβέω*, ἦσω, to frighten, terrify, scare, A., iv. 5. 17: — *φοβόμαι*, ἡσομαι, *πεφόβημαι*, a. *ἐφοβήθην*, to be frightened, terrified, alarmed, afraid, apprehensive, or under the influence of fear; to fear; A. μῆ, I., *περὶ*, *διὰ*· τὸ φοβεῖσθαι τὴν τιμωρίαν the fear of punishment; i. 3. 17; 8. 13: ii. 4. 18; 5. 5; 6. 14, 19: v. 5. 7: vii. 1. 2; 8. 20.
† *φόβος*, ον, ὁ, (φέβομαι to flee) fear, dread, fright, alarm, panic, terror, G., I., CP., ii. 2. 19; 4. 3: iii. 1. 18: vii. 4. 1: pl. *terrors*, *fearful threats*, iv. 1. 23: τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον the terror [struck from the Greeks as the source, into the barbarians] with which the Greeks struck the barbarians, i. 2. 18; cf. vii. 2. 37. Der. HYDRO-PHOBIA.
† *φοινίκιος*, ἑα, εον, contr. *φοινίκους*, ἦ, οὖν, purple-red, purple or crimson, a color early prepared by the Phœnicians from the murex of the neighboring sea, and chosen by the Greeks for war-garments from its brilliant effect and its disguising blood, i. 2. 16: v. l. *φοινικός*, *φοινίκιος*.

† *Φοινίκη*, ης, *Phœnicia* or *Phenice*, a narrow strip on the Syrian coast of the Mediterranean, peopled by a Semitic race, illustrious for their early commerce, arts, inventions, and colonies. They founded Carthage, "Rome's great rival," and imparted letters to Greece. i. 4. 5; 7. 12: vii. 8. 25.
† *φοινικιστής*, οὐ, *purpurātus*, a purple-wearer: φ. *βασιλείος* a wearer of purple at the king's court from his high rank, i. 2. 20. Some translate (after Zonaras) a dyer of purple, or (as Larcher) a bearer of the purple standard.
† *Φοινίξ* or *Φοινίξ*, ἵκος, ὁ, *Phœnician*: subst., a *Phœnician*, i. 4. 6. Hence, ὁ *φοινίξ* the date-palm, date-tree, palm, as bearing the *Phœnician* fruit, since dates were brought in commerce from Phœnicia to Greece (yet some explain rather *Φοινίκη* as the date-land), i. 5. 10. Of this tree, so great an ornament to the country where it grows, and so invaluable to the inhabitants, Strabo says that a Persian poem sang the uses to the number of three hundred and sixty. Der. PHENIX.
† *Φολή*, ης, a mountain range on the boundary between Elis and Arcadia, fabled as the scene of a battle of Hercules with the Centaurs, and as named by him from one of them who was here buried, Pholus, v. 3. 10. || Mauro Bouni, or Xiria.
† *φορέω*, ἦσω, *πεφόρηκα* I., (φέρω) iterative, to carry habitually, wear; to bring in successive loads; A.; i. 8. 29: v. 2. 26: vii. 4. 4.
† *φόρος*, ον, ὁ, (φέρω) tribute, v. 5. 7.
† *φορτίον*, ον, (φέρω) a burden, load, v. 2. 21: vii. 1. 37.
† *φράζω*,* ἄσω, *πέφρακα*, to TELL, bid, direct, state, declare, mention, D. I., A. CP., i. 6. 3: ii. 3. 3; 4. 18: iv. 5. 29, 34: vi. 6. 20. Der. PHRASE.
† *Φρασίας*, ον, *Phrasias*, an officer from Athens, vi. 5. 11.
† *φρέαρ*, *φρέατος*, τό, a well, cistern, iv. 5. 25.
† *φρονέω*, ἦσω, *πεφρόνηκα*, (φρήν mind) to think, understand, perceive, discern, be wise or sagacious, A. of neut. adj., ii. 2. 5: *μέγα φ.* to think [big] loftily, to be high-minded, elated, or proud, ἐπὶ, iii. 1. 27: v. 6. 8: *πλέον φ.* to be superior in wisdom, vi. 3. 18.

† *φρόνημα*, ατος, τό, thought, spirit, confidence, iii. 1. 22; 2. 16.
† *φρόνιμος*, ον, thoughtful, prudent, discreet, sensible, judicious, sagacious, self-possessed, i. 10. 7: ii. 5. 16; 6. 7.
† *φροντίζω*, ἴσω ὦ, *πεφρόντικα*, (φρον-τίς thought, solicitude) to take thought, be anxious or solicitous; to consider, devise, contrive, δπως: ii. 3. 25; 6. 8.
† *φρούρ-αρχος*, ον, ὁ, the commander or commandant of a garrison, i. 1. 6.
† *φρουρέω*, ἦσω, to guard, keep under guard, A., i. 4. 8: v. 5. 20.
† *φρούριον*, ον, dim. in form only, a garrisoned post, fortress, garrison, i. 4. 15: v. l. *φρουρά*, ἄς, a garrison.
† *φρουρός*, οὐ, ὁ, (προ-οράω, 159 g, h*) a watcher, guard, garrison-soldier, vii. 1. 20; 8. 15 (om. by some).
† *φρύγανον*, ον, (φρύγω frīgo, to parch) a dry stick, or twig; pl. *firewood*, *fagots*, &c., iv. 3. 11.
† *Φρυγία*, ας, (Φρύξ) *Phrygia* (Great, or Proper) a large inland country, the western part of the great table land of Asia Minor. It appears to have been the native region of the flute-music (which early vied with that of the lyre, see *Μαρσύας*), and of some of the rites of Bacchus and Cybele. i. 2. 6 s; 9. 7. — 2. Lesser *Phrygia*, a name given to the northern part of Mysia, extending along the coast of the Propontis to the Hellespont, with the Troad sometimes included. This was part of the satrapy of Pharnabazus, while Great Phrygia was given to Cyrus, and afterwards to Tissaphernes. v. 6. 24. — See *Φρύξ*.
† *Φρυνίσκος*, ον, *Phryniscus*, an Achaean, appointed general during the latter part of the retreat, prob. in place of Sophænetus, vii. 2. 1 s; 5. 10.
† *Φρύξ*, γγός, ὁ, a *Phrygian*. The Phrygians were an ancient people, of quiet agricultural and pastoral habits, who, according to some, had crossed from Thrace into Asia Minor. i. 2. 13.
† *φυγάς*, ἄδος, ὁ, a FUGITIVE, exile, i. 1. 9, 11; 7. 5: iv. 2. 13.
† *φυγή*, ἦς, fuga, flight; banishment, exile; i. 8. 24: iv. 2. 12: vii. 7. 57.
† *φύγω*, -οιμι, -έν, -ών, see *φεύγω*.
† *φυλακή*, ἦς, watch (whether act, time, place, or persons engaged, 363 h), guard, ward, custody, guard-station, garrison, sentinels, G., πρὸς. The

Greeks usu. divided the night into three watches, as the Romans into four. i. 1. 6; 4. 4: ii. 4. 17; 6. 10: iv. 1. 5; 5. 21, 29: v. 8. 1: vii. 6. 22.

†**φύλαξ**, ακος, ὁ ἢ, a guard (the individual, as φυλακή the company), *watcher, sentinel, custodian*; pl. a guard (collectively), *body-guard, garrison, &c.*; i. 2. 12: iv. 2. 5s: vi. 4. 27; 5. 4: λόχος φύλαξ (as adj.) a company on the watch or of reserve, vi. 5. 9.

φυλάττω, ἀξω, πεφύλαχα, to guard, watch, garrison, keep, keep guard or watch, A. D., A.E., ἐπὶ· φυλακὰς φυλάττειν to keep, maintain, or stand guard; i. 2. 1, 21s; 4. 4s: ii. 6. 10: v. 1. 2; 3. 4:—M. to guard one's self against another, be or keep on one's guard against, beware of, guard against, keep watch upon, guard or keep guard for one's own safety, take care, A. (of object guarded against), A.E., μὴ, ὥς, ὥστε, i. 6. 9: ii. 2. 16; 5. 3, 37: vii. 3. 35; φ. πᾶσαν, sc. φυλακὴν, to take every precaution, to be on the strictest guard, vii. 6. 22. Der. PHYS-LACTERY.

φῦσάω, ἦσω, a. p. ἐφυσήθην, (φῦσα a blast, bellows) to inflate, blow up, A., iii. 5. 9.

Φύσκος, ου, ὁ, the Phycus, a stream by Opia, ii. 4. 25. || The canal Katur, or Nahr-Awán; acc. to some, the river Adhem.

†**φυτεύω**, εὔσω, πεφύτευκα l., (φυτὸν a plant) to plant, A., v. 3. 12.

φύω (ῥ),* φῶσω, πέφυκα, 2 a. ἐφόν, to bring into being, produce, A., i. 4. 10: but in pf. and 2 a., to come into being, cf. fui. Der. PHYSICS, PHYSICIAN, PHYSIO-LOGY.

Φωκάς, ἴδος, ἡ, a Phocæan woman, from Φώκαια, Phocæa (now Foggia or Fokia), an Ionian city of great commercial enterprise and great prosperity until its capture by the army of the elder Cyrus, when a large part of its inhabitants, embarking in their vessels, sought new homes in the distant west (among others, Marseilles). The Phocæan mentioned in i. 10. 2 was named Milto from her brilliancy of complexion, but by Cyrus Aspasia after the favorite of Pericles. She had been brought up by her father Hermotimus in poverty and without a mother's care; and when brought

by force to Cyrus, won his affection by her wisdom and virtue, even more than by her remarkable beauty. After his death, she became also a favorite of Artaxerxes, who, it is stated, had specially ordered her capture; but when he had associated with himself upon the throne his son Darius, the latter asked that he would also grant him Aspasia. Artaxerxes promised to do this, since, according to usage, the first request of a successor elect could not be denied; but, instead of fulfilling his promise, made her a priestess (acc. to Plutarch, of Anitis, the Persian Diāna). This so enraged the disappointed son that he joined with Tiribazus in seeking his father's life, but lost his own. i. 10. 2.

φωνή, ἦς, (φα-) vox, a sound of the voice, voice, speech, language, ii. 6. 9: iv. 8. 4. Der. PHONETIC, EU-PHONY.

φῶς, φωτός, τό, (φα-) light of day, a fire, &c., iii. 1. 12: vii. 4. 18: φῶς ἐγένετο daylight came, it became light, vi. 3. 2. Der. PHOTO-GRAPH.

X.

χαίρω,* χαίρήσω, κεχάρηκα, to rejoice, P., vii. 2. 4: to take leave, depart (from the common expression in leaving-taking, χαίρε farewell); hence, εἰν χαίρειν to let go, bid farewell to, vii. 3. 23: χαίρων rejoicing, with impunity, v. 6. 32.

Χαλδαῖοι, ων, οἱ, the Chaldaei, or -aeans, a warlike and independent people of Armenia, perhaps the remains in their early seat of the powerful tribe that conquered Babylonia, and becoming effeminate were themselves conquered by the Medes and Persians. They seem to have been also called Χάλυβες; and Xenophon uses both names, apparently for the same tribe. iv. 3. 4: v. 5. 17: vii. 8. 25. See Χάλυψ.

†**χαλεπαίνω**, ἀνῶ, to be severe, angry, indignant, displeased, provoked, incensed, or enraged, D. G., δτι, i. 4. 12; 5. 11, 14: vii. 6. 32: so a. p. as m. ἐχαλεπᾶνθην, iv. 6. 2.

χαλεπός, ἡ, ὁν, c., s., HARD to do, bear, take, &c.; difficult, irksome, troublesome; grievous, severe, stern, harsh, violent, bitter, cross, fierce,

cruel, dangerous: τὸ χαλεπὸν the severity, harshness, fierceness: i.: i. 3. 12: ii. 6. 9, 11s: iii. 1. 13; 4. 35: v. 1. 7.

†**χαλεπός** hardly, with difficulty, grievously, severely: χ. ἔχειν to be grievously affected, deeply concerned, or greatly distressed: see φέρω: i. 3. 3: iii. 3. 13; 4. 47: v. 7. 2: vi. 4. 16.

χαλινός, ὥσω, κεχαλινώκα l., (χαλινός a bridle) to bridle, A., iii. 4. 35.

†**χάλκεος**, έα, εον, contr. χαλκοῦς, ἡ, οὖν, brazen or rather bronze, of brass or bronze, i. 2. 16: v. 2. 29.

†**Χαλκηδονία**, or **Καλχηδονία**, as, Chalcedonia, the territory about the city of Chalcedon and belonging to it, vi. 6. 38.

†**Χαλκηδών**, or **Καλχηδών** (167 b), ὄνος, ἡ, Chalcedon, a city in Bithynia, founded by the Megarians, B. C. 674, on the Propontis at the entrance of the Thracian Bosphorus. Though it became a considerable city, it was sometimes called the "City of the Blind," because its founders overlooked the superior advantages of the nearly opposite site of Byzantium. vii. 1. 20; 2. 24, 26. || Kadi-Keui.

χαλκός, οῦ, ὁ, æs, copper; but more commonly bronze, an alloy of copper and tin (usu. about $\frac{2}{3}$ copper to $\frac{1}{3}$ tin) greatly used by the ancients, and admitting a harder temper than the more modern brass, an alloy of copper and zinc. The latter term is, however, common in translation. Χαλκός τις ἥστραπτε [some bronze glistened] there was a gleaming of brass or brazen armor, i. 8. 8.

†**χάλκωμα**, ατος, τό, a brazen (or bronze) utensil, iv. 1. 8.

Χάλος, ου, ὁ, the Chalus, a river in Syria. i. 4. 9. || The Koweik, the river of Aleppo.

Χάλυψ, υβος, ὁ, a Chalybian, or one of the Chalybes, a people so skilled in working iron that they either gave their name to steel (χάλυψ, as if Chalybian iron), or were themselves named from it: cf. οἱ σιδηροτέκτονες Χάλυβες, Aesch. Prom. 714. Some of the Chalybes (also called Χαλδαῖοι, v. 5. 17) were the bravest people found by the Cyreans; while others, west of Trebizond, were few in number and subject to the Mossynœci. iv. 4. 18; 6. 5; 7. 15: v. 5. 1: vii. 8. 25. Der. CHALYBEATE.

χαράδρα, as, (χαράττω to cut, furrow, whence CHARACTER) a ravine, gorge, usu. furrowed by water, iii. 4. 1.

χαράκωμα, ατος, τό, (χάραξ stake, fr. χαράττω to cut) a paling, palisading, line of palisades, v. 2. 26.

†**χαρίεις**, ιέσσα, ιεν, g. ιεντος, ιέσσης, gratiosus, graceful, agreeable, pleasing, clever, ingenious, iii. 5. 12 (v. l. χάρειν).

†**χαρίζομαι**, ισομαι ιούμαι, κεχαρισμαι, gratificor, to grant one a favor, gratify, favor, oblige, please, indulge, D. A.E., i. 9. 24: ii. 1. 10; 3. 19: vii. 1. 25.

χάρις,* ιτος, ἡ, (χαίρω) gratia, grace, favor; obligation for a favor, gratitude, thanks: χάριν εἶδέναι (see ὁράω) to recognize a favor or obligation, esteem it a favor, be grateful: χάριν ἔχειν to have gratitude, feel grateful: D. G.: i. 4. 15: ii. 5. 14: iii. 3. 14: vi. 1. 26: vii. 4. 9; 6. 32. Der. EU-CHARIST.

Χαρμάνδη, ης, Charmande, a large city on the Arabian side of the Euphrates, thought by most to be the city called by Hdt. "Is, now Hit, remarkable for its bitumen springs, which furnished cement for the walls of Babylon, and which still seem inexhaustible, i. 5. 10. The Euphrates and Tigris are still crossed in the manner here stated by Xenophon.

Χαρμίνος, ου, Charminus, an envoy from the Spartan commander Thibron to the Cyreans, vii. 6. 1, 39.

χειμών, ὄνος, ὁ, (χέω to pour, cf. χιών) hiems, winter, wintry weather, storm, cold, i. 7. 6: iv. 1. 15: vii. 3. 13.

χείρ,* χειρός, d. pl. χερσὶ, ἡ, the hand: εἰς χείρας ἵέναι or ἐρχεσθαι to come to [hands] blows or to close encounter or combat, but w. dat., [to come into hands to any one] to put one's self in the hands or power of any one: περὶ ταῖς χερσὶν about the [hands] wrists: ἐκ χειρός βάλλειν to throw [from] with the hand merely, as darts (but ἐκ χ., v. 4. 25, hand to hand, in close combat): i. 2. 26; 5. 8, 15: iii. 3. 15: iv. 7. 15: vi. 3. 4: see δέχομαι. Der. CHIRO-GRAPHY, SURGEON.

†**Χαρί-σοφος**, ου, Chirisophus, a general sent from Sparta to Cyrus with auxiliary troops, in return for the zealous and liberal aid which he had rendered in the Peloponnesian War. He was the chief leader of the van in the retreat, and was at one

time chosen sole commander of the Cyreans. After the death of Clearchus, he was considered the first of the generals in dignity, as Xenophon was first in influence; and the two worked together with great harmony for the salvation of the army. i. 4. 3.

†**χειρο-πληθής**, *ές*, (πλήθω) *filling the hand, as large as can be held in the hand*, iii. 3. 17.

†**χειρο-ποίητος**, *ον*, (ποίηω) *made by hand*, iv. 3. 5.

†**χειρώω**, *ώσω*, *A. and oftener M., to handle, master, overpower, subdue*, vii. 3. 11.

†**χείρων**,* *ον*, (c. referred to *κακός* s. *χείριστος*) *worse, inferior*: *χείρων έστιν αὐτῷ* it is worse with him, *he is less to be prized or worth less*, *πρός*: v. 2. 13: vii. 6. 4, 39.

Χερσό-νησος, *ον, ή*, later Att. for *χερσό-νησος* (*χέρσος νήσος* a *shore-island*), a *peninsula*, vi. 2. 2. — 2. In a special sense, the *Chersonese*, a long, fertile peninsula on the Thracian side of the Hellespont. This was early colonized by the Greeks (especially the Athenians), who were often at war with the Thracians or with each other for its protection or possession. It was at length defended by a wall built across its isthmus. i. 1. 9: ii. 6. 2: vii. 1. 13. || Peninsula of the Dardanelles.

χηλή, *ης*, a *hoof*; hence, from some resemblance, a sloping structure of stone to protect a wall from the violence of waves, a *breakwater, mole*, or *pier*, vii. 1. 17.

χήν, *χηνός*, *ό ή*, anser, Germ. *Gans*, a *goose*, i. 9. 26.

χθές adv., *YESTER-day*, vi. 4. 18?

χίλιοι, *αι, α*, a *thousand*, i. 2. 3, 6, 9; 6. 2: ii. 2. 6. Der. CHILIAST.

χιδός, *οὔ, ό*, grass cut for feeding animals, *fodder, forage*: *ξηρός χ.* dry grass, *hay*: i. 5. 7; 9. 27: iv. 5. 33.

†**χιδάω**, *ώσω*, to feed with cut grass, to *fodder*, *A.*, vii. 2. 21.

χιμαίρα, *ας*, (*χιμαίος* a *goat of the first year*: fr. *χείμα* *winter*, as if a *winter's kid*?) a *she-goat of the first year, female kid*, iii. 2. 12. Der. CHIMERA.

Χίος, *ον, ό*, a *Chian*, a man of Chios (*Χίος*, now *Scio*), one of the larger islands of the Aegean, near the coast of Ionia. It was colonized by

the Ionians, and formed a powerful maritime state, until its conquest and cruel devastation by the Persians, B. C. 493. On recovering its liberty through the battle of Mycale, B. C. 479, it became for a long period one of the closest allies of Athens. It has since repeatedly suffered the evils of war, and most severely from its brutal desolation by the Turks in 1822 A. D. Of the many places that claimed the birth of Homer, Chios, except perhaps Smyrna, seems best entitled to the honor: "The blind old man of Scio's rocky isle" (Byron). iv. 1. 28.

χιτών, *ωνος, ό*, tunica, a *tunic, frock*, the common under- or working-garment of the Greeks and Romans, ch. of wool, and often short or drawn up by the girdle; hence, in general, a *garment worn next the skin*; i. 2. 16; 5. 8: v. 2. 15: vii. 4. 4 (where the term is extended to the Thracian breeches or trousers).

†**χιτωνίσκος**, *ον, ό*, dim., a *small or short tunic*, v. 4. 13.

χιών, *ωνος, ή*, (*χέω* to pour) *snow*, iv. 4. 8, 11; 5. 3 s. Cf. *χειμών*; and *Hima-laya*, the *abode of snow*.

χλαμύς, *ύδος, ή*, a *short cloak or mantle*, esp. worn by horsemen, vii. 4. 4.

χοϊνίξ, *ικος, ή* (v. l. *ό*) a *chaenix*, or a *quart* very nearly, $\frac{1}{4}$ of a *μέδιμνος*. This was a common daily allowance of corn to a soldier. i. 5. 6. Some reduce the *χοϊνίξ* to $\frac{1}{8}$ of the *μέδιμνος*.

†**χολίριος**, *α, ον*, of *swine*: *κρέα χολίρια* *swine's flesh, pork*, iv. 5. 31.

χοῖρος, *ον, ό ή*, *porcus*, a *tame swine*, esp. *young, a pig*, vii. 8. 5.

†**χορεύω**, *εύσω*, *κεχόρευκα*, to dance, esp. in a choir, iv. 7. 16: v. 4. 17.

χορός, *οὔ, ό*, a *CHOIR, band, troop*, or *row of dancers*, v. 4. 12. Der. CHORUS, CHORAL.

χόρτος, *ον, ό*, *fodder, forage, grass, herbage*, i. 5. 5: ii. 4. 11: see *κοῦφος*.

χράω* (*άεις ής, &c., 120 g*), *ήσω*, *κέχρηκα*, to supply need: hence, — (a) *M. χράσμαι, ήσομαι, κέχρημαι*, a. *έχρησάμην*, *utor*, to supply one's own need by using what is required, to use, employ, make use of, make useful or of use, have the use or service of; to experience, enjoy, find; to treat, manage, practise upon, take advantage of;

D. (and appositive or adj., w. or without *ως* or *ὥσπερ*) *AE.*, *είς, άντι*: i. 3. 5; 4. 8, 15; 5. 3; 9. 5, 17: ii. 1. 6, 12; 6. 25: iv. 4. 13: *χρήσθαι τι* to make any use of, use or employ for any service, use or treat in any way, i. 3. 18: ii. 1. 14: vi. 6. 20: *πολεμία έχρήτο* experienced [as hostile] the hostility of, ii. 5. 11; so *πειθομένοις* (*πιστοτάτω*) *έχρήτο* received obedience (the most faithful service) from, ii. 6. 13: iv. 6. 3: *μαχαίρα χ.* to flourish a sword, vi. 1. 5: *άγορά χ.* to subsist by a market, vii. 6. 24. — (b) *impers. χρή** (*χρή, χρείη, χρήναι, χρεών*), f. *χρήσει*, ipf. *έχρήν* or *χρήν*, it supplies need, it is useful or necessary, it must or ought to be, one must, should, or ought, i. (A.), i. 3. 11; 4. 14: iii. 1. 7; 2. 24, 36. Der. CHRESTO-MATHY.

χρήζω, *ήσω* not Att., (*χρεα* usus, use, need, akin to *χράω*) to need, want, wish, desire, i., i. 3. 20: iii. 4. 41.

†**χρήμα**, *ατος, τό*, a *thing* used (cf. *πράγμα*); usu. pl. *things* of value, goods, possessions, effects, booty, spoil, property, wealth, esp. money; i. 1. 9; 3. 14; 4. 8; 10. 3: ii. 4. 27; 6. 5 s.

†**χρηματιστικός**, *ή, όν*, (*χρηματίζομαι* to make money) *money-making, promising wealth, indicative of gain*, vi. 1. 23.

χρήναι, χρήσθαι, see *χράω*, i. 4. 14 s.

†**χρήσιμος**, *η, ον, α*, useful, of use or value, serviceable, D., i. 6. 1: ii. 5. 23.

†**χρίμα** or **χρίσμα**, *ατος, τό*, ointment, unguent, iv. 4. 13. Der. CHRISM.

χρίω, *ίσω, κέχρικα* i., to anoint: *M. to anoint one's self*, iv. 4. 12. Der. CHRISTIAN.

χρόνος, *ον, ό*, time, i. 3. 2; 8. 8: *πολλοῦ χρόνου* [within] for a long time, i. 9. 25: *ήμισει χρόνῳ* [with, by means of] in half the time, i. 8. 22: *χρόνῳ* by time, by protracted siege, iii. 4. 12. See *νῦν*. Der. CHRONIC, CHRONICLE, CHRONO-LOGY.

†**χρύσιος**, *έα, εον*, contr. *χρῦσοῦς, ή, οὔν*, of gold, golden, covered or plated with gold, gilded, i. 2. 10, 27; 10. 12.

†**χρῦσιον**, *ον*, dim., gold in small pieces for money, gold money, amount of gold, i. 1. 9; 7. 18: vii. 8. 1.

†**Χρῦσό-πολις**, *εως, ή*, *Chrysopolis*, a town of Chalcedonia, on the Thracian Bosphorus, opposite Byzantium; said to have been so named, because

the Persians made it a place of deposit for gold collected from Europe as tribute or booty. vi. 3. 16. || Scutari.

χρῦσός, *οὔ, ό*, gold, iii. 1. 19. Der. CHRYSO-LITE, CHRYSALIS.

†**χρῦσο-χάλινος**, *ον*, (*χαλινός* *bridle*) with gold-studded bridle, i. 2. 27.

χρῶμαι, -μενος, see *χράω*, i. 4. 8. †**χώρα**, *ας*, a *place*, esp. a *country, region, province, district, territory, land*; a *place, position, or post*, in military disposition (see *κατά*); i. 1. 11; 5. 5, 9; 8. 17: iii. 4. 33: pl. i. 9. 14: iv. 8. 15: see *φίλιος*: — so of position in respect to rank, influence, &c., as *έν άνδροπόδων χώρα* in the condition of slaves, v. 6. 13; *έν οὔδεμῃ χώρᾳ έσονται* will be nowhere or of no account, v. 7. 28. A country sometimes borrows the name of its inhabitants: *την χώραν είναι Χάλυβας* that the country was, i. e. belonged to the Chalybes, iv. 5. 34. *Χώρα* and *τόπος* are related to each other much as, in Eng., *place* and *spot*; but their uses blend, since there is no dividing line between the larger and the narrower sense.

†**χωρέω**, *ήσω* or *ήσομαι*, *κεχώρηκα*, to give room, make room for others; hence, to move on, advance, march, proceed, go, pierce, *διά, επί*: to give room for the reception of, contain, hold, *A.*: i. 5. 6: 10. 13: iv. 2. 15, 28. Der. AN-CHORET.

†**χωρίζω**, *ίσω* *ω*, (*χωρίς*) to separate, detach, *A. I.*, vi. 5. 11: *κεχωρισμένος* separated, removed, differing, *G.*, v. 4. 34.

†**χωρίον**, *ον*, dim., a *limited space, extent, or distance*; esp. a particular place or spot, as a stronghold (so often), hold, town, height, pass, military position, tract of land (pl. *lands, surrounding country, region*), landed estate, domain; i. 2. 24; 4. 6: ii. 5. 18: iii. 3. 9, 15; 4. 24, 37: iv. 5. 15; 7. 1 s, 6, 20: v. 3. 7 s: vi. 4. 3 s, 27.

†**χωρίς** adv., *apart* (so as to leave room), separately, singly, by one's self; apart from, *G.*; i. 4. 13: iii. 5. 17: vi. 6. 2.

χώρος, *ον, ό*, room, space, open ground, field; place, esp. country place or estate, country in distinction from city; rare in Att. prose, exc. Xen.; v. 3. 11, 13: vii. 2. 3: see *κατά* Der. CHORO-GRAPHY.

Ψ.

Ψάρος, ου, ὁ, the Psarus, one of the chief rivers of Cilicia, rising north of Mt. Taurus, breaking through this range, and entering the sea southeast of Tarsus, i. 4. 1: v. l. Σάρος, Φάρος. || Seihûn.

ψέγω, ψέξω, to blame, censure, reproach, A., vii. 7. 43.

ψέλιον or ψέλλιον, ου, (ψάω to rub) a bracelet, armlet, a favorite ornament among the Persians, worn even by men, i. 2. 27; 5. 8; 8. 29.

†ψευδ-ενέδρα, as, a false or pretended ambush or ambuscade, v. 2. 28.

†ψευδής, ἐς, false: ψευδῆ subst., falsehoods, lies: ii. 4. 24; 6. 26.

ψεύδω, ψεύσω, pf. p. & m. ἐψευσμαι, a. p. ἐψεύσθην, a. m. ἐψευσάμην, to cheat, deceive, disappoint, A. AE., i. 8. 11: iii. 2. 31: — M. to be or prove false, speak or act falsely, misstate, falsify, deceive, lie, promise falsely, break one's word, disappoint, A. AE., πρὸς, περί, i. 3. 5, 10; 9. 7: ii. 6. 22, 28: v. 6. 35. Der. PSEUD-ONYM.

†ψηφίζω, ἰσω ῶ, ἐψηφίκα, to reckon: — M. to vote (by casting a pebble into the urn, raising the hand, &c.), and thus to resolve, decide, determine, decree, A., I. (A.), εἰ, i. 4. 15: iii. 2. 31, 33: v. 1. 4: vii. 6. 14; 7. 18.

ψηφός, ου, ῆ, (ψάω to rub) a worn stone, pebble, often used as a counter or ballot; hence, a ballot, vote, sentence, decree, v. 8. 21: vii. 7. 57.

ψιλός, ῆ, ὄν, (akin to ψάω to rub, as if rubbed bare) bare, not covered by armor, vegetation, &c.; hence, unprotected or little protected by armor (as the head without a helmet, but merely covered with the tiara), light-armed; without or bare of vegetation; i. 5. 5; 8. 6: iii. 3. 7. Der. E-PSILON.

†ψιλώω, ὠσω, to make bare, strip, clear, separate from, A. G., i. 10. 13: iv. 3. 27.

†ψοφέω, ἦσω, ἐψόφηκα, to resound, ring, iv. 3. 29.

ψόφος, ου, ὁ, a noise, sound, iv. 2. 4.

ψυχή, ῆς, (ψύχω to breathe) anima, spiritus, the breath, life, soul, spirit, heart, iii. 1. 23, 42; 2. 20: vii. 7. 43. Der. PSYCHO-LOGY.

ψύχος, εὖς, τό, (ψύχω to blow and

thus cool) the cold; pl. frigora, frosts, cold; iii. 1. 23: iv. 5. 12: vii. 4. 3.

Ω.

ὦ O, the familiar interjection of address, used far more in Greek than in Eng., and hence often untranslated, i. 4. 16; 6. 7. — ὦ subj. of εἶμι, i. 3. 6. ὦ dat. sing. of ὅς, i. 3. 12.

ὦδε adv., (ὀ-δε q. v.) thus, so, as follows, in this or the following manner, usu. referring to what follows, i. 1. 6; 5. 10; 6. 5: ii. 5. 15: see πῶς.

ὦδή, ῆς, (ᾠδω) a song, chant, iv. 3. 27. Der. ODE, MEL-ODY, PROS-ODY.

ᾠστο, ᾠήθην, see ὁτομαι, i. 4. 5.

ᾠθέω, ᾠσω, ἔωκα l., to push, shove, thrust, trans. — M. to push or thrust another, in order to take his place, A. ἐξ- to force one's way, push, intrans.; iii. 4. 48: v. 2. 18 (v. l. εἰσωθέω).

†ᾠθισμός, οὔ, ὁ, (ᾠθίζω = ᾠθέω) a pushing, crowding, pressing, v. 2. 17.

ᾠκοδομήμην, see οἰκο-δομέω, iii. 4. 7.

ᾠκουν, φκούμην, see οἰκέω, iii. 4. 7.

ᾠκτερον, see οἰκτεῖρω, i. 4. 7.

ᾠμεν, see εἶμι to be, iv. 8. 11.

†ᾠμο-βόειος, α, ου, or ᾠμο-βόϊνος, ῆ, (βοῦς) of raw or untanned ox-hides: δέρματα ᾠ. raw ox-hides: iv. 7. 22, 26.

ᾠμός, ῆ, ὄν, raw, as uncooked or untanned; hence, unsoftened in character, unfeeling, harsh, cruel; ii. 6. 12: iv. 8. 14.

ᾠμος, ου, ὁ, humerus, the shoulder with the upper arm, vi. 5. 25.

ᾠμοσα, see ὁμνύμι to swear, ii. 2. 8 s.

ᾠν, see εἶμι, i. 1. 8. — ᾠν, see ὅς, i. 1. 8.

ᾠνέομαι, ῆσομαι, ἐώνημαι, (ᾠνος price) 2 a. ἐπιδάμην (akin to πιπράσκω), to buy, purchase: ᾠνούμενος buying, by purchase: A. D., G. of price, ἐξ, ὑπὸ: i. 5. 6: ii. 3. 26 s: iii. 1. 20: v. 3. 7.

ᾠνησα, see ὀνύνημι, vi. 1. 32.

ᾠνιος, α, ου, (ᾠνος price) to be bought, for sale: τὰ ᾠνια the articles for sale, goods, wares, vendibles, i. 2. 18.

ᾠόμην or ᾠμην, see ὁλομαι, iv. 2. 4.

ᾠπίς, ἰδος, ῆ, Opis, a large city of Assyria, on the Physcus, not far from the Tigris, ii. 4. 25. || Near Eski-Bagdad (i. e. Old Bagdad) or, acc. to some, Kaim.

ῥα, as, hōra, season, proper or fitting time, time (of year, day, &c.),

HOOR, D. I. (w. ἐστὶ often om.): ἡνίκα or ὀπηνίκα τῆς ῥας at what or whatever point of [the] time: i. 3. 11 s; 4. 10: ii. 3. 13: iii. 4. 34, 40; 5. 18: iv. 8. 21. Der. HOOR-SCOPE.

ῥαῖος, α, ου, at the proper season (of life, the year, &c.), in the prime or bloom of youth, ripe, ii. 6. 28: v. 3. 12: τὰ ῥαῖα the produce of the season, ripe fruits, v. 3. 9.

ῥρμημαι, -ησα, -ῶμην, see ὀρμάω.

ῥς* proclitic, (ὅς) ut, quam, quod, &c., as, how, that, so that, &c.: — I.

REL. ADV. (a) expressing MANNER, and hence circumstance, degree, occasion, time, cause, &c., AS, like as, as if, as it were, as much as, as far as, when, as soon as, since, inasmuch as, i. 1. 4; 4. 5, 7: iv. 7. 8, 12: in some of these uses, regarded by some as a temporal or causal conj. 'Ῥς, like our as, is used in many elliptical forms of expression, 711, i. 2. 4; 5. 8; often performing the office of — (b) an AP-

PROXIMATE ADV., w. expressions of quantity, esp. numerals, as it were, about, 711 b, i. 2. 3 s: vi. 5. 11: —

(c) an ADV. OF DEGREE, w. the superl., as . . . as (the comparison being made with possibility, if not otherwise stated, and ῥς thus becoming in-

tensive, cf. quam), 553 b, c, d; e. g. ῥς τάχιστα ἔως ὑπέφαιεν as soon as the dawn began to appear, iv. 3. 9

(cf. i. 3. 15); ῥς ἐδύνατο τάχιστα as rapidly as he could, iii. 4. 48; ῥς τά-

χιστα as quickly or soon as possible, i. 3. 14; ῥς ἂν δύνῃται πλείστοις as many as he could, i. 6. 3; ῥς πλείστοι as many as possible, iii. 2. 28: — (d)

a PREP. = πρὸς, to, w. acc. of person, 711 c, ῥς βασιλέα i. 2. 4: cf. vii. 7. 55?

— or (e) a MODAL SIGN, as, as if, as though, for, considering (but not al-

ways translated), bef. a modifier, 65 d; as bef. an appositive or adj., i. 1. 2;

6. 3; bef. a prepositional phrase, i. 2. 1; 8. 1, 23: v. 4. 2: ῥς ἐν τοῖς ὄρεσιν

[considering it was among the mountains] as or for mountaineers, iv. 3. 31.

This modal use of ῥς is esp. frequent before the PARTICIPLE (even if abs.),

to express appearance, pretence, opinion, purpose (w. pt. fut.), cause, &c.;

and here is also translated apparently, on pretence of or that, on the ground

that, in view of, for the purpose of, with

the design of, since, inasmuch as, that, &c.; while the pt. is often translated by an inf. or finite verb; e. g. ῥς ἀπο- κτενῶν [as about to put] with the intent to put him to death, 598 b, i. 1. 3; ῥς ἐπιβουλεύοντος T. on the ground that T. was plotting, ῥς βουλόμενος [as if wish-

ing] on pretence that he wished, ῥς πο-

λεμήσων pretending that he was about to make war, i. 1. 6, 11; ῥς ἀπηλαγ-

μένοι inasmuch as they were delivered, iv. 3. 2 (cf. i. 2. 19); ῥς ὀλίγοι ὄντες

[as they were few] being so few, vi. 5. 28; ῥς ἐμοῦ ἴοντος that I shall go, i. 3. 6 (cf. ii. 1. 21); see 680. — (f) Hence,

also, the use of ῥς bef. the INFINI-

TIVE, with an office like that of a final or consecutive conjunction bef. a finite

verb, in order to or that, so that, so as to (yet sometimes not translated),

671; e. g. ῥς συναντήσαι in order to meet or that he might meet, so as to

meet, to meet, i. 8. 15, cf. 10; ῥς μὴ δύνασθαι so that they could not, ii. 3.

10; βραχύτερα ῥς ἐξικνεῖσθαι [shorter than so as to reach] too short a distance

to reach, 513 d, iii. 3. 7; ῥς ἀναπαύ-

εσθαι for or as if for resting, ii. 2. 4; see συναίρω. — (g) This rel. adv. is

also used as COMPLEM. (563), how, in what manner or degree, i. 6. 5: ii. 1. 1;

3. 11: iii. 1. 40: vi. 6. 32.

II. CONJ. (h) Complem., that, less positive, direct, or actual than ὅτι,

702 a, i. 1. 3; 3. 5: vii. 5. 8 (bef. inf.?

659 e): — (i) Final, in order that, so that, that, i. 3. 14; 6. 9: ii. 5. 16; ῥς

μὴ that not, lest, iii. 1. 47: vii. 6. 23: cf. f: — (j) Causal, as, since, inas-

much as, ii. 4. 17: v. 8. 10: cf. a: —

(k) Consecutive, so that, ῥς ἐδόκει, vi. 1. 5 (v. l. inf.); cf. f.

ῥς definitive adv., (ὁ) = οὕτως, thus, so, in this way or case, in these circum-

stances, then; used after οὐδέ not even, i. 8. 21: iii. 2. 23: vi. 4. 22.

†ῥσ-αὐτως (ὁ αὐτός the same) in the same or like manner, like-wise, just

so, iii. 2. 23: iv. 7. 13: v. 4. 9 (also, by tmesis, ῥς δ' αὐτως): vii. 3. 22.

ῥσ-εἰ as if, about, iii. 4. 3: v. l. ὅσον.

ῥσθ' for ῥστε, by apostroph. bef. an aspirated vowel, ii. 3. 25.

ῥσι(ν), see εἶμι. — ῥσι(ν), see οὖς.

ῥσ-περ* rel. adv., (ῥς strengthened, in its more direct rel. uses) just as, even as, as indeed, as, much used in

comparisons; just as if, as if, as though, esp. w. a pt. (sometimes abs.; ὥσπερ ἐξέον as if it were permitted, iii. 1. 14); as it were, like, apparently; i. 3. 9, 16; 5. 1, 3, 8; 8. 8, 29: iv. 3. 11.

ὥσ-τε* conj. & rel. adv., (ὥς τε and so), by apostroph. ὥστ' or ὥσθ', (a) w. the IND. (r. OPT.), so that, that, and so, consequently, usu. of an actual consequence, i. 1. 8: ii. 4. 5 s; 5. 15: iii. 4. 37: — (b) w. the INF. (often translated by the ind. or potential), so as to, so that, that, as, of a consequence that, from the nature of the leading action, would, should, or might follow, whether actually following or not, 671, i. 1. 5; 4. 8 (ὥστε ἐλεῖν so as to take, so that I can take, or for taking); 5. 13: ii. 2. 17. (c) ὥστε is sometimes used w. the inf. where it seems not to be required, and is not always translated; as ἐποίησα ὥστε δοῦναι I made [so that it should seem] it seem best, i. 6. 6, cf. 2, & 7. 4; ὥστε μὴ ὀλισθάνειν σχήσει will keep [so that you should not slip] you from slipping, iii. 5. 11. (d) As used w. the inf. in expressing anticipated result, it sometimes marks a purpose or condition; πορεύειν ὥστε πολεμεῖν to toil [so as to be] for the sake of being in war, ii. 6. 6; ὥστε ἐκπλεῖν [so that they should or would sail out] to secure or on condition of their departure, v. 6. 26. (e) ὥστε ἔχειν καλῶς [so as to have itself well] favorably, satisfac-

torily, v. 8. 26: εὐπορα ὥστε ἀποχωρεῖν easy for retreat, vi. 5. 18.

ὥτα, ὥσι, see οὖς ear, iii. 1. 31.

ὥτε (also written ὥ τε, dat. sing. neut. of the relative ὅς-τε who, which) in the phrase ἐφ' ὥτε (= ἐπὶ τούτῳ ὥστε, 557 a) on this condition or for this purpose that, in order to, and hence taking an inf., 671 a, vi. 6. 22: see ἐπὶ b.

ὥτελλή, ἦς, (οὐτάω to wound; ὠ Dor. for οὐ-, see λοχαγός) a wound, mark from a wound, scar, i. 9. 6.

ὥ-τινι, see ὅς-τις, ii. 5. 32.

ὥτις, ἰδος, ἦ, (οὖς ear) a kind of bustard with long ear-feathers, prob. the Great Bustard, Otis Tarda, Fr. outarde, a large bird, far better in running than flying, and still hunted for its meat, i. 5. 2 s.

ὥφελε O that! see ὀφείλω, ii. 1. 4.

ὥφελέω, ἦσω, ὥφελῃκα, (ὀφελος) to benefit, be of service or advantage to, aid, assist, help, A. AE., ἀντί, i. 1. 9; 3. 4, 6: v. 1. 12; 6. 30: vii. 6. 11.

†ὥφέλιμος, ον, γ. ος, η, ον, advantageous, useful, servicable, expedient, i. 6. 2: iv. 1. 23.

ὥφθην a. p., see ὀράω to see, vi. 5. 10.

ὥφλον, see ὀφλισκάνω, v. 8. 1.

ὥχόμεν, see οἴχομαι, ii. 6. 3.

[ὥψ, ὥπός, ὁ or ἦ, (ὀπ-, see ὀράω) the face, countenance. Hence perhaps ἀνθρωπος, as one who has ἀνδρὸς ὥπα, the outward form of a man, though he may not be a true ἀνὴρ.]

POSTSCRIPT. Καῦστρου (i. 2. 11) may be the name of a small stream (-ος, ου, ὁ, the Cayster, now perhaps the Akkars-Su), on or near which was Καῦστρου Πεδιον, i. e. Cayster-field. — Κεραμῶν (i. 2. 10) may be the name of a people (-οι, ων, οί, the Cerami or -ians), unless with some we read by conjecture Κεράμων Ἀγοράν (κέραμος, ου, ὁ, clay, a tile), Tile-market: cf. New-market. — For ἀνέωγον, look under ἀνοίγω; and for δύνω, in the place belonging to δύνω and δύομαι. — To the words cited from various readings may be added ἐπι-ζεύγνυμι = ζεύγνυμι, i. 2. 5: μειζόνως (fr. μείζων) with greater fame, vi. 1. 20: ναύσταθμος, ου, ὁ, or -ον, ου, a naval station, or here = ναῦλον, v. 1. 12: σταφίς, ἰδος, ἦ, or σταφίδιον, ου, = ἀ-σταφίς, iv. 4. 9.

THE END.

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